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THE
ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

Cum Approbatione Superiorum

Vol. LXXXVIII

JANUARY-JUNE, 1933

" Ut Ecclesia aedificationem accipiat."

I COR. 15 : 5.



PHILADELPHIA

American Ecclesiastical Review

1933

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American Ecclesiastical Review

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PUBLISHED BY BOARD OF TRUSTEES
OF THE

AMERICAN ECCLESIASTICAL REVIEW

FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1932. American Ecclesiastical Review

Subscription Price: United States and Canada, \$4.00—Foreign Postage, \$1.00 additional

Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

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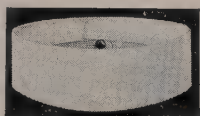
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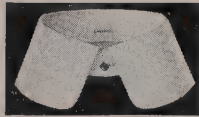


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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VIII.—(LXXXVIII).—JANUARY, 1933.—No. 1.

SOME ASPECTS OF A FIXED CALENDAR.

THE lamented Father Tondorf, S.J., published in the REVIEW for April, 1929, a survey of the efforts to reform the Calendar, a problem that awakens universal interest. The Holy See was invited in July 1923 by the League of Nations to send a delegate to its meeting at Geneva where the problem of the Gregorian Calendar was to be discussed. Fr. Gianfranceschi, Professor of Physics and Astronomy at the Gregorian University, was sent for the purpose of reporting the proceedings, but not to make any official statement. A special committee of inquiry was appointed consisting of six members, amongst whom was the Papal Legate. Under date of 7 March, 1924, the Apostolic Nuncio at Berne sent a letter to it in reference to the proposed reform. "In it the Holy See states that any changes which might be made in regard to the fixing of Easter, though they would meet with no objection from the point of view of dogma, would nevertheless involve the abandonment of deeply-rooted traditions from which it would be neither legitimate nor desirable to depart, except for weighty reasons or universal interest. The Holy See adds that it did not see any sufficient reason for changing what had been the perpetual usage of the Church, handed down by immemorial tradition and sanctioned by the Councils from early times. Even if, therefore, it were shown that some changes in these traditions were desirable for the good of mankind, the Holy See would not be prepared to

consider the question except on the advice of a forthcoming ecumenical council." ¹

The subject of calendar reform is so broad that it cannot be fully treated in an article of ordinary size. It must therefore be considered from various angles on different occasions; and this clerical REVIEW is clearly the proper place to present some of the advantages of such a new arrangement in a strictly ecclesiastical light.

For an exposition of the various plans offered, and of the stand of the Church in the matter, the reader is referred to Father Tondorf's article and, with proper diffidence, to an essay by the writer in *Columbia* for May, 1932, entitled "Do We Need a New Calendar?" As a practical theory to serve for the foundation to these remarks, the scheme advocated by the World Calendar Association may here be presented. The plan is remarkable for simplicity, symmetry and a minimum of change or innovation. One day in the ordinary year, and two days in Leap Year, are not counted in the usual succession of days in the week. These extra days are called respectively Year Day and Leap Day, and they are placed after 30 December and 30 June, without any customary weekday name or date. The result is that every year has a stable sequence of 364 days, which means a perpetual calendar: for 7, the number of days in the week, goes exactly into 364, the number of days in the new year.

In addition to these extra-calendrial days, there is a slight change in the months. February receives two additional days and April gets one day, while March, May and December lose a day each. The other months remain as they are. These slight changes have the effect of giving each quarter 91 days in the succession 31, 30, 30, and of making the first, second and third month of any quarter identical with the first, second and third month respectively of any other quarter. Or, to put it another way: January, April, July and October have 31 days and begin on Sunday; February, May, August and November have 30 days and begin on Wednesday; March, June, September and December have 30 days and begin on Friday. As a consequence of this regular recurrence, given

¹ ECCLESIASTICAL REVIEW, April, 1929, p. 342.

THE WORLD CALENDAR.

JANUARY

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	..	..	..	..

FEBRUARY

S	M	T	W	T	F	S
..	..	..	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	..	..

MARCH

S	M	T	W	T	F	S
..	..	..	..	..	..	1 2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

APRIL

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31

MAY

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..	1	2	3	4
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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30

JUNE

S	M	T	W	T	F	S
..	1 2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

LEAP DAY

The Second Saturday June 30th

JULY

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
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29	30	31

AUGUST

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19	20	21	22	23	24	25
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SEPTEMBER

S	M	T	W	T	F	S
..	1 2
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17	18	19	20	21	22	23
24	25	26	27	28	29	30

OCTOBER

S	M	T	W	T	F	S
1	2	3	4	5	6	7
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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31

NOVEMBER

S	M	T	W	T	F	S
..	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	..	..

DECEMBER

S	M	T	W	T	F	S
..	..	..	..	..	..	1 2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

YEAR DAY

The Second Saturday December 30th

dates would always fall on the same day of the week and in the same week of the year; and, vice versa, a given weekday of a given week and month always falls on the same date. The fact that the day of the week on which the first of the month falls is always known simplifies calculations, so that a number of things can be easily figured out by the new calendar which, by the old one, would necessitate quite intricate computations or consultation of half a dozen of our constantly varying calendar forms.

Finally, the World Calendar Association advocates Sunday, 8 April, as the permanent date of Easter. The need for 16

stabilizing the occurrence of this feast, or the desirability of the date chosen, will not be discussed here. It may be simply stated, however, that no exact demonstration of the historical date of Easter is possible, and that 8 April comes at a favorable time of the year, especially in northern latitudes.

On the supposition that we had this calendar as outlined, what would be the results? They would be many and far-reaching, especially for the Church and her priests.

In the first place, there would be no more doubt about the day and date of the week on which great church feasts fall. Christmas, for instance, would always come on Monday, and New Year's on Sunday. Both days would be preceded by a holiday: the former by Sunday, the latter by Year Day. Really, the only practical difference between this arrangement and our present situation when Christmas and New Year's fall on Monday, is that there would be six weekdays instead of five between the two feasts. The advantages to priests and to Catholics generally of a permanent holiday in conjunction with Christmas and New Year's are obvious. The week between these two festivals would not be so often broken up as it now is. There would always be a whole day of quiet and rest in preparation for two of the greatest church feasts in the year. And the usual heavy confessions at Christmas and the feast of the Circumcision would be divided over two days; or possibly, with such a permanent arrangement, they might all be taken care of on Saturday, 23 December, and Saturday, 30 December—which would leave the priest more free on the eves of the great festivals, and less fatigued on the festivals themselves.

Year Day, as also Leap Day, might become a holiday of obligation. On the former the present office for the Sunday within the octave of Christmas might be celebrated. Or the Church might establish a new feast and compose a new office—one for universal peace, let us say, or to honor Christ the Worker, as so many people have advocated lately. Something similar might be done about Leap Day.

Our holidays of obligation, by the new dispensation, would become as fixed as Gibraltar. At present it is impossible to remember either the day of the week, or the day of the month, or both for the six holidays we observe. By the new cal-

endar this would be simple. There would be no difficulty about Christmas on Monday and New Year's on Sunday, and their dates would be the same as now. The familiar "Ascension Thursday" tells us the day of the week for this feast; its constant date, 16 May, could either be remembered outright, or could easily be calculated in the fixed calendar for the middle Thursday in May. Of the three other holidays of obligation, the first two would occur on Wednesday (Assumption, All Saints' Day) and the third would come on Friday (Immaculate Conception). The respective dates—15 August, 1 November and 8 December—are already stable and familiar to all.

This consideration of the holidays, by the way, brings out one of the great beauties of the World Calendar. The latter utilizes all the ingrained, habitual knowledge of the calendar that we now have, and then builds up on that knowledge to produce the utmost regularity and symmetry.

A difficulty of our present calendar that causes our good Catholic housewives to grow grey prematurely is the irregularity of certain fasts and abstinence days. Ash Wednesday, of course, is sufficiently prominent not to escape notice; but it would still be a decided advantage to know that it would always fall on 22 February. The ember days, however, are being continually forgotten, be the Sunday announcements never so emphatic, or the calendar fish never so large. These days are, at present, the Wednesday, Friday and Saturday after Ash Wednesday, Pentecost, the feast of the Exaltation of the Cross (14 September) and the feast of St. Lucy (13 December). Under the new arrangement they would be for all time: in the first half of the year, 29 February and May, 1 March and June, 2 March and June; and in the second half, 20, 22 and 23 September and December. Or: they would begin on the last Wednesday of February and May, and the second last Wednesday of September and December.

Our American Catholics have great devotion to the Sacred Heart, as evinced by the widespread Communion of Reparation on the nine first Fridays of the month. By the present calendar a first Friday of the month coincides every so often with Good Friday, on which day Communion may not be distributed. As a consequence, many people have to break

the stipulated series of consecutive first Fridays in certain years and begin all over again. This would never happen with the new calendar.

An advantage of the new arrangement that priests would undoubtedly welcome in particular would be the simplification of the breviary. Each of its four parts now contains a certain amount of repetition, due to the shifty habits of our present system. For example: the office for four of the six Sundays after Epiphany, which belong properly in the winter breviary, must be repeated in the fall breviary, in order to do service when there are not enough offices for the Sundays after Pentecost to go around. Again, it is necessary to repeat in the spring breviary all the dated feasts from 9 February to 12 March, which have already been given in the winter breviary. This repetition alone is a matter of about sixty pages.

The new calendar would eliminate all such overlapping. There would always be three Sundays after Epiphany and twenty-six after Pentecost. The four Sundays of Advent and those after Epiphany and Pentecost, so capricious now, would all have definite dates, the first Sunday of Advent being always 3 December, and the first Sunday of Pentecost always 26 May. Consequently, the parts of the breviary would not overlap any more, and there would be no more need of all the present repetition. Consequently also, the four bulky parts of the breviary could lose a number of pages, to the eventual advantage of the priestly muscles and the sacerdotal exchequer.

This latter desirable effect would be further produced by still another simplification. The present calendar causes a great many combinations and coincidences of feasts and so results in a deal of puzzling directions concerning the dignity of the feasts, the preference to be given them, when and how some mention of a minor feast is to be made on a major one, etc. All these troublesome rules could be just omitted in the up-to-date breviary. In fact, we might even be able to eliminate that troublesome chart of the ecclesiastical year which we know as the "Ordo". At the most, an "Ordo" of very small proportions, to be renewed only when it wore out, would be necessary.

Finally, the contents of the breviary would have a straight, chronological order. As the breviary now stands, there is one part for feasts that vary in date (*Proprium de Tempore*) and another part for feasts that come on the same date (*Proprium de Sanctis*). Therefore, he who would say Mass or read his office is forever skipping from one part of missal or breviary to the other. With the new calendar all offices indiscriminately could be placed in regular succession, for all would fall on the same date year after year.

The greater simplicity of the Church's calendar would be an advantage not only to the priest, but also to the layman from this strictly liturgical viewpoint. For at present many intelligent members of the laity try to follow Mass from the missal; and, owing to the complicated succession of days and feasts, often find this form of devotion rather difficult.

The fixing of Easter at a seasonable date would be an undeniable advantage in parish life. It would set a definite length upon our school semesters, and so aid in the making up of the yearly school plan. Schedules of meetings, parties and the like before or after Easter would be the same year after year. The seasonable date would offer more probability of fine weather and therefore of good church attendance on this greatest of ecclesiastical feasts.

The regular recurrence of Sundays and holidays of obligation would make for more reliable financial statistics in the parish. As it is, with holidays falling now on weekdays, now on Sundays, the collections for one year are not comparable with those of the following year (or month, or week, as the case may be), and it is impossible to gauge accurately the parish proceeds for any given period. By the new plan there would be the same number of Sundays and holidays every year, and they would occur in their same relative position in every year. This would make for calculations and comparisons that would be reliable and exact.

Another financial point. With a permanent calendar there would be no need of putting out every year a parish calendar, as is done in many places; or one could be made up that would last over a long period and might be printed in large quantities. This would either eliminate or greatly reduce an annual expense.

Other advantages of a fixed calendar will doubtless occur to any priest who gives some thought to the proposal. This much at least is certain: that priests and the Church in general stand to gain as much as, if not more than, the secular world by calendrial reform, and that they should keep in touch with new proposals as much as possible. But, of course, any plan, be it ever so simple, flies in the face of tradition, and would have to be considered long and carefully. "Nihil innovetur nisi quod traditum est." Nevertheless, when Gregory XIII dropped ten days from the current calendar and legislated the reform for all Christendom, he instituted about as radical a change as one might well conceive. May it not be hoped that another Gregory will put his authority behind the growing movement to simplify further and standardize the calendar that has borne the name of a Pope for 350 years?

EDWARD S. SCHWEGLER.

Buffalo, N. Y.

THE SOCIETY THAT LOOKS TO THE PARISH.

SOMETIMES it takes a poet or a maudlin writer of popular songs to remind us of the fact that happiness is to be found "right in our own backyard". Sometimes we need an insistent pointing finger to indicate to us the existence, right under our noses, within reach of our outstretched hands, of the thing we have been looking for.

There is for example that long-looked-for church society. Is it surprising to hear that the ideal church society actually or potentially exists in the vast majority of the parishes of the United States? That it is three hundred and fifty years old? That it has the approval and blessing and indulgences granted to it by a succession of Supreme Pontiffs? That it is essentially parochial in character yet Catholic in outlook? And that if its value is not at once recognized, the fault lies not with the society itself, but with the fact that for scores of years it has in hundreds of places been deprived of its true character and systematically developed into something it never was intended to be? And that within the past two and a half years, about 1500 parishes in America have realized that they

had potentially this ideal organization and are making of it the perfect parish organization for Catholic Action?

If you feel like stopping when I simply gesture toward the Sodality of Our Lady and say, "There is the long looked for church society", I beg you to be momentarily patient. Hundreds of priests now know that it is. I think it can be proved right up to the hilt.

Of course the Sodality of Our Lady to which I refer is not the sweet little prayer gathering that has in many parishes been convening once a month in deadly monotonous meetings. Nor is it the social club that has devoted all its energies to parties, bazaars, and an annual picnic. Nor is it that group of parishioners gathering promiscuously of a Sunday morning to march in haphazard formation to monthly group Communion.

If it were, it could certainly have no place in the Pope's intensely energetic program of Catholic Action. Certainly it could make no claims upon the attention of the bishop or pastor who wants spiritual results and parish efficiency from the organization he adopts for his diocese or parish.

That there are hundreds of Sodalities which are just these deadly dull meetings of the devout, these half-effective social clubs, these mass groupings for Holy Communion, is just the reason why one has to call attention, not to what the Sodality actually is in some places, but what it has learned to be in other places and can be wherever the priest cares to have it.

For the Sodality has as its first rule a sort of summary of Catholic Action:

The Sodality of Our Lady is a religious body which aims at fostering in its members an ardent devotion, reverence, and filial love toward the Blessed Virgin Mary, and through this devotion and with the protection of so good a Mother, it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves, each in his state of life, and zealous, as far as their condition in life permits, *to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked.*

Personal holiness is essential, and the Sodality does not merely presuppose it; the Sodality develops it. But that per-

sonal holiness is to flow at once into an active Catholicity that manifests itself in zeal for souls and a stirring defence of the Church.

For centuries, when Jansenism's cold breath was on the cheek of the Church, the Sodality fought to keep alive the practice of frequent Communion. By the time frequent Communion became the custom of the Catholic world, many directors had forgotten that the program of the Sodality included these other essential elements of work for souls and work for the Church. They did not know that Sodalists from the beginning had been fostering the liturgy, teaching catechism, reclaiming through visiting committees fallen-away and lost Catholics, conducting study clubs, fostering right Catholic social life, working for the missions, spreading Catholic literature, backing the pastor in every apostolic enterprise that was dear to his heart. They did not know of the savings banks, men's and women's hotels, summer camps, vacation schools, rural missions that had been Sodality enterprises in Spain, Italy, the Philippines, Ireland, Austria, Germany and parts of America.

But the active and alert director read again that first rule of the Sodality which he had established in his parish, realized that a real Sodality was an intensely active, apostolic Sodality, and turned to it for the work he needed in his parish.

Within the last few years not one nor two in isolated places, but hundreds of pastors and directors in every section of the country had developed their Sodalities along the lines for which the Sodality was first established. Sodalities are carrying out the two essentials mentioned in Canon Law, fostering devotion to the Blessed Sacrament and teaching catechism. They are working for missions through the Propagation of the Faith; visiting the sick, the needy, the fallen-away, the remiss; meeting to study their faith in small groups; conducting their own club rooms and social meetings about which swings the well regulated social life of the parish; doing sacristy service; working for the blind, running parish bookracks; and serving the parish to the extent of their powers and the limit of the pastor's wishes.

This is the real Sodality. Its Common Rules indicate this. The Papal documents insist upon this. Its history proves it.

Its use by pastors in modern parishes here in America keeps demonstrating it. The ideal church society is "right in our own backyard".

First perhaps among its claims to a place as the ideal church society, is the fact that the Sodality is strictly and canonically under authority of the bishop and of the pastor designated by him. Though the indulgences and privileges of the Sodality of Our Lady, vast in quantity and rich in quality, are granted to those Sodalities which affiliate through the Sodality Central Office in St. Louis with the *Prima Primaria* of the Jesuit Roman College, Jesuits have no authority whatsoever over these Sodalities. The superiors of the Sodality are the bishop of the diocese and the director appointed by him. The Sodality is uniquely a diocesan organization in its constitution and uniquely parochial in its service.

The fact that the Sodality is parochial in its service, is its second claim to consideration. There are in the country a growing number of organizations national in outlook and character. There are thoroughly approved societies centering about a civic clubhouse or in the church of some particular religious congregation. The Sodality centers *directly* in the parish, serves parish interests first and foremost, is under the authority of the pastor and his delegated assistants, and has for its motto in the United States this significant statement: "The Sodalist, the parish priest's best helper: The Sodality, the right arm of the pastor."

Where bishops have thought this wise, Sodalities have been united into diocesan unions. Sometimes bishops have assigned to these groups a diocesan enterprise: Retreats in Toledo; a social settlement in Baltimore; poor missions in Washington; catechetical work in Milwaukee. Yet even here, the primary purpose of these unions is the improvement of the individual Sodalities through mutual inspiration and suggestion. The Sodality looks first and foremost to the parish. It is a success only when it is firmly and vigorously exhibiting Catholic Action within the parish.

With almost prophetic vision, the founders of the Sodality long centuries ago chose Our Lady to be its patron. Nothing could be of greater importance to the modern pastor and his parishioners. This society holds up before a world that is

rapidly forgetting Catholic ideals of womanhood, Mary, Virgin and Mother; Mary, the lovely maiden of Nazareth; Mary, Mother of Sorrow; Mary, Queen of the Apostles. No meeting of the Sodality is complete without prayer to her who served Christ best. The Office of the Immaculate Conception, the rosary, beautiful prayers in her honor, are simply the spiritual background for the Sodality crusade waged from the beginning but waged with renewed emphasis in recent years: a crusade that is summed up in two words: "Respect Womanhood."

The place of the Sodality in the preservation of Frequent Communion is something for which Catholic history can be grateful. Today, the Sodality through its Eucharistic Committee is deeply interested in the Liturgy and is offering its members programs for active and intelligent participation in Mass and in the services of the Church. It is stimulating group Communions, attendance at Benediction, visits, Holy Hour, an active participation in the Eucharistic devotions of the parish. Christ, the center of liturgical life, is for the Sodalist Christ in the Eucharist, loved, served, and intelligently appreciated.

The priest who turns to this Sodality with an open mind, finds then that its devotional life is fundamentally sound and sane. It is a devotional life that turns to Christ through Mary, that suggests meditation, demands participation in the Church's liturgy, advocates vocal prayer, and directs its attention to the two persons whose altars stand in every parish church.

But beyond this, the priest's eye notes the wide adaptability of his Sodality. He has any of a score of committees which he may form and use. In consultation with the officers of his Sodality, if he cares to, he may go over the needs of a particular group in his parish, with them appoint the proper committees to carry out the needed work, and set them into instant motion.

Visiting Committees, made up of the maturer members of his parish, may undertake the work of calling upon those in the parish who need help. Scores of these committees are actively at work at present. The sick poor, the delinquent, those whose children are not attending the parish school, those

whose marriages need rectifying, the dying, the fallen-away, the lonesome new convert, are on the lists of the Visiting Committee. One priest uses his Married Ladies Sodality for no other apostolic work than this and feels it more than justifies its existence.

The Catholic Literature Committee develops a love of good reading among the parishioners. It runs the parish book-rack and spreads the diocesan newspaper. It remails literature to those who can use it and sends supplies of Catholic magazines and pamphlets to city institutions. Its discussions of Catholic books bring an important intellectual element to the Sodality meetings and keep the members abreast of current Catholic thought. Hundreds of these committees are doing effective work today.

The Charity Committee finds for itself widely varied work. That may be as simple as bringing the blind to church on Sunday morning; it may be as expensive as furnishing the poor children of the parochial school with milk. Sewing for the poor, coöperation with the St. Vincent de Paul Society, distribution of food baskets, care of the charity cases in hospitals and institutions within the parish, are just a few of the things that Sodalists have found to occupy their charity.

A thousand and more Sodalists are teaching catechism. Most of this is done directly for the parish and under parish auspices. In a number of places they are staffing the diocesan vacation schools. In America to-day there are five times as many Sodalists waiting for a chance to teach catechism as there are places ready to accept their services.

Month by month, the pastor who has learned the value of his Sodalists, finds new outlets for activity and new possibilities for parish help. He realizes that because they are Sodalists their first concern is the betterment of the parish. He may ask them, as many directors have done, to run the weekly mimeographed bulletin carrying the parish announcements to the people; they will do it gladly. He may ask coöperation in his bazaar or picnic; they respond enthusiastically. They are his helpers. They are devoted to their parish. They serve just as far as their pastor wants them and calls upon them.

All this, of course, and the hundred other manifestations of Catholic Action developed by Sodalists of today, presuppose more than just the dull once-a-month meeting common in many Sodalities. One Sodality in Brooklyn, N. Y., had a membership of 35 Sodalists meeting once a month for a purely spiritual meeting. They adopted the program of Catholic Action in the parish, and within a year had 250 members attending weekly meetings. The achievements for one year of the Sodality at the Cathedral in Belleville, Illinois, covered two single-spaced sheets of typewritten paper, though it was presented in outline form. Spiritual meetings are essential; spiritual features should accompany every meeting; but a really active Sodality will have its business or activities meetings in which the widely diversified possibilities of parish work are discussed and presented to the members.

It must be remembered that there are, so to speak, in training for parish Sodalities, tens of thousands of young Sodalists. Over 800 colleges and high schools have adopted the Sodality program of Catholic Action, and during the past year the Parish Committee was offered to these schools in order to turn the eyes of the young men and women definitely and directly toward their parishes with a view to impressing them with their obligation to offer their services to the societies in their parishes. These students are, to use the current derivative, Sodality-minded. Pastors will find they are thinking in terms of the Sodality and eager to carry back to their parishes the enthusiasm for the Sodality developed at school.

Now I am keenly aware that the picture I have presented of the ideal parish society does not correspond with the actual Sodality existing in hundreds of parishes. That is not the fault of the Sodality. Sodalities slumber, doze, are dull and inactive, of little spiritual value to themselves and no value to the parish, only because they have forgotten the First Rule. They are dully pietistic organizations or social clubs, not Sodalities at all. The Sodality was intended to be, and actually is today in hundreds of places, an intensely active, apostolic, energetic society. If the parish is not getting full value from its Sodality, the Sodality is not living up to its own rules.

Now it must be remembered that an organization of whatever kind is not likely to rise above the level of its director's ideals. If the director is satisfied with little, he will get little. If he expects much and inspires and guides his members to much, he will get much. So the director would be wise if, before condemning or abandoning an existing organization and substituting a new one, he examined his own conscience to find out how much he has expected of the organization he already has, how much he has asked from it and inspired it to do.

Here in the Sodality the priest has: A parish organization, under the patronage of Our Lady, with centuries of tradition back of it, with the highest approval of the Popes and blessings innumerable conferred from their hands, an historic devotion to the Eucharistic Christ, rules demanding of its members zeal for souls and loyalty to and service of the Church, a record of achievements past and present, flexibility that will fit it to his particular needs, spiritual ideals, and a thoroughly modernized program of Catholic Action. Has he even begun to test its possibilities?

Pastors who have done so, have not the slightest doubts about its value. Pastors who doubt, have never really applied to their Sodality the ideals, rules, and programs embodied in its constitutions and history. They are looking toward something new before they have really tested what they already have.

To serve parish Sodalities everywhere, the Central Sodality Office was established in St. Louis. With literature, monthly bulletins and posters, special help for directors, programs, outlines, personal correspondence and service, it serves parish Sodalities as far as directors and prefects care for that service. A Summer School of Catholic Action, the second session of which met toward the end of last August, gives intensive training in parish society organization. Organization work is done directly by the staff members when they are invited by bishops or priests to undertake this work. And this service is given as freely as is possible, simply because the staff members, clerical and lay, are convinced that the Sodality is the ideal parish organization which hundreds of priests have discovered and hundreds more will discover after a brief test.

St. Louis, Missouri.

DANIEL A. LORD, S.J.

THE TEACHING OF THE BIBLE FOR THE MINISTRY.

IF our Catholic Biblical professors were asked to draw up an ideal course of Biblical study for clerical students, whether secular or regular, what would they do? They would probably say that it was hopeless; that nothing they could say would have any effect; that they had tried it before in vain. Younger men, those whose enthusiasm had not yet been damped, would hail the project and expect to reform the entire scheme of Bible teaching. What would they suggest? It is an intriguing question.

Perhaps most of them would insist on an Introductory course dealing with the History of the Canon of the Bible, with Inspiration and the Principles of Hermeneutics, etc. Almost certainly all would venture remarks about the secondary position accorded to Biblical professors as a rule. They would draw attention to the fact that their classes are relegated to the least convenient hours of the day and that too little time is allotted to them. They would wax eloquent, also, on the subject of Hebrew and Greek as vitally necessary if men were to do any really good work on the Bible. Having by this time got well into their stride, they would proceed to elaborate the ideal course which could be profitably given to men thus prepared. They would argue that, since four years have to be devoted to theology, students ought during those four years to do at least one book of the Old Testament thoroughly, one of the Synoptic Gospels, the Gospel of St. John, at least one of St. Paul's Epistles, and of course the Acts of the Apostles.

One can picture the enthusiast taking his scheme along to an older professor and asking him to look over it. One can also picture the older man smiling as he notices that the four years have somehow become five. We can imagine him returning the scheme and saying: "Have you thought what the bishop will say to this? Have you thought of the rector? What about the curriculum? It is already crowded and students are always complaining that they have no time to work!" The older man would probably go on to say with a twinkle in his eye: "Have you read up the Codex on excardination? If not, it might be as well to do so. If I were you I should contrive a long holiday after you have sent in this scheme and

then while you are away you can wait in patience the inevitable result."

In discussing the kind of Biblical teaching which is called for, we have to keep clearly before our eyes the goal in view. What is that goal? It is the formation of priests who are to work for the salvation of souls. It is solely with a view to that goal and its attainment that we teach men Philosophy, Apologetics, Dogma and Morals. We do not give laborious classes in these subjects with the object of forming the expert, the future illustrious professor. We teach these subjects in order to provide all the men who fall into our hands with all the tools they will need for every moment of their ministerial lives. Now while it is presumably the exception for a student to arrive at the end of his course with a rooted dislike for theology—though we have heard of such portents—yet not even the most extreme optimist will pretend that students quit their Alma Mater with a passionate love of the Bible. They have, it is true, notebooks crammed with class memoranda of their professors, and these they religiously cart about with them from one curacy to another. Do they ever look at them again? If perchance, when packing up for some further change of scene, they come across these venerable reminders of the long-ago, they smile as they turn the pages. If there be in the house some fellow-sufferer who once decorated the same sad benches with themselves, they rush into his room and read out selections—probably garbled—of what the professors actually said in class. Probably these selections are punctuated with remarks such as "I should like to know how many months that genius spent in a busy parish!"

I have the less hesitation in saying this since I must acknowledge that few can have been bigger sinners in this respect than myself. I certainly know of one student of the long-ago who on state occasions produces, to the joy of his fellow-victims, a species of genealogy of the Minor Prophets which—so he says—I made them all do. He cannot quite make up his mind whether as a matter of fact this amazing production was not really meant to be a map of Palestine! It is certainly highly colored and one day I expect to find it hanging framed on the wall of his "study".

But to resume. We teach a man philosophy to make him—if we can—think correctly; or teach him apologetics, to equip him for the task of defending his faith and to provide him with instructions for the converts he hopes to make; we teach him dogma, that he may expound “the faith once delivered to the saints”; morals, to help him in his guidance of sinners; ascetics, in his guidance of souls. Why do we teach him the Bible? Simply because the Bible is the quarry whence all the above are hewn. It is the inspired record of God’s Revelation to men, or, as St. Augustine expressed it: “Our Father’s letter from our Fatherland”. It is because students realize more or less dimly that the Bible is the virgin gold whence the coins of doctrine are minted that they are apt to say: “We have all that in tabloid form in our manuals! Why should we trouble to go and dig it all up again in its undigested form from its sources?” Perhaps, with that uncanny acumen which students betray at the most inopportune moments, they have here put their fingers on the weak point in our teaching of the Bible.

After all, why should the ordinary student trouble about investigating the sources? He has nothing to do with them. He is more than content to take them on faith. He feels that what he wants is the fully digested pabulum which he can present to his future flock, “to be taken according to the directions on the bottle”. It is true that when we teach him dogma and morals we teach him as soundly and as fully as we may; and if we feel convinced that he will only secure an adequate grasp of the subject by being shown the sources and made to study the history of the point in question, we take him through those necessary details. But we realize that such investigations are only means to the end, not themselves the end or goal.

Some, however, will be inclined to ask: “But what about the formation of the professors of the future?” If we have taught properly we shall have whetted the appetites of the more gifted man; and while we have taught him nothing that he will have to unlearn, we shall not have wasted the time of the less gifted who are, after all, going to be in the forefront of the battle.

In other words, the weak point, if I may suggest it, seems to be that we Biblical professors are apt to teach as though the production of such phenomena as ourselves were the sole object of our classes. For example: How many students out of a class of fifty derive any real good for their future work, whether in pulpit, confessional or instruction-room, from minute study of one of the Synoptic Gospels, of St. John's Gospel, of one or two Epistles, of the Acts, and, more particularly, from an academic study of one of the Minor Prophets? What conceivable good does it do them to learn that Jonas, for instance, writes in a Hebrew tinged with late Aramaic forms? I would go further: How many of our students are going to say their breviary one whit the better for our classes? Only recently a cleric asked me if I could draw up for him a scheme giving the dates and circumstances of the composition of all the Psalms! He thought he would say his Office much better if he knew that.

One would go still further: How many are going to preach the better for knowing a whole lot about the Synoptic Problem? How many men who will have to stand in the pulpit Sunday after Sunday and perhaps often during the week, will finish their course with any real knowledge of the text of the New Testament? How many will be able to lay their hand on such familiar texts as "Charity which covereth a multitude of sins", "I am the Way, the Truth and the Life", "Charity which is the bond of perfection", "the peace of God which passeth all understanding"? A simple test, yet an acid one! If but few would pass it, then surely we must in honesty confess that there is something faulty in our methods.

So far we have been a bit iconoclastic. While it is easy to pull down, it is hard to build up. What, then, are we to put in the place of the older methods? Let us see what precisely we want. We want to discover some way of teaching the Bible which shall (a) not discourage the dullest—who may be a future *Curé d'Ars*; (b) provide all with material for their sermons; (c) help them to appreciate better their divine office; (d) enable them to realize that for their own priestly work, whether for their personal devotion or for the guidance of souls, their Bible—at least their New Testament—is as vitally necessary as—shall we say their *Tanqueray*?; (e) equip them

with a fair knowledge of the text of the New Testament; (f) at the same time not leave them ignorant of some of the critical work that has been well done on the Bible. And we must do no injustice to the more capable men who may be destined for more profound work later on.

At first sight the formulation of such a scheme may seem a Homeric task. Yet perhaps it is only "Homeric" because we have become wedded to something different, not because the solution we want to suggest is something new. For we would maintain that what we want to put forward as the best method of teaching the Bible is in fact the old Patristic method, the one which held its ground in the heyday of Scholasticism. What is that method? A concrete example will best explain.

There are few subjects on which we have to preach more often than sin in its various forms. We know our Catechism on the subject of course, and we have passed examinations for "Faculties". But what knowledge of New Testament teaching on the subject do we possess? Various Parables of course deal with it; yet they are but a fraction of the passages where sin, its nature and consequences, are put before us whether by Christ or by His Apostles. Now a Greek concordance to the New Testament will show us that at least four nouns with their corresponding verbs and derivatives are used to express sin under different aspects. Confining our attention to only one of these, we find that the term *ἁμαρτία* occurs seven times in St. Matthew, five times in St. Mark, eleven times in St. Luke, sixteen times in St. John. If before proceeding further we look at a Latin concordance for the term *peccatum* we discover a discrepancy. *Peccatum*, generally rendered "sin" in our version, occurs eight times in St. Matthew, ten times in St. Mark, eleven in St. Luke and eighteen times in St. John. In other words, by rendering different Greek words by the unvarying *peccatum*, the Latin, and in consequence the Rheims version, has destroyed shades of meaning which have a very real significance theologically. Turning now to the rest of the New Testament we find that, whereas *ἁμαρτία* occurs only seven times in the Acts, seventeen times in ten of St. Paul's Epistles, thirteen times in St. James and St. Peter, yet it occurs forty-seven times in Romans, twenty-five times in Hebrews and seventeen times in the First Epistle of St. John, a fact

sufficiently interesting in itself and becoming more so when we compare the figures in the Latin text, though it would not serve our present purpose to dwell on this, nor on the relative use made of the other terms for "sin".

The point we wish to emphasize is that a study such as is briefly indicated here can be not only interesting to the clerical student but of very real practical utility. Supposing we were to take in the exegesis class such a word as "sin" and work it out systematically throughout the New Testament, we should, starting with the Gospel of St. Matthew, have to give a brief Introduction to that Gospel, and should then examine the passages indicated. Passing at once to St. Mark we should give a similar Introduction and then, on examining the passages, the student would see for himself that they are for the most part parallel to those in St. Matthew. This would necessitate some account of the Synoptic problem. The same would have to be done in the case of St. Luke, and then, on passing to St. John, the student would find himself in a wholly different world of thought. Now a student will gain enormously by being thus made to see these facts for himself. They would not be simply stated for him to swallow—or refuse to swallow and—in either case—forget. Moreover, he will be learning his New Testament through the medium of his theology, and vice-versa. It will be no small gain for him to have learned his way about the Gospels for himself. He will have been made to see the differing standpoints of the four Evangelists and his eyes will have been opened at least to the elements of Gospel criticism. If the professor wishes, he can of course confine himself to the Gospels and take some other theological point, for example, Faith, or Hope or Charity. But it is far better to continue with the same point, in this case "sin", and help a student to see how the Apostles treat this question in the Epistles, Acts and Apocalypse. As each book is examined, the same brief Introduction has to be given, and then, when the doctrine of "sin" comes to be examined in such books as Romans, Hebrews and the First Epistle of St. John, a new world again opens up before the student.

A further advantage of this method of treatment is that it touches other problems. It necessitates a critical study of the texts and the books in which they occur. It demands constant

reference to other passages and thus in time provides the student with a view of the New Testament as a whole. Nor is he bored, as otherwise he is apt to be, by spending a whole year on a single book. How real this boredom is, I fancy, we professors can hardly realize. How often one has heard students complain that they had plodded through St. Matthew, for example, for a whole year, till utterly weary of that Gospel. A still greater advantage: an immense amount of preaching material has been accumulated. Further still: when the same students come to read *De Peccatis*, whether in speculative or practical morals, the *Argumenta ex S. Scriptura*—only too often meaningless to a student and—dare we say it?—treated in somewhat cavalier fashion by the professor, gain a wholly different value.

Yet another advantage. Suppose that in one year only three questions are thus dealt with, for example, Faith, Hope and Charity. The whole New Testament has been passed in review three times and Introductory questions to each book have thrice been brought to the student's notice. This repetition is invaluable. All examiners are familiar with the way in which questions with which they have dealt faithfully during the year might, from the knowledge of them shown in examination, appear never to have been treated at all. One thing is certain. Students thus taught will never feel indifferent to Biblical lectures. They will speedily realize that the subject matter is not only fascinating but also practically useful. Nor should it be argued that such investigation into the Greek terms used for sin, for example, presupposes that all have an adequate knowledge of Greek. It would, of course, be eminently desirable that they should have such an equipment. But the only person who really needs such knowledge is the professor himself. Students whose Greek is limited can do exceedingly useful work on the plain English text which, after all, they are going to use for the rest of their ministerial lives. Moreover, a student who has once been initiated into this method of New Testament study, who has realized its fascination and value, who has learned to appreciate the assistance afforded by the use of a Greek concordance,¹ will be able to work out many similar points unaided by the professor.

¹ The little *N. Testamenti Graeci Tameion; alias Concordantiae*, by Schmidius, published by Bagsters, is amply sufficient for all ordinary purposes.

As we have mentioned the subject of Greek let us for a moment say something of Hebrew. Ought the latter language to be made obligatory? Yes and no. When one hears of the hours wasted over Hebrew by men who will never by any chance make any subsequent use of it, one could weep! But no one knows beforehand who will make the Hebraist or the Biblical scholar. It is often the most unlikely people who discover a taste for such things. Consequently it seems advisable that at the beginning of his studies every student should have to start Hebrew. But it would seem equally certain that at the end of, say three months, those who show no capacity for it should be weeded out. There is no fear of their resenting it! If they are compelled to keep their unhappy noses to the grindstone, they gain nothing and waste invaluable hours. The same would seem to apply to Greek, though in a less degree. Now that the study of Greek is receiving less and less encouragement at the great centres of learning, it seems incumbent on us clerics to do all in our power to preserve it.

To return to our general method in teaching the Bible. It would seem that the method generally in vogue, which we sketched at the beginning and from which we have ventured to dissent so emphatically, has arisen from the exigencies of our position. The rise of destructive Biblical criticism has distorted our perspective. We have become frankly hagg-ridden by the critics and have had to stand on the defensive everywhere. Sometimes one is almost tempted to lay the blame for this on the great Encyclical *Providentissimus Deus*. Leo XIII did — in that epoch-making Encyclical — give immense encouragement to critical study of the Bible by us Catholics and we can never be too grateful for the impulse he thus gave. But there is another section of that Encyclical of which we are inclined to lose sight, that namely wherein the Pontiff insists on the Bible itself, and not the critical study of it, as being the priest's manual.

We said above that we thought that this method of teaching the Bible was that in use among the Fathers of the Church. If anyone will peruse the sermons of St. Chrysostom, St. Augustine, St. Athanasius, St. Basil, and notably of St. Gregory the Great, to name but a few, he cannot fail to notice how absolutely steeped they are in the Bible. Biblical words

and phrases, whole sentences, even lengthy passages, are quoted by them as a matter of course. Apparently they knew the text by heart. And when we turn to their *Commentaries* we notice how they handle what we should call Introductory questions. St. Augustine deals with them in his *De Doctrina Christiana* also in his *De Consensu Evangelistarum*. But how briefly he and his fellow Doctors handle them! They seemed to feel that such questions had to be dealt with, but that they were, after all, only subsidiary. When St. Chrysostom is going to expound one of the Gospels or one of the Epistles he prefixes an Introduction which is a model of simplicity yet most satisfactory. It is the same with St. Thomas, who prefixes to his *Commentaries on St. Paul's Epistles* an Introductory section which puts his readers *au courant* with the main problems. He then feels free to devote himself to the task of exposition. It is hard to imagine such a thing, but if we could imagine any of these Fathers giving a series of formal lectures on any book of the Bible we should certainly not find them starting off with a minute Introduction to a book which their students had not as yet read. They would certainly insist that the first thing was to gain a good working knowledge of the book and then tackle the Introductory problems.

To many of us such things may seem self-evident. Yet how often we find that beginners are treated to learned disquisitions on the inspiration of a book or of the whole Bible. How any one can be expected to grasp the problem of Biblical Inspiration before he has acquired at least some familiarity with the Bible and before he has finished his philosophy is a mystery. It is the same with the history of the formation of the Canon. If he has studied no Church history, how can he appreciate the story?

Perhaps nothing is more illuminative on this point than the way in which the Bible was used in the great Christological Councils of Ephesus and Chalcedon. When St. Cyril was defending at Ephesus the reality of the Human and the Divine Natures in Christ he did not start with the New Testament for his proofs. He began with tradition: "What have we received from our Fathers in God?" He then quotes at great length a whole series of passages from the Fathers before him

first in support of the Divinity, then of the Sacred Humanity of Christ. After that he turns to the New Testament and shows how in Epistle after Epistle and Gospel after Gospel this traditional doctrine is precisely that taught by the Fathers. It should, presumably, be the same with us. We have our doctrine cut and dried for us, the inheritance of the ages. But to make that doctrine live, to bring it home to our own minds, and to the minds and hearts of those to whom it is to be our privilege to minister, we go to the quarry whence it was hewn; and it is precisely in the light of the age-long dogmas thence quarried, or—to change the metaphor—thence minted, that we learn to appreciate the Bible. Herein, too, lies the fundamental difference between the Catholic Church and the sects. For these latter the Bible comes first and last. With it is the final word; and, as interpretations vary, it has come about that that last word is now not with the Bible but with the last German critic!

It should not be thought that we advocate reducing the whole Biblical course to what might be termed—though inaccurately—Biblical theology. If students have during the years given to philosophy been made really familiar with the text of both Old and New Testaments, then during the four years of theology now of obligation two years might be given to the kind of teaching we have endeavored to outline, and during the other two years they would derive real profit from a more detailed study of *St. John's Gospel* and his *First Epistle*, also by doing in class the *Pastoral Epistles*, or *Hebrews*, or the four written from Rome, viz. *Philippians*, *Ephesians*, *Colossians* and *Philemon*, or the two *Corinthian Epistles*, or the *Acts*. *Romans* perhaps, like the *Synoptic Gospels*, will have so repeatedly passed under review in handling the dogmatic questions that it need hardly be done *ex professo* in class. To return to the methods of the great Fathers and Doctors of the Church. We feel perfectly certain that had these great teachers had our problems to face, if they had to deal with such questions as the Mosaic authorship of the Pentateuch, the composite character of *Isaias*, or the Johannine problem in its various aspects, they would have insisted that such questions were for the specialist. We cannot imagine them handling them in a class of beginners. We

fancy that if some bright young man had brought up such questions in class he would have been rapped over the knuckles. St. Augustine would, we feel sure, have replied: "Read, read and reread your Bible first. When you really know the text you will be in a position to study such problems." They would have insisted, too, on much learning by heart. How familiar the spectacle of people who seem to have a superficial knowledge of all that has been said about the Bible, while almost inconceivably ignorant of what the Bible itself says! Such a man will never really love his Bible, for the simple reason that he does not know it.

It is for this reason that we deplore the practice of initiating beginners into the profundities of Higher Criticism. It only means that they are wrongly orientated from the outset and it becomes exceedingly difficult for them to get on to the right path again. How many students in the past owe their distaste for the Bible to misdirection of this kind at the outset of their studies! Such questions are for the exegesis class alone and even then should be sparingly treated of. If one could have one's way one would like to see a student's early years given to systematic reading of the bare text of the Bible in English. No criticism should be allowed, but every effort made, to render him familiar with the Divine story. The contents of the books should be learned, the history, the geography, and the doctrinal teachings should be pointed out. He should be made to appreciate the sublime beauty of the narrative, for example, such stories as the sacrifice of Isaac, Abraham's pleading for the cities of the plain, of the last years of Jacob, of Elias's contest with the priests of Baal, and the rest.

On that foundation you can build. Indeed some such method of teaching the Bible becomes all the more necessary when we realize how impossible it is to cover the whole ground and yet how necessary it is so to treat of Holy Scripture in the lecture room as to secure its becoming a priest's companion in after years, something to which he will turn in search for that "consolation of the Scriptures" which were "written for our instruction", but which the barren destructive criticism of the last hundred years has turned into a wilderness. What more touching picture could be drawn of the great Bishop of Hippo, who had preached more than two hundred sermons on

the Psalms, than that presented to us by his life-long friend, disciple and biographer, Possidius: "He had been wont," says Possidius, "to say to us when we talked intimately together, that when once baptized even the most praiseworthy Christians, not excepting the clergy, should not depart this life without due and fitting sorrow for sin. This he himself put into practice during his last illness. For he bade us write out for him those Psalms of David—they are not many—in which he treats of repentance. He had the sheets pinned on the wall opposite him, and as he lay in bed during his illness he kept looking at them, and reading them, and as he read, his tears flowed unceasingly and abundantly."

Some may think the ideas here set forth, with much trepidation, reactionary, even out of date. It was only after these pages had been written that the writer discovered that there is hardly a sentiment in them which has not been far more forcibly expressed and, needless to say, far more eloquently, by the late Bishop Hedley in his *Lex Levitarum*. We could ask for no greater authority.

HUGH POPE, O.P.

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THE CHILDREN'S MISSION.

DURING the past twenty-five years the custom of having missions, retreats, and other spiritual exercises at frequent intervals, has steadily grown. This has been, indeed, a great check to indifferentism so rampant among our people, especially in religious matters. The exercises of a mission stir up the religious consciousness of the people and bring them to a fuller sense of their duties and obligations as Catholics. However, in a way, we have been very negligent of one portion of a parish. I mean the children, who should have the benefit of the priest's most fervent zeal and solicitude.

In this country the practice has been followed, generally, of giving the children a few talks during the first days of a mission. The reasons advanced are, first, to work up the enthusiasm of the children, and then to use them as advertisers of the mission, especially in their homes; and secondly, to

have the children's mission concluded before the missionaries had begun to hear the confessions of the adults.

Now, both of these ends would be served by having a separate mission for the children the week before the mission for the adults. If the mission were held at this time, that is, *a full week* before the opening of the adult's mission, the missionary would be able to give his undivided attention to the children. He would be able to give them a full course of sermons adapted to their understanding. Under the present system, the best he can do is to give them a hodge-podge mission. The time is too short. Much time is lost. Generally, it is difficult to get all the children together on Sunday afternoon, and the Masses run on the hour schedule in the morning, prohibiting their gathering at that time. In this way one day is lost to many of the children. Monday they have two sermons. Tuesday is usually the day set aside for confessions of the children, and the number of confessions means that the priests have to spend the greater part of the day hearing them, and consequently the sermons for that day are omitted. Wednesday is the day of general Communion, and they cannot be kept fasting conveniently. The closing exercises are held sometime on Wednesday, and the mission is over. Three or four sermons have been preached, and much of the time devoted to these sermons has been wasted. As a means of advertising the mission the method is a failure, because the children who need the mission most are not there. If the children are not there, in all probability their parents will not be there either, and it is they whom the advertisements of the mission should reach.

Suppose the children be taken for a full week before the parish mission. The pastor or his assistants could visit the neighboring public schools and make some arrangements for the dismissal of the children in time to attend the mission. He could rely on the zeal and kindness of the Catholic teachers, or for that matter on the kindness of the non-Catholic teachers, to see that the Catholic children came to the church at the appointed hour. Constant insistence that all the Catholic children attend the mission would bring results by the end of the week, and most, if not all the children of the parish would be reached.

Moreover, the pastor would be able to learn the names of the majority of his children attending the public schools, and then by prudent questions locate their homes. A message delivered by the children, or a note from the pastor, or still better, a visit from one of the priests, urging the parents to attend the mission, would in almost every case bring the desired results. As a means of advertising the mission this seems an unsurpassed method.

When we consider that the children form the most important section of the parish, the present way of conducting the mission is far from ideal. One reason alleged for having the children's mission during the first days of the parish mission, is to get them out of the way. Both the missionary and the pastor say, "We must get the children out of the way before the confessions start". The children are deserving of the zeal of the missionary and the solicitous care of the pastor, and "to get them out of the way" is not expressive of this zeal or solicitude. The children should be given a full course of sermons, and a week is not too much time to devote to them. They could be gathered in the church twice a day. Shortly before the opening of school would be the best time for their first meeting. At that time of the day the children's minds are fresh and active and they quickly grasp the points of the instructions. They could be called together again either after, or toward the close of the afternoon session. Since the children are tired from the hours of school and restless after the strict discipline of the classroom, this afternoon sermon should be shorter and exhortative rather than instructive. A hymn or two will quiet them and prepare them for the sermon. In this way they will receive solid instruction and the fruits of it will be lasting. The impression made on the children, especially those who have been neglected, would produce consoling results. Where it has been tried, it has proved successful.

The success of this plan demands great care on the part of the missionary. His sermons, both catechetical and exhortative, must be adapted to the minds and the temperaments of the children. He must be alert to catch their moods. He should be an artist at painting word pictures. He will have to strain every faculty and bring into play every gift he

possesses, whether natural or acquired—artistic word painting, eloquence, ability to change his expression from pleasantness to sternness and from sternness to pleasantness. He must exhort, instruct, please, edify, and plead. Instead of getting the children “out of the way”, he must go out of his way to gain their attention and hold their admiration. If he is willing “to spend and to be spent” for the adults attending his missions, he must be more willing to spend his time and his energies for his youthful audience.

This plan demands great care on the part of the pastor or the assistant delegated to do this work. He should carefully note the new faces, especially of the public school children, and learn the cause of their absence from Mass and Sunday school. He must try to learn the home conditions of such children, especially in regard to their spiritual life. Of course, no one will blame young children for absence from Mass or Sunday school. This can, except in rare cases, be traced to the negligence of parents, to their indifference to the spiritual welfare of their own and their children’s souls, or to the downright hostility from a non-Catholic or fallen-away Catholic parent. The priest by “follow-up work” can get in touch with the parents either directly or by prudent instructions given to the children. The result will be a larger attendance at the Sunday school, and a gathering-in of the lost sheep.

All this will not follow immediately, but the first trial will produce gratifying results. Many zealous pastors take the greatest care to spread the tidings of the mission. They advertise it in the Catholic and daily papers; they distribute circulars and hand-bills; they address letters of invitation to the individual members of the parish. But, could not another means be added? After all, only those who attend Mass, at least spasmodically, will hear of the mission. The majority of careless and fallen-away Catholics are negligent of the religious education of their children. Energetic zeal on the part of the missionary will hold them, and the united efforts of the parish priests and the missionary will bring these souls back to Christ. Our Blessed Saviour said that He was not sent except to save the lost sheep of the “House of Israel”. That is also the work and the mission of the parish priest and

the missionary. They are sent to save the lost sheep, sheep which have strayed from the true fold.

If a separate mission for the children will bring even a few lambs to the Good Shepherd, is it not worth our while? The Good Shepherd left the ninety-nine in the desert to search for the one that was lost. We do not have to neglect any of our flock, but certainly our greatest efforts should be given to the children. If this means will further the spiritual care of the children, and experience has proven that it will, we priests should make use of it. After all, the children have been considered too much of an encumbrance, especially at the time of a mission. The cause is not lack of zeal, but misplaced zeal. A better understanding of the spiritual needs of the children will mean a richer harvest of souls for our Saviour, who came to save *all men*. The mission is a continuance of this work of salvation, and if the pastor and the missionary are willing and even anxious to enhance this work among the adults of the parish, much more anxious should they be to carry it on among the children.

Let us consider further this idea of a *full* week for the children's mission. The first objection is that we cannot get the children. It is true that we have not had them in the past, but it is possible to get them. The children themselves will be most anxious to attend if their interest is aroused. Children are great lovers of novelty, and their minds are naturally inquisitive. They love freedom and hate restriction and discipline, but once they realize that the mission is something extraordinary they will readily take to it. Get the children to the mission, and if the missionary is all that he should be, kind, zealous, and enthusiastic, he will have no trouble holding them for a week. I can cite a very striking example of this. In a certain parish, that had no parish school, the pastor (since dead) determined to have a mission for the children during a week when they were free from school. Everyone told both the pastor and the missionary that it would be impossible to hold them, since there was no school, to say nothing of the impossibility of getting them during such a week. But the children came in unbelievable numbers morning and afternoon, and were most enthusiastic about the mission, with consequent profit to their spiritual life.

In fact the pastor was so pleased with the success of the mission that he had another for them the next year.

The question here is, is it possible to get them out of school? Is it possible to get the full coöperation of the teachers and principals? I say it is possible. Let us begin with this as a basic idea: the less interference in the discipline of the school, the better. The children may be taken in the morning before school opens, and they can report on time or but a few minutes late. This has two advantages. The children's minds are alert and active at that time and their muscles rested, and they will quickly grasp the points of the instruction. They can attend Mass and become acquainted with its ceremonies. At this early hour in the morning the missionary can drive home the points of his instructions in fifteen or twenty minutes, and teach some important truths. But more about topics later.

In the afternoon the children can be assembled in the church after the close of the school. They should have time enough to get to the church conveniently without undue haste. While we should avoid interference in the regimen of the school as much as possible, it may be possible at times to have the children dismissed five or ten minutes before the close of school day. The Catholic children could be brought from the school in a body. They will be known personally, one by one, by the teachers who coöperate. The kindness and zeal of the missionary ought to win the children and make them anxious to attend the exercises faithfully.

In some places the schools close at different hours. What can be done in such a case? The difference is rarely more than thirty minutes, and by the use of a little tact I think we can have the children dismissed at the proper time. For instance, within the limits of St. Mary's parish there are three public schools. Two of them close at 2:30 P. M. and the third at 3 P. M. If the services begin shortly after 2:30, the children of the third school may be dismissed in time.

What is the experience of the past in getting the children? Have they been dismissed from school for the mission? Unfortunately we have very little to guide us, for the past has been far from successful. We are dealing with children whose parents are indifferent to anything and everything

spiritual, and at times are decidedly hostile. Heretofore the practice has been to ask the parents to give the children a note asking that they be dismissed in time for the mission. So far as I can see, this has been a waste of energy. If the parents are indifferent, what can we expect from the children? Many of the former will remain indifferent and attend Mass irregularly, if at all. If the children are present at Mass and they bring home the message, the parents ignore it. Some parents fear that this dismissal will affect the standing of the children at school.

Why refer the matter to them? Why not look after it ourselves? Before the mission let the pastor pay a visit to the principals of the schools in his parish, and in the language of the business world, "sell them this idea of the mission". A telephone call is useless. It is very often forgotten. Besides, I have it on good authority that the principal is apt to pay very little attention to such a call made over the telephone, and just as little to a letter. But a visit from the pastor will be remembered. The missionary, too, should visit the principals in company with the pastor. If the school principals are antagonistic, tact may overcome the antagonism. As soon as the principals realize that the priests are serious and very earnest about this matter they will not be anxious to oppose them. Careful efforts should be made to win the approval of the principals. Only in rare cases and after kindness has failed should pressure be brought to bear. A word spoken to the school board will very probably settle the whole matter. However, I think that the principals themselves will be the first to realize the value of such religious instruction and will be very happy to coöperate with the priests, especially where they find earnestness and zeal. One principal of the public schools of a large city was consulted. He gave assurance of the interest and coöperation of the teachers and stated that they were free to accompany the children to the church. He asked that any discourtesy be reported to him.

The sad fact remains that the public school children do not attend the mission, lay the blame where you will. Here is a fact, which is, indeed, a stubborn thing, and a fact well proven by experience. Announcing it from the pulpit does

not have the desired effect. Why, then, talk, complain, and chide about it? Since the parents of the children are indifferent to this matter, why not go after the children ourselves? We may expect happy results from the children, for they are more docile, more receptive to grace, more responsive to teaching than are their elders. If we do our best, God will certainly bless our efforts. The mission is a work of grace. It is true, that "Unless the Lord build the house, they labor in vain who build it", but at the same time we must "work as if the whole matter depended on ourselves, and trust in God as if the whole matter depended on Him". God is our guarantee of success.

Again, one may say that dismissal of the children from school every day for a week is too much to ask. I do not think so, especially since the time is reduced to a minimum. Except under very unusual circumstances, they would not lose more than thirty minutes a day and this at the close of the day when the children are tired and restless, and not apt to gather in much of the instructions of the teacher. But even at that, the mission is a most important time for gathering the lost sheep, and this thought should offset any hesitation on the part of the priest. Moreover, I think that we are apt to overestimate the difficulty. I grant that some teachers are difficult to deal with, especially if there is any bigotry in the atmosphere. But the influence of the pastor in the community, his standing with public men, is sufficient to offset this difficulty. It is more apt to be felt in smaller places, but on the other hand the difficulty in reaching the children in rural districts is not so great as in cities, where there is a large element of foreign-born. But if we priests do not coöperate fully with the grace that God is bounteously giving at the time of a mission, will not the fault be laid at our door? This is a serious question and it demands earnest consideration.

Pastors realize, perhaps better than anyone else, the necessity of trying to reach school children, and they spend many weary hours trying to solve the difficulty. Many pastors dislike to meddle in public school affairs. Perhaps here and there circumstances might justify the pastor in holding this attitude. But in cities where there are not enough seats in the parish schools for all the Catholic children,

or where for some other reason, real or fancied, the children do not attend the parish school, what are we going to do? Shall we throw up our hands and do nothing? That is certainly not the attitude of our Lord. He gave us the parable of wheat and the cockle to show us how to deal with sinners. He did not root up the cockle but let it remain, and only at the harvest time did he gather in the cockle and burn it. So we too must accept conditions as they are, but try to change them. We must not condemn too hastily; we must not be too easily discouraged; but we must use every means to induce the children to taste the bread of truth.

We can for the present depend on the willingness of principals and teachers to coöperate with us, if we make it our business to impress upon them our earnestness in this matter and our determination to work for the spiritual welfare of the children. It is possible to get them and it is possible for the missionary to hold their attention and enthusiasm for a *full week*. The early morning before school is the best time for the first instruction, and after the close of school in the afternoon, for the second.

In a mission the eternal truths should be explained. The first sermon should be on the necessity of salvation, the importance of saving one's soul. Sermons on our personal relation to Christ, on sin and its effects, on death and judgment, heaven and hell, and on the patronage of the Blessed Virgin Mary should follow in any order preferred. The last sermon should explain what is expected of Catholic boys and girls.

For the instructions in the morning, one or better two sermons should be preached on confession, fully explaining this great sacrament, and warning against bad confessions. A thorough explanation of the Mass, and an instruction on prayer and on the times of prayer, and one instruction on Holy Communion might complete the list.

At least during one Mass the missionary should be with the children and explain to them the Mass as it is being read. He should follow the celebrant of the Mass step by step, explaining to them what the priest is doing and why, and compare the Mass with the Bloody Sacrifice of Calvary.

On Friday the afternoon can be spent in hearing confessions of the children. If this is not possible or suitable, confessions may be heard on two or three successive afternoons after the sermons. The children may be divided into as many groups for this purpose. All the children should receive Holy Communion on Saturday morning. The Mass on this last morning should be at a convenient hour, possibly 8 o'clock, in order that the children may have a good rest.

I think that such a plan, if followed out, will insure satisfactory results. It would be the means of reaching the children, especially those attending public school, who are not getting the necessary religious training. The pastor will lose nothing by it, and if past experience is any criterion at all, he will have everything to gain. He will assure to the children religious instruction and spiritual appeal. He will know who they are and why they are lacking in religious training. In turn these children will go to their homes and spread there the "glad tidings" of the mission.

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THE PREACHER'S IDEAL.

THE preacher who wishes to fit himself as best he may for his exalted duty can do nothing better than study the method of our Divine Lord as He taught those who followed and heard Him. Such a study can best be made if one will take up the New Testament seriously and systematically and make notes on the spirit and method of Christ's teaching. This, followed by practical reflexion, will discover to the preacher the great ideal that should inspire him, and the unsuspected faults in his own methods against which he should work. The following points are suggested for guidance in such an effort.

The holiness of Christ may be mentioned first. The Great Preacher was holy, undefiled and separate from sinners. He could confidently appeal to His opposers and say: "Which of you shall convince me of sin?" In the trial at which He was condemned His judge said: "I am innocent of the blood of this just Man." A holy life is indispensable in the preacher,

if he is to be successful in his work. He must be an example to his flock. Although he cannot be holy in his life as his Master was holy, yet he must strive earnestly after holiness and use all the means of grace to further his sanctification. If the people realize that the preacher does not live according to the precepts he proclaims, his words will have little effect. Unless a congregation has full confidence in the personal piety of the preacher, the Gospel which he proclaims is shorn of its power. However great his talents and pulpit abilities, his words soon become as sounding brass and tinkling cymbal. How important then that every priest make the Great Master his model in this respect, that he seek to be holy and undefiled.

The preaching of our Lord was scriptural. All of His teachings were in accordance with the law and the prophets. He frequently referred to them and quoted them. When Satan tempted Him, He repelled him each time in his three-fold assault with, "It is written." He took the sword of the Spirit which is the word of God for His defence. He enlarged and amplified the Scriptures and explained what was before obscure. The priest does not come to proclaim his own words, and to disseminate his own ideas; he comes as the agent of Another, to preach the word of his Master. "Thus saith the Lord," carries with it a tremendous power and authority which his most labored sentences cannot equal. Since he comes as the herald of God to proclaim God's truth, he should be but the echo of his Master. All that he asserts must be based upon the divine word. This must be the great foundation stone upon which he stands, and he must keep prominently before his hearers the fact that he does not come in his own name, but in the name and authority of Jesus Christ. The pulpit is the place where Christ crucified is to be proclaimed; where the Scriptures of eternal truth are to be explained, and their authority pressed home upon the hearts and consciences of men. Other things being equal, he whose sermons are the most scriptural will be the most successful preacher of the Cross. He who frequently quotes the words of Him, "who spoke as never man spoke", comes with the greatest authority.

Another characteristic of His preaching was simplicity. There is nothing grandiloquent or far-fetched in His discourses. What sublime simplicity in the Sermon on the Mount.

It is so plain that a way-faring man need not err in understanding it. What absence of all attempt at display! He had truth to impart to His hearers and He told that truth with such plainness and simplicity that a child could understand Him. As the object of our preaching is to convey truth to the mind, that object is best secured when it is done in the most simple manner. While there may be a few learned persons in a congregation, the masses have not enjoyed such literary culture. If a sermon therefore be prepared for the former, in learned terms, many of the latter may not understand it, and then the preacher is as one who speaks in an unknown tongue; but if he speak with plainness, then all will understand, both the learned and the unlearned.

Christ did not labor for the applause of men and for His own glory, but for the good of the people and the glory of His Heavenly Father. He came not to do His own will, but the will of Him who sent Him. He said to the disciples of John that they should tell their master, as one of the marks of their ministry, "the poor have the Gospel preached to them." The same Divine Person said: "The poor ye have always with you." The poor and those who have had limited educational advantages, will always form a large party of every congregation. The preacher who departs from the plainness adapted to their capacity, disregards the Model Preacher, who has set an example in this as in other respects for the imitation of His messengers. How the simplicity of our Saviour's discourses rebukes those preachers who aim at great oratorical display, who abound in high-sounding sentences; who seem anxious in every discourse to show their learning! He who comes preaching the Gospel in its simplicity, follows the example of his Master, who spoke as never man spoke. The impression he leaves is that he is preaching Christ and Him Crucified, that he would hide behind the Cross and be nothing, if need be, for Christ's sake. On the contrary, he who comes with high-sounding phrases, with a great show of learning, who apparently labors to produce a great impression in regard to himself; who ignores the simplicity of the Gospel, discards the example of his Great Master, and produces the impression that he is laboring for self rather than to win souls for Christ. Can one throw himself in the foreground and the Cross in the

background, and yet be regarded as the faithful ambassador of his Lord?

Another characteristic of the preaching of Jesus was faithfulness. He understood the import of the mission on which He came. It was not to flatter men but to inform them faithfully of their lost condition; to call them to repentance and to provide for their redemption. To the hypocritical and malignant Pharisees, He applied the most withering invective. He came to reprove the world of sin. Upon those men who sat in Moses' seat, pretending great piety, and yet were selfish and corrupt, He visited the most pointed rebuke. On account of the Redeemer's faithfulness in rebuking these respectable yet notorious sinners, He gained their ill-will to the degree that they at length procured His death. All this He foresaw, but He did His duty fearlessly. He plainly taught that unless a man be born again, he cannot enter into the kingdom of heaven. He assured His hearers that if any man would be His disciple, He must take up his cross and follow Him. He taught that the desire to commit crime was as sinful in the sight of God as its perpetration. Instead of representing the road to heaven as a flowery path, He assured His hearers that it was a strait and difficult way.

Were one to stand before this evil and perverse generation and rebuke its sins as the Master did, what a cruel preacher he would be called. Yet men build on false hopes as much now as when the Redeemer was living. Men are expecting to get to heaven on account of their amiability, their honesty, the observance of the externals of religion, just as much as the Pharisees were expecting to reach Paradise because they were Abraham's children and observed the outward requirements of the law of Moses. He who would follow his great Master in faithfulness as a preacher, must have the boldness to declare the whole counsel of God. He must have no false delicacy in proclaiming the truth. He must be ready to storm every refuge of sin with the artillery of the Gospel. He must undermine every false foundation upon which men build; he must dispel every delusive hope, and show men that their sins must be abandoned, though the operation be like the losing of a hand or an eye. Woe to him who, unlike his Master, only prophecies pleasant things; who does not unmask the deceits

of the heart. St. Peter, following the example of his Master in faithfulness, on the day of Pentecost charged upon the Jews their sin of slaying the Lord of glory, so that they were cut to the heart. They were convinced of their iniquity and cried for mercy.

We should cherish a disposition to deal faithfully with those over whom the Lord has made us shepherds. We may preach ever so many beautiful and interesting sermons, and yet if we do not, by means of our preaching, rouse men from their sleep of death by the powerful warnings and denunciations of the Gospel, we will have accomplished but little in our labors, and God will hold us responsible for want of faithfulness. The Epistles of St. Paul show his faithfulness in dealing with the churches he had founded. He boldly showed them their failings, whether they would hear or forbear. It is more pleasant to say flattering things. Men are better pleased if we do not attack their strongholds of false security. They do not feel flattered at the true portrayal of the condition of the natural heart. They are grieved to see the pleasant hopes they have entertained, dissipated; the carnal heart rises in opposition to him who would undermine the foundations upon which it builds; but the interests of the immortal soul demand that it be done. Repentance, faith and a heart purified by the blood of Jesus must be insisted upon, to the disparagement of every other foundation. This is the example the great Model Preacher has left us. As human nature is the same now as it was then, we cannot improve upon the method He adopted.

Another characteristic of the Great Preacher was His earnestness. With what energy our Lord entered upon the work His Father had given Him to do, and with what earnestness He pursued it, until He exclaimed in His death agony, "It is consummated." The crowds that followed Him to hear His discourses were impressed with the fact that He was a teacher deeply in earnest, that He felt the weight of responsibility resting upon Him. With untiring zeal he advanced step by step in His great work. He made many weary journeys. He spent many lonely watches. He labored with untiring devotion. All this attested to the great earnestness of His life. How important, in this respect, that the disciple be like his Master? The Apostles caught His spirit, and with

the most emphatic earnestness carried on the work for which they had been prepared and to which they had been commissioned. He who would be an effective priest of Jesus Christ, must be an earnest man, and he must impress his spirit upon the community in which he lives. The world must feel that the preacher is in earnest in his labors; that he feels the importance of the great work of the Redemption, and that, in his estimation, all things else are but vanity. The priest stands between the living and the dead; he is transacting the most important business that can be done on earth, and if he is not deeply in earnest, he but feebly comprehends his mission. He is to watch for souls, as one that must give account of it. Were all of us as deeply engaged and absorbed in our work as Christ was in His, what a powerful impression such earnestness would make upon the world, and what mighty results would follow.

Another characteristic of our Lord's preaching was its affectionate spirit. His auditors could not but be impressed with the conviction that He loved their souls. He went about doing good. He healed their infirmities and preached His glorious gospel to the poor. Never did man show such a loving spirit as He who spoke as never man spoke. At the conclusion of one of His most denunciatory discourses, in which He pronounced woes upon the Scribes and the Pharisees, he said: "Ye serpents, generation of vipers, how will you flee from the judgment of hell?" Shortly after he wept and said in the deepest sorrow and pathos: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee—how often would I have gathered together thy children, as the hen gathers her chicks under her wings, and thou would'st not." The deep undertone of love and affection—a love that proved stronger than life—gave a charm to His preaching that entranced every unprejudiced heart. Love induced Him to lay aside the glory He had with the Father. Affection prompted Him who was rich, for our sakes to become poor, that we through His poverty might be made rich. This characteristic shone in all His life and had its mighty influence in His sermons. The more the world is impressed with the conviction that the priests of God are prompted by all-absorbing love for their souls, the more effective will be their preaching, and the greater will be the fruits of their

labor. A priest must so live and so work that the impression will be forced irresistibly upon the minds of men, that he is indeed a true pastor of souls, a shepherd who loves his sheep, and that he is not merely a hireling who cares not for the flock.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

APPRECIATION OF THE BREVIARY.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The words of His Excellency the Bishop of Harrisburg, in the September number of THE ECCLESIASTICAL REVIEW, are to me exceedingly interesting. They open up a large subject, and, I think, a very important one. The Divine Office ought indeed to receive more attention than it does in the life of the priest and in the curriculum of the seminary. If priests are somewhat remiss in this matter, it is largely because they have not been sufficiently trained in the seminary to know and love the Office. As one who teaches a breviary class in a seminary, I hasten to confess my share of fault and to welcome suggestions for a better way.

The fault, however, does not lie entirely in the seminary. The remedy for the present condition must indeed be applied especially in the seminary, but it will not be an adequate and effective one unless it also take cognizance of a state of affairs that is very general. This is one of those cases where we are all to blame, as are several generations before us. If the seminary does not care sufficiently for the breviary, it is because priests long ordained, and those ordained long before them, have not greatly cared. We have inherited a tradition of neglectfulness in regard to the Church's public prayer. An index in the case of the clergy at large may be seen in the manner in which the Divine Office is recited chorally on certain rather rare occasions, such as requiem services and the annual clergy retreat. In fact, choral recitation at the retreat has in some localities been entirely abandoned in favor of private recitation. It may, of course, be said that the important question is not that of public or private recitation, but rather that

of an intelligent and devout recitation. But, in the first place, I am speaking of an index. We do not know what goes on in private. But we may draw a conclusion from what we see and hear. And secondly, there is a close relationship between the two said questions, and to me it seems that our general fault lies fundamentally in this, that we are not deeply aware that the Divine Office is the voice of the *Ecclesia Orans*. One may, of course, with great profit improve one's own private recitation by close and devout study of the breviary; and this personal effort is necessary, whether for private or public recitation. But we miss what is most important of all if we do not see that the Office is the prayer of Christ-in-the-Church, as we should know from Christian theology and as the Office itself declares by its structure and wording.

If I am not mistaken, it is this thought that Bishop McDevitt has in mind when, after referring to what spiritual writers have said about the beauties of the breviary and its abundance of material for sermons and spiritual reading, he goes on to quote a passage in which the Abbé Grimal stresses the fact that the Office is not a mere private prayer but a public one, the prayer of Christ into which we are drawn, the prayer of His entire life-work for mankind's redemption. Although the Abbé seems still to incline somewhat toward the subjective, as, for example, when he speaks of "my" Office, or when he says that it is "a human soul that God draws unto Himself," he evidently means to point out that the supreme value of the Office lies in that objective reality which is the presence and power of Christ. This consideration needs to be emphasized. To pray "in the name of Christ" means not merely a juridic or a moral union, but a very union-of-being. The Church is not merely the congregation of those who meditate on the one Christ; the Church is the mystical Christ in whose prayer we are made one. "*Christus et Ecclesia, non unum sed unus.*" The Office does afford material of great value for meditation and preaching, but it is primarily a participation in the prayer of Christ, to which, of course, each one will bring the personal devotion of mind and heart.

The present day which witnesses a certain reaction from excessive individualism in philosophy, in art, in economics and politics, sees also in theology and liturgy a return to a more

vivid understanding of that concept of the Church which St. Paul urged so insistently. The Church is the mystical Christ; and as Christ is priest, the Church is an *Ecclesia Orans*. Is it not thus that the Church appears in the very first scene, in the opening chapter of the Acts of the Apostles, as an assembly in prayer. Did Bishop Challoner have that scene in mind? And perhaps also that other one in Milan where, as St. Ambrose celebrated the Divine Office in the assembly of the faithful, the as yet unbaptized Augustine was moved to tears? The charming story which Bishop McDevitt recounts, while no doubt it carries a reproach for many of us, may perhaps tell us less than all of Bishop Challoner's desire. Perhaps he would have loved to do what has since been established in Westminster Cathedral, where now the Hour Prayers rise continually like incense about the altar (the symbol of Christ), where the morning sacrifice reëchoes throughout the day as the Office radiates from the Mass.

For us here and now, the place where improvement must begin is undoubtedly the seminary. And not simply by an allotment of more time to a breviary class, but by a thorough study of the nature and scope of Christian worship and of its relation to the total life of the seminary. Bishop McDevitt does not limit his plea to the matter of the Divine Office: he urges a more thorough study of the missal, the breviary and the ritual. I wish I were able to insert at this point an entire article, to which I may at least refer, the paper presented by Dom Basil Stegmann, O.S.B., at the Catholic Educational Convention in the past summer, and since printed in the October number of *Orate Fratres* (Vol. VI, No. 11), "The Importance to Seminarians of the Present Liturgical Movement". This paper is directly appropriate to the question which Bishop McDevitt raises, and it presents clearly the background against which it may be discussed. The Divine Office must be understood not only from a mechanical study of its text, and not only in its history and in its literary form and content, but in its relation to all seminary studies and spiritual exercises as a part of the total system of the liturgy, which, moreover, must be understood as the objective "mystery of Christ". The liturgy is "mystery" not only in the sense of truth revealed to the mind, but as divine action—as the term is used over and

over in the liturgical books and as Pope Pius X used it when he said that active participation in the most holy mysteries and in the public and solemn prayer of the Church is the primary and indispensable source of the true Christian spirit. These holy mysteries are primarily Baptism, Confirmation and the Eucharist, and the last-named above all. But the entire liturgy is one organic whole, the mystery of mankind's redemption and transfiguration in Christ, and the Office should be understood and celebrated in its proper relation to all the rest.

In regard to particular suggestions having in view a more intelligent appreciation of the breviary, one will first of all accord a hearty welcome to the very thorough-going one offered by Bishop McDevitt, that the breviary be studied continuously throughout all the years of both the minor and the major seminary. The Divine Office is not a mere professional duty of the priest which requires no thought until shortly before ordination to sub-deaconship. It is the prayer of the *Ecclesia Orans* into which every member of the Church should enter according as circumstances permit.

Certainly there should be some study of the breviary in the minor seminary. It is here that one must acquire the knowledge of Latin which is fundamentally necessary for a priest's participation in the Divine Office. Much of our negligence is due to an insufficient knowledge of Latin. One of the very important duties of the minor seminary is that of teaching Latin well and as the official language of the Church. And what Latin texts are more deserving of study than the liturgical ones which are a constant and intimate part of a priest's daily life? Hence these texts should be published in some way appropriate to their use in a minor seminary. But they should not be regarded only as texts for a Latin class. They should be used regularly as texts of prayer. Are not our children, even in the grade schools, now being trained to the use of the missal? And cannot the minor seminary go a step farther and use some portions at least of the breviary. Indeed, in some of our grade schools a beginning has already been made with Father Bussard's simplified text of Terce, Sext and None. I am speaking now of texts in English, for the priest and the seminarian should know the breviary in both languages. Unfortunately we have not as yet a complete and

moderate-priced English breviary (the Bute edition not being up-to-date in its arrangement). But we have the Burns Oates edition of the Day Hours, and, if I am correctly informed, a translation of the entire breviary is in preparation. The Liturgical Press publishes a Latin and English edition of Compline for every day of the week in a booklet which sells for fifteen cents and which places the Church's official night-prayer within reach of all the laity. Those who think that the laity can hardly be expected to use the breviary may be reminded that the same was said not many years ago in regard to the missal; and they may also be asked to consider what has already been accomplished in German-speaking lands by Dr. Pius Parsch of Klosterneuburg.

When we come to consider the major seminary, it may be observed that seminary catalogues do not usually propose to give more than a very general indication of what is actually being done. In our seminary one class period a week is given to the breviary in the third year of theology. The study in this class is not confined to the mechanical arrangement or the rubrics, but deals in some measure at least with the history of the Divine Office, its structure and general content, its place in the entire liturgical system and its relation to the Holy Sacrifice of the Mass. Besides this there is more which goes on outside the breviary class. The liturgical revival shows itself in all branches of seminary study, that is, in all that are concerned more or less with Christian doctrine and conduct and worship. The concept of the Church as the mystical Christ touches seminary life at many points and leavens it throughout and reveals the meaning and purpose of the Divine Office. Moreover, a very considerable advance comes as a result of private reading and study. Students are urged to avail themselves of the ever-growing number of books on the liturgy, such as (to mention only a few that are in English) those of Lefebvre, Cabrol, Duchesne, Marmion, and Schuster, and the liturgical review, *Orate Frates* and the publications of The Liturgical Press. Thus far attention has been given more to the Mass than to the Office and nowadays students are rather well acquainted with the missal before they enter the seminary. But to know the missal implies some knowledge of the breviary, that is, knowledge of the idea, the structure and

the content of the liturgical year. Moreover, as our daily Mass is "missa recitata," it also impresses the understanding that the Office likewise is more than private prayer.

The mention of "missa recitata" suggests the thought that we need not only study of the breviary but the use of it in prayer, and such amount of choral recitation as may be possible. In our seminary there is no lack of concern for the careful celebration of solemn high Mass and Vespers on Sundays and holidays, and, corresponding to the daily "missa recitata", we seem to gravitate toward the daily recitation of Prime and Compline, although this is not yet a fixed rule. We may note here in regard to both Mass and Office the words of Dom Stegmann: "If in the past our seminary training provided a course of instruction *in* the liturgy, the present liturgical movement aims to secure for the seminarian during all his course a fuller training *through* the liturgy."

What further efforts seem desirable on the study side? Taking for granted that by virtue of the work done in the minor seminary the difficulty presented by the Latin language may be steadily diminished, one might desire, I suppose, a series of courses, either by enlargement of the time allowance for the breviary class or by added chapters in other classes where the subject is related. Thus there might be a course in the Psalms throughout the entire seminary course of years with attention to their ascetical values and to their peculiar location and sequence in the breviary which adapts them to the purpose of the Christian liturgy. Again, there might be a special course in the hymns and other lyric elements of the breviary. The lessons invite a treatment in three parts: 1) the sequence and liturgical significance of the Scripture Readings of the First Nocturn, 2) the Homilies of the Third Nocturn from the viewpoints of their liturgical meaning and of patrology, 3) the Lives of the Saints from the Second Nocturn in the light of history and hagiography and as exemplifications of the virtues of Christian life. In all these cases the treatment should refer constantly to the nature and purpose of the Divine Office in its totality and according to its place in the whole economy of "the mystery of Christ".

There are two recent books to which I may appropriately refer in connexion with what I have written here: *Das christ-*

liche Kult-mysterium by Dom Odo Casel, O.S.B., of Maria Laach, which sets forth the nature of the liturgy altogether as "the mystery of Christ" and *La Spiritualité Chrétienne d'après la Liturgie*, by Père Antoine de Serent, O.F.M., of Metz, which deals precisely with the matter proposed by Bishop McDevitt. Since His Excellency speaks of the need of a better understanding and appreciation of the missal, the breviary and the ritual, the following words of Père de Serent are directly to the point: "This book is addressed to priests, to religious, to nuns, to tertiaries of the various Orders and to well instructed Christians in order to help them to utilize the treasures of the Liturgy contained in the Missal, the book of the Eucharistic Sacrifice, in the Breviary and the Martyrology, the books of divine praise and of the cult of the saints, and in the Ritual and the Pontifical, the books of the sacraments and sacramentals."

WILLIAM BUSCH.

The St. Paul Seminary.

II.

To the Editor, THE ECCLESIASTICAL REVIEW:

In a thought-provoking communication to the REVIEW, appearing in the September number, under the caption "Toward Intelligent Appreciation of the Breviary", the learned and zealous Bishop of Harrisburg, His Excellency the Most Reverend Philip R. McDevitt, D.D., voices sincere regret at the inability of many clerics to receive and enjoy the treasures and beauties of the Divine Office. The questions asked and answered are: "Where is the fault?" and "What is the remedy?"

Deeply conscious of a grave responsibility in this matter, I put to myself the following questions:

I. Are we negligent in teaching the breviary?

II. What can the theological department of a seminary do to give an intelligent appreciation of the breviary?

III. How can Bishop McDevitt's helpful recommendations be reduced to practice?

In offering answers to these questions, I shall endeavor to be brief and to the point, carefully omitting unnecessary re-

marks on the excellence and sublimity of prayer, particularly of liturgical prayer. Furthermore, I am considering the problem as it affects our seminary, (Mount Saint Mary's of the West, Norwood, Ohio), which has a theological department only. Logically, the second question should be considered and answered before an intelligent reply can be given to the others.

What can and must a theological department of a seminary do to imbue its students with an intelligent appreciation of the Breviary?

1. It must provide a thorough knowledge of prayer, its meaning, nature and kinds, especially mental and liturgical vocal prayer. It must try to foster growth in the love of prayer.

2. It must offer a complete and solid course in the breviary, explaining its structure and parts, together with the liturgical principles embodied therein.

3. It should require the public recitation of the breviary by the entire student-group.

4. It should encourage a continued study of Latin, because the average seminarian has scarcely a satisfactory control of the Church's official language.

5. From the viewpoint of the recitation of the breviary, as well as from other viewpoints, it should give a good course in Sacred Scripture.

What is our seminary doing to instill an appreciation of the Divine Office?

1. The breviary, as the text, is taught one period a week for one entire year.

2. Since the hymns present considerable difficulty to the average seminarian, one period a week for a whole year is devoted to their study. This course is usually given in first theology. There is no reason why it could not be included in the curriculum of the preparatory seminary.

3. Prayer is treated theoretically in the regular tracts of dogmatic, moral and ascetical theology.

4. Prayer, its practice, is inculcated by the daily exercises of vocal and mental prayer. The spiritual director, as well as the rector, with the help of divine grace, do what they can

to foster the spirit of prayer. While the special efficacy of liturgical prayer, since it is offered officially in the name of the Church Catholic, is duly stressed, our efforts are principally directed to the promotion of mental prayer. For, mental prayer is our own address to God, our own soul's outpouring to our heavenly Father; without it there will never be such an intimate union with God. The quality of vocal prayer, chiefly its sincerity, will not rise to a higher level than that of our mental prayer. I cannot conceive a genuine love of prayer without some practical appreciation of meditation.

5. Prime is recited daily as a part of the morning prayers; Compline, as a part of the night prayers. Between ten and fifteen minutes is needed for the recitation of each. Vespers, with all the solemnity proper to the Office, is sung every Sunday and feast day. In passing, I might add that considerable attention is paid to the singing of liturgical chants.

6. The whole office is recited *in choro* by the entire student body every day of the annual retreats.

7. The course in Sacred Scripture covers seven semesters, i. e., three and a half years, with five periods weekly. Besides all the matter of General and Special Introduction, some books of the Old and New Testament are taught exegetically, viz. the Psalms, one of the Gospels, one or more of the Epistles, and selected problems of other books. The use of the Latin Vulgate in class, as prescribed by the Council of Trent, is obligatory.

Exegesis of all the books of Holy Writ during the seminary course is impossible, as everyone realizes. All that the Scripture professor can hope to accomplish is to explain some of them so that the cleric will know how to study the rest for himself and where to look for the literature. A priest must be a student, all his life. Would that we could implant deeply rooted habits of study in all the men that come under our training! Disciplinarians can testify to the difficulty of keeping some seminarians to their books even during prescribed study time.

A period of ten to fifteen minutes before breakfast every morning is assigned to the reading of the Bible in the vernacular.

7. As regards the Roman Missal and Ritual, I would like to mention that, as to text, each one is studied for an entire year, one period a week. Furthermore, every student is required to use the Missal every day at the community Mass: the whole student group recites aloud certain designated parts (sung by the choir at high Mass). This is the so-called "missa recitata".

In the last semester of his fourth year, every student while rehearsing the ceremonies of the Mass receives personal attention from one of the professors of Liturgy. A certain number of periods in the Special Pastoral Theology classes for the *presbyterandi* is devoted to the practice of the ceremonies in administering the sacraments and the sacramentals.

What more can we do? With the limited time at our disposal, with the curriculum rather heavy for the average student, with almost every professor eager to take an extra period weekly for his subject, with class time almost equal to time allotted to study, I do not see how we can do more to give an intelligent appreciation of the breviary. Neither do I think it necessary to do more. If a cleric, after all this training, cannot recite his office "digne, attente, ac devote," the blame can hardly be placed at the doors of the seminary.

Where does the Bishop place the blame for the inability of many clerics to appreciate the Divine Office? What suggestions does he make to improve seminary training in this respect?

His Excellency notes a difference between theory and fact. On the one hand, he agrees, "A student who devotes five or six years to Latin, and who during four years of theology uses the Bible, ought to be able to read the breviary, if not as easily as an English text, at least with a fairly satisfactory understanding of the current Scripture, the homilies, the hymns and the Psalms." On the other hand, he asks, "What is the reality? . . . if many priests candidly confess their limitations in the reading of the Breviary, due to inability to turn into English the Latin text, it would appear that the supposedly efficient training in Latin and the acquaintance with the Bible made in the Sacred Scripture courses do not enable those who are bound by the Divine Office to recite it properly." In its last analysis, therefore, the defect would seem to be a lack of

knowledge of Latin. Consequently, the remedy is a strengthening of the course in Latin.

His Excellency further recommends "that the study of the breviary should begin during the first year in the preparatory school and continue in the higher seminary until the seminarian is ready for ordination." "The [same] proposal . . . might be made also concerning the Missal and the Ritual." Excellent! Now, may I be permitted to go into some detail to show how this recommendation may be reduced to practice. My complete scheme includes practices and ideas already in force in a number of preparatory seminaries. These schools are interested in, and are doing some splendid teaching on the Liturgy of the Mass.

1. The boys in first year high school should be taught the use of the Missal, and should be required to follow it at daily Mass.

2. One period a week in the class of religion throughout the entire course in high school and college could be set aside:

- (a) to give a correct understanding and appreciation of sacrifice in general, its origin, nature and necessity, and of the Sacrifice of the Mass in particular. The symbolism of the ceremonies can be explained later.

- (b) To acquaint the students fully with the liturgical year, its seasons and feasts, etc.

- (c) To explain ceremonies, especially in the administration of the Sacraments.

- (d) To interpret, more or less exegetically, the gospels and epistles of the Sundays and feastdays, and later on the other proper parts of the Mass.

- (e) In third or fourth year high school, to translate lessons of the breviary. The item of expense may be urged as against this proposal. However, old sets would be quite serviceable. It should not be difficult to procure these now that new sets are in more frequent demand by priests on account of the many new offices recently introduced into our calendar. These books could become the property of the seminary, and be used year after year by succeeding classes.

(f) In college, to translate the hymns of the missal and breviary, together with an *ex professo* course in hymnology.

(g) To study the lives of the Fathers, and extracts from their writings.

3. The Sunday Vespers as well as the high Mass should be sung by the entire group. Opportunity will easily be found to explain this part of the Divine Office, and to show the importance, beauty and efficacy of liturgical prayer.

4. Works on the liturgy, like Dom Gueranger's *Liturgical Year*, Schuster's *The Sacramentary*, etc., or articles from liturgical periodicals might serve as public reading, especially on days preceding important feasts, and at the beginning of the sacred seasons.

The recommendations of His Excellency, therefore, appear to me as eminently practicable. If carried out more or less as presented in the scheme roughly outlined above, no man would reach the threshold of Sacred Orders without at least an incipient appreciation of the Divine Office.

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III.

To the Editor, THE ECCLESIASTICAL REVIEW.

Bishop McDevitt in the September issue of the REVIEW pleads for a special study of the breviary as a means of bringing about among priests generally that interest and affection which Doctor Challoner always had for the Divine Office. The Bishop advocates this special study of the breviary both in the minor and the major seminary. And unless this is done, he says "clerics on the eve of receiving the subdiaconate will be ill-equipped to recite the Office 'digne, attente ac devote', and the vast majority will discharge as a matter of routine the onerous duty which Sacred Orders place upon their shoulders, and will partake little of the spiritual strength and refreshment, so rich and abundant in the vademecum of every priest."

The Bishop admits that if priests could otherwise have a thorough understanding and appreciation of the breviary in

all its parts, the proposed course would not be necessary. The ordinary candidate for the priesthood, in other words, is supposed to be without enough cultural background to enjoy saying the Office when that obligation comes. That absence, therefore, should be supplied by making the breviary a regular course of seminary study.

This proposal does appear to accept in its entirety the principle which another bishop accepted in part when he half seriously asked the advisability of dividing all priestly aspirants into two classes, those for the urban clergy and those for the bucolic clergy. The proposal takes for granted that our present standard of preparatory seminary training is to be permanent, whereas it should be considered in the very last stage of its provisional character. For our preparatory seminary work has been pretty much part and parcel of the American college system. But that college system itself has long since become degenerate. A brilliant secular educator tells us truthfully that somewhere in the eighties the cultural college in this country went out of existence and was replaced by the super-kindergarten, an institution whither youth resort for almost everything else but culture. This same educator says that three-fourths of the students now in American colleges and universities lack either the ability or the inclination to profit by cultural studies, and that the little culture they do absorb comes from such extra-curricular activities as fraternities and intercollegiate athletics. He pleads for the return of the genuine cultural college so that the one-fourth can and will take advantage of the needed opportunity. That Mr. Max McConn thus hits off with accuracy American undergraduate courses is borne out by Doctor Nicolas Murray Butler in a statement made not so long ago. This old-fashioned president of a new-fashioned university declares that the present-day graduates of Columbia University could not upon their graduation pass the entrance examination of Columbia in the seventies of last century.

Now our secular educators may wish in vain for the return of the genuine cultural college. But there is no reason why our preparatory seminaries cannot here and now be made such. Unlike our Catholic colleges for lay students these seminaries do not depend for support on large enrollments.

Their moving from a standard not far above the mark of prevailing super-kindergartens to that demanded by Catholic traditions and clerical ideals requires only one thing, and that one thing is the realization educationally that the Church in America is already out of the mission status. A similar thing was done almost a hundred years ago in France in the case of a now distinguished preparatory seminary. The then Monsigneur Dupanloup as rector of Saint Nicolas Preparatory Seminary decided that the automatic spending of one year in a class should not be counted as a qualification for going into the next higher class. So at the end of the year he held a general examination of fitness. Fortunate were the boys who stayed in the same class. Most of them were put down a class. That was the first step toward making Saint Nicolas Preparatory Seminary one of the three best classical colleges in all France.

We had at Kenrick an alumnus of that celebrated preparatory seminary for twenty-nine years (he is now back again in his native France holding a high administrative office in the Congregation). He had gone through that *actual*, not *credit*, cultural course. The result was that when he got into theological studies his preparation enabled him to get as much out of them as a graduate student is supposed to get. While he afterward pursued special studies in theology and Scripture, yet he possessed an expert grasp in such branches as liturgy, canon law and church history. He sometimes, when drawn out, contrasted the French with the American system of education. He himself had gone through the latter system, and so spoke from experience. There were six years of primary studies, which he finished at twelve. Then eight years of secondary studies, on the completion of which a person could enter the examinations for the A.B. from the University of France. But a prerequisite was to pass an examination in rhetoric at the end of the seventh year. Those who qualified for the A.B. examination had to go through such an ordeal in oral and written tests that only from one-fourth to one-half came out successfully. But those failing could enter a subsequent examination.

Notice the broad and exact culture that the bachelor's examination demanded. Two authors in philosophy for literary

and doctrinal quizzing had to be presented in each of the following languages: two in Greek, two in Latin, two in French, and two in one other modern language. Could an American Ph.D. weather such an examination? Yet that is the background of culture that French lawyers, doctors and other professional men bring to their vocational studies, except that aspirants to Saint Cyr and the Polytechnique must add two years more of preparation. France happens to be one of those countries which Max McConn praises as still possessing cultural colleges.

So I would object to Bishop McDevitt's proposal. It would glorify the present low cultural outlook of American education by continuous imitation and would tend to make us content with the trade-school ideal of educational training which prevails, instead of getting us to modernize the time-honored ideal of liberal studies as the preliminary of vocational pursuits. Still I would agree that in the Latin course there should be a native place for the Latinity of the Bible, the Fathers, the Missal and the Breviary. I would agree further that in the theological course living liturgy should not be treated as dead history. Let us have, though, pre-Breviary intelligence through a revival in our little seminaries of the age-old cultural college brought down to date.

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EXTREME UNCTION FOR THE AGED.

Qu. May old persons be anointed repeatedly where no illness other than age is found?

Resp. Although Cicero said succinctly: "Senectus ipsa morbus est", the attainment of years alone does not make a man a competent subject for the initial administration of Extreme Unction. All authors insist that there be a marked decline in the physical forces of an aged person in order that he be eligible for Unction.

Old age can be said to begin with the sixtieth year (Cf. canon 1254, 2 and Augustine, *IV*, p. 402). After that, if the physical forces decline to such an extent that a man can be said to be in a prudently probable danger of death, he may

be anointed. The Roman Ritual (Tit. V, c. I, n. 5) demanded an advance to such a degree that the people anointed *propter senectutem solam*, should seem "in diem morituri". There should indeed be some signs of the approaching dissolution, such as sinking spells, marked weakness, etc.

Hence the mere attainment of three-score years and ten is not a "sickness". Independent of the presence of notable decline and weakness, such a person cannot be anointed. Lehmkuhl: "Sufficit et *requiritur* probabile periculum ne brevi vita finiatur; nullatenus *requiritur* ut mors jam immineat aut ut instantis mortis periculum adsit." (Theol. M. II, 722.)

Once a man is a valid subject for the initial administration, the principles as expressed in the article in the January, 1932, number of the REVIEW are to be applied for repetition.

SUGGESTIONS TO OUR CORRESPONDENTS.

THE ECCLESIASTICAL REVIEW attaches great importance to the questions and answers which are published in its section of Studies and Conferences. All questions bearing on the practical work of the ministry are welcomed thoroughly. Our readers will notice on the first page of this section the following statement which appears in every issue:

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

It may be well to call attention to the following policies which have been found, throughout the history of the REVIEW, to be of mutual advantage to it and to its correspondents.

The REVIEW does not accept payment for service that is rendered. It is given gladly because of the general educational value of the questions and answers that are published. When an honorarium is sent with a question, the former is returned at once to the writer.

Occasionally the office receives a question to which immediate answer is asked, sometimes by ordinary mail, again by

air mail, or even by telegraph. Since the REVIEW depends upon a number of specialists to answer technical questions, it is practically impossible to send replies with the speed that is asked. Very often much research work is necessary in the treatment of questions which are received. Our specialists are not always in position to command sufficient time to do such research work at the moment that it is called for. Correspondents are asked, therefore, not to expect the immediate attention that is sometimes asked.

In exceptional circumstances the REVIEW will endeavor to send replies which may meet an emergency. But its ability to do so depends on the convenience of the specialists to whom questions are referred. Effort is made constantly to publish replies as soon as possible and in the order in which questions reach the office. For practical reasons, however, questions and answers that relate to a particular time in the ecclesiastical year are held until the approach of that time, in order that the information may be given when it is most timely.

Correspondents are asked never to send questions anonymously. The REVIEW withholds the name of the writer, since this is generally desired. But in every case the inquirer should supply his name and address. Sometimes a reply that is published calls forth correspondence. If the name of the writer is not known in the office the Editor is at a disadvantage. Anonymous communications receive no attention whatsoever.

It is desired that the points raised by questions have a general value for the clergy. It is preferable, therefore, that merely personal questions or those that have merely a local significance be not submitted to the REVIEW for treatment.

The constant experience of the REVIEW throughout its forty-three years as recorded in its eighty-seven volumes shows that our Studies and Conferences render a service that is welcomed uniformly by the clergy. On this account occasion is taken to express appreciation of their coöperation by referring to the REVIEW for discussion all practical questions that rise in the ordinary course of the ministry. Open letters to the Editor for publication in the REVIEW, on matters of direct priestly interest, are always welcome.

AUTHORIZED NOVENA FOR VOCATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I offer some supplementary information about a novena for vocations as referred to in your October issue, 1932, p. 418.

THE ECCLESIASTICAL REVIEW for November, 1922, published on page 502 the Latin rescript of the Cong. S. Poenit. and, on page 524 of the same number, the English translation by Bishop Schrembs of a prayer to be used for a novena for vocations. This prayer had been indulgenced by the S.C.I. on 29 March, 1908, with 300 days.

I can supply a short history of the Novena. Finding this authorized prayer in the REVIEW and looking for something of this kind to stimulate vocations in my parish at Elkhart in 1918, I asked the Most Rev. H. J. Alerding, Bishop of Fort Wayne, for permission to say this prayer in our church. I had small leaflets printed and distributed and we said this prayer starting the Saturday after Ash-Wednesday and ending the second Sunday of Lent. This included the Ember week of Lent, when ordinations take place. I also sent leaflets to the provincials of orders of men. The Capuchin Fathers of St. Joseph Province, headquarters in Detroit, Michigan, have extended this Novena to all of their churches in the various dioceses and they report a wonderful increase in vocations, so that they had to build a new Novitiate at Huntington, Indiana. Bishop Jeanmard of Lafayette, La., has also used it every year throughout his diocese and he reports sufficient vocations for his charge. In the parish of which I have charge at present we have this Novena in conjunction with the Novena to the Holy Ghost before Pentecost.

In 1922 I was anxious to have this Novena indulgenced. I consulted with my Bishop and he recommended me to Bishop Schrembs who was going to Rome to attend the Eucharistic Congress. I met him there and gave him the prayers which had been prepared by Father Sauvage, the Procurator of the Holy Cross Congregation, resident of Rome. Bishop Schrembs was successful in obtaining a Plenary Indulgence for such a Novena on the 4th day of July 1922 (Independence Day),

for seven years for the U. S. A. only. (Vide p. 502, Nov., 1922, ECCL. REV.) This favor was renewed by the Congregation at the request of Bishop J. F. Noll for another seven years in 1929.

Hammond, Indiana.

F. J. JANSEN.

ALL SOULS' DAY OFFERINGS.

Qu. A pious custom exists among the faithful of the United States, of remembering the souls of the faithful departed on 2 November, All Souls' Day. The names of their faithful departed, relatives, friends, and benefactors, are written on a regular printed form, with the heading "Remember the souls of the following departed", and then the blank spaces, for the persons to be commemorated.

1. What is the origin of the custom?
2. Are the faithful sufficiently instructed about the word "commemoration", or do they labor under the impression that a Mass is said for their beloved dead?
3. An offering is made, and usually accompanies the list. How may the priests of the parish satisfy the obligation entailed?
4. Has the pastor a strict right to these offerings? If there are more priests than one, must the division among the clergy be equal? May the pastor *vi officii* retain the greater part for himself, and divide what is left among the assistants?

Resp. 1. The origin of the custom cannot be determined with exactness. The Spanish custom of bination or trination on All Souls' Day, introduced into that section of the present United States once subject to Spain, was probably a contributing factor together with the natural desire of the faithful that their departed ones should have a share in the Mass or Masses actually said on the very day of the commemoration of all the faithful departed. The physical impossibility of having a separate Mass on the day itself for the intention of everyone desiring it evidently led to the compromise which the custom referred to indicates. The custom does not exist throughout the United States, it being explicitly forbidden by the statutes of some dioceses. The fifth provincial Council of Cincinnati expressly banned this custom.

2. If the faithful are not sufficiently instructed about the word "commemoration", and if, in any parish or diocese,

they labor under the impression that for each individual offering a separate Mass is said for the souls of the departed enumerated on the accompanying list, such a situation must be attributed either to the failure or inability of the faithful to understand the explanation made to them; or to the failure, on the part of the priests concerned, to comply with the instructions of the Holy See and, in most cases, of the diocesan statutes, governing the question.¹

A typical diocesan statute reads as follows: "As regards the offerings for All Souls' Day, priests must disabuse the people of all false notions. They must either celebrate a Mass for every stipend received, or they must clearly inform the people that this is not to be expected. Priests are bound in conscience to refrain from undue exaggeration concerning the benefits derived from the Mass on that day, in view of increasing the offerings." The pertinent statute of another diocese says with regard to this collection: ". . . singulis vicibus praevia et diligens facienda est populo totius rei explicatio; secus accipere pecuniam fidelium pro Missa hujusmodi non licet." These regulations are in harmony with the decree of the Holy See above referred to: ". . . Apponatur tabella in Ecclesia qua fideles doceantur quod illis ipsis eleemosynis una canitur missa in die Commemorationis omnium Fidelium defunctorum."

3. In the absence of more explicit regulations, the obligation entailed by acceptance of the All Souls' Day offerings is discharged by singing one Mass on All Souls' Day, as indicated in the decree quoted in the preceding sentence. Diocesan regulations, which in some cases impose a greater obligation, must, when existent, be followed. In the absence of diocesan regulations on the point, some pastors, on their own initiative, offer up a series of Masses—seven, for example, or nine or thirty—for the souls commemorated through the All Souls' Day lists.

4. These All Souls' Day offerings evidently belong in the general category of "stole fees". As such the offerings go, by common law (canon 463), to the pastor, in the absence of

¹ For the instructions of the Holy See on this point cf. *Acta Sanctae Sedis*, vol. 10, p. 120; *ECCLESIASTICAL REVIEW*, vol. 8, 1893, p. 63 (the decree is dated 27 Jan., 1877); Sabetti-Barrett, 27th ed., No. 712, Q. 20, p. 660.

diocesan regulations directing otherwise. Hence, in such a case, the pastor has a strict right not only to the greater part but to the entire collection. However, a diocesan statute regulating the division of such offerings among all the priests of a parish must, when existent, be followed. A typical diocesan statute imposing a division of these offerings reads as follows: "*Pecunia hoc modo collecta parochi cedit quoad dimidiam partem, altera pars inter cooperatores ex aequo dividatur.*" If, in the absence of such a diocesan statute, a pastor freely divides such offerings with his curates, he, naturally, need not follow the norm of equality, since he is then disposing of his own goods.²

OCCULT COMPENSATION.

Qu. Theology states that a confessor should rarely urge anyone to use the right of "occult compensation". Would it be considered dangerous or even imprudent to merely explain (without urging) "occult compensation" to the faithful, when giving a dissertation on the Seventh Commandment?

Resp. Exception must be taken to the opening statement of this question, regarding the attitude of the confessor. Theology does not speak at all of the eventuality of a confessor *urging* resort to occult compensation. Gury's phraseology, quoting Stapf, may be cited as typical. "*Confessarii vero in hac delicata materia caute procedant, ita ut vix compensationem consulant, raro eam permittant; pro iam facta tamen restitutionem non exigant, si conditiones, quae eam licitam reddunt, adsint.*" Far from *urging*—for such a procedure is indeed entirely inconceivable—a confessor will, *ante factum*, practically never even *advise*, and rarely even *permit*, the use of occult compensation.

In discussing the question of the advisability of instructing the faithful on the right of occult compensation it is well to remember that the exercise of this right is a very drastic remedy. Furthermore, it could and probably would become a very dangerous remedy in the very field in which it would find most frequent application should it become "popularized", for almost the only way in which it is or would be

² Cf. ECCLESIASTICAL REVIEW, vol. 69, 1923, p. 423.

used is to correct the evils of wage injustice. Now it is precisely in this field that it is most difficult, if not quite impossible, to verify fulfilment of the exacting conditions requisite for the lawful use of occult compensation. Unquestionably wage injustice is rampant to-day. Yet when it comes down to an individual instance, especially when the worker himself is to be the judge in his own cause, the data for gauging whether or not he has a claim in strict justice, so necessary a basis for resort to occult compensation, will practically never be in the possession of the worker, and, in fact, seldom in the possession of anyone else.

On the one hand, then, while without public instruction regarding occult compensation some may fail, through ignorance, to avail themselves of this right, yet to the majority of persons who find themselves in a position to use it, this natural right would seem to be sufficiently well known. On the other hand, to explain this right from the pulpit would quite inevitably lead to misunderstanding and misconception, wilful and otherwise, on the part of many. They, not remembering and not gauging correctly the nature and necessity of the justifying conditions, would be liable to resort to occult compensation promiscuously and lightly. And the last state would be worse than the first. It would appear to be very imprudent and even dangerous merely to explain "occult compensation" to the faithful, when giving a dissertation on the Seventh Commandment.

"PARENTUM NOSTRORUM" IN MISSA QUOTIDIANA.

Qu. In the May issue of THE ECCLESIASTICAL REVIEW, page 542, the question is asked, "What prayers are said in the Missa quotidiana when offered for the parents of the donor?"; and the answer given is the one entitled in the new Missal "pro patre et matre"—making use of the parenthesis "parentum nostrorum". Why "nostrorum" when the parents are not my parents?

Resp. The new Missal ("editio typica" of 1920) mentions among the "orationes diversae pro defunctis" one to be said "pro patre et matre". This is the "Oremus" No. 11, which runs as follows: "Deus qui nos patrem et matrem honorare praecepisti: miserere clementer animabus patris et

matris meae (parentum nostrorum) eorumque peccata dimitte; meque (nosque) eos in aeternae claritatis gaudio fac videre."

Option is given to the celebrant between two formulae, the one before the parenthesis, i.e. "patris et matris meae", "meque", the other within the parenthesis, i.e. "parentum nostrorum", "nosque". When the priest says Mass for his own deceased parents, he must obviously use the formulae which precede the two parentheses, i.e. "patris et matris meae", "meque". But when he says Mass for the deceased parents of the person who gave the stipend, he has no other formulae to use, according to the new Missal, than those which are within the two parentheses, i.e. "parentum nostrorum", "nosque". He identifies himself with the person for whose parents he prays.

NEWSPAPERS AND PERIODICALS IN THE SEMINARY.

Qu. What, precisely, is the binding force at the present day of that part of the *Sacrorum Antistitum* which forbids theological students to peruse certain periodicals and engage in studies other than those prescribed by the seminary horarium? Does it, for example, forbid the student of to-day to study literature, the sciences, etc.?

Resp. The *Sacrorum Antistitum*, ("Motu proprio quo quaedam statuuntur leges ad modernismi periculum propulsandum", issued by His Holiness, Pius X, 1 September, 1910), was directed primarily toward safeguarding seminaries from the dangers and evils of modernism. The section referring to periodicals is not the same one as that which treats of the course of studies. With respect to periodicals the *motu proprio* forbids seminary students to read newspapers and news comments (*diaria et commentaria*). The prohibition, which has never been withdrawn, gives as the reason for its issuance, not modernism, but the purpose of preventing students from taking papers and thus wasting time necessary for their studies, which it then proceeds to enumerate, but not in such a way as to be interpreted as listing only those subjects that are admissible in the seminary curriculum.

The *Sacrorum Antistitum* does not forbid the student of to-day to study literature, the sciences, etc. The *motu proprio*

itself shows this plainly in quoting the word of Leo XIII: "In rerum etiam naturalium consideratione strenue adlaboretis etc." (p. 657). Canon 1364 makes this still plainer for little seminaries. Canon 1365, legislating for students of philosophy and theology, reiterates the same idea. Philosophy, "cum affinis disciplinis", is to be studied. Besides theology proper, the course is to comprise "praesertim" various other studies. Though literature and sciences are not included in the list that follows, the "praesertim" shows they are not *ipso facto* excluded. That the above is in accord with the views of the Holy See is seen from a circular letter issued by the Sacred Consistorial Congregation for the seminaries of Italy,¹ wherein the "Affines Disciplinae" are described as mathematics, natural or physical science, literature, Latin and Greek, history.²

MORALITY OF THE HUNGER STRIKE.

Qu. Do you know whether or not there is any manual of Moral Theology taught in seminaries which treats the question of death brought on by wilful fast? It cannot be said that the question needs no teaching, being so clear of itself, because contradictory assertions about the question have found their way into Catholic reviews. On the other hand, to say that the Church keeps silence and avoids committing herself, out of consideration for some political or national party, would be an insult to the fearless Church of the Apostles and of the Martyrs.

Resp. Without admitting that mere silence on the part of theological manuals with regard to this question of the hunger strike would be tantamount to silence on the part of the Church, and without admitting that there would be the slightest ground for believing that such silence on the part of theological manuals should be interpreted as indicating that the Church would thus be seizing a means of "avoiding committing herself, out of consideration for some political or national party" (for such an interpretation would itself be an insult to the Church), assurance is given that the manuals of Moral Theology do not pass over in silence the problem of

¹ Cf. *Acta A. S.*, vol. 4, 1912, p. 491.

² Cf. also Augustine, *Commentary on Canon Law*, vol. 6, pp. 396 ss.

the morality of the hunger strike. Tanquerey: *Synopsis Theologiae Moralis et Pastoralis*, Tomus Tertius, De Virtutibus, (Desclée et Socii, 1929, No. 272 D, p. 140), briefly, yet adequately, treats the subject, to name one widely used manual.

"PORK AND BEANS" AND THE LAW OF ABSTINENCE.

Qu. Does the law of abstinence forbid the eating of "pork and beans" from which the pork has been removed?

Resp. The pork in "pork and beans" is meat; it is not "fat" in the sense in which the word (*adipe*) is used in the second clause of canon 1250. Owing to the manner of cooking "pork and beans" (different, e.g., from frying food in "fat" extracted from fat pork—which would be allowed in preparing an abstinence meal), it must be held that the dish is prepared with meat. Hence it appears that "pork and beans", even after removal of the pork (granting, but not necessarily conceding that such removal is possible), is a dish forbidden by the law of abstinence.¹

ABLUTIONS AFTER COMMUNION TO THE SICK.

Qu. Do the rubrics require or permit a priest who gives Communion to the sick, to carry the ablution back to the sacristy and dispose of it there in the customary manner? If the rubric is mandatory, what is a priest to do if he has to give Communion to twenty invalids on one morning trip through his parish?

Resp. The *Rituale Romanum* of 1915 stated that, after giving Holy Communion to a sick person, the priest should purify his fingers and give the ablution to the person who had just communicated. "Postea Sacerdos abluat digitos nihil dicens: et infirmo detur ablutio." (Tit. IV, cap. 4, No. 19.)

The subsequent typical edition of the Ritual, printed in 1925, directs the priest to pour the ablution into the sacrarium, or, if there is no sacrarium, put it in the fire: "Postea Sacerdos abluit digitos in vase cum aqua parato, nihil dicens, et abstergit purificatorio; aqua vero ablutionis suo tempore mittitur in sacrarium, vel, si hoc desit, in ignem." (Tit. IV, cap. 4, No. 22.)

¹ Cf. also ECCLESIASTICAL REVIEW, vol. 4, 1891, p. 136.

A priest who on one morning round gives Communion to several invalids cannot bring back to the church and sacarium the various ablutions from each administration of Holy Communion. He may therefore put them in the fire, if there is a fireplace with burning coals or logs in the room; or he may, as in former times, give the ablution to the sick person; or he may simply wash and wipe his fingers with the wet purificator, and of course bring it back to the church. This last method is declared lawful by Wapelhorst, eleventh edition, page 289, No. 9. "Licet quoque digitos purificatorio madefacto lavare et simul abstergere."

REASON FOR COMMUNION BEFORE OR AFTER MASS.

Qu. Holy Communion may be received immediately before or after the Mass according to the Ritual for a good reason ("rationabilis causa"). It would be well to know more explicitly what kind of good reason is required. If a communicant were required to be at his occupational duties one hour or less after the end of the Mass, it should be presumed to be a good reason for receiving Holy Communion before or after the Mass.

Does the mere preference of receiving Holy Communion before the Mass entitle the communicant to receive before the Mass, on the plea of having more time for thanksgiving during the Mass? Liturgical writers frown upon this practice. Priests are often indulgent to a body of nuns and respect their every wish because they give them the benefit of the doubt, or expect favors or forbearance from them in some other way.

It seems to be a breach of the rubrics if a priest habitually distributes Holy Communion immediately before or after the Mass for no special reason whatsoever. On a first Friday when many parishioners receive Holy Communion this practice seems to be justified; likewise during Forty Hours and on other special occasions, but not on ordinary days (except for a good reason). The Church favors the reception of Holy Communion during the Mass. The practice of receiving either immediately before or after the Mass should be considered exceptional.

Resp. The rubrics of the new Ritual concerning the distribution of Holy Communion immediately before or after Mass do not require any other ground than the reasonable desire of the communicant. See *Rituale Romanum*, edition of 1925, Titulus IV, caput I, No. 13: "Quilibet sacerdos intra

Missam, et, si privatim celebrat, etiam proxime ante et statim post, sacram communionem ministrare potest."

Again, rubric No. 13 of the Caput II of the same Titulus IV does not mention any special reason which should justify this practice: "Quod si contingat, proxime ante aut statim post Missam privatam, aliquos interdum communicare, tunc Sacerdos, planeta indutus, sacram communionem ministrabit eo modo quo fit extra Missam", etc.

The priest should, of course, object to what would be sheer whim and caprice on the part of the people. Let him, however, be always ready to inconvenience himself that the people may receive Holy Communion more easily and more piously. (See ECCL. REVIEW, October 1932, p. 417.)

PRIVATE DEVOTION OF CELEBRANT AT MASS.

Qu. The article "At Mass", by Gregory Austin in the August REVIEW, is good reading. The "white-haired priest" was most edifying. However, I should like to ask a question about one sentence in this article.

We read: "This done, the Action of the Mass 'completed' by his communion, after a moment of solemn silence and devotion, that he might . . . the celebrant turned toward the approaching server and with wine and water . . . then covered them once more." Does the author wish to say that after the "Sanguis Domini Jesu Christi . . ." the priest paused for a "moment of solemn silence and devotion"? I am asking this question because I have many times observed priests making this "moment of silence". In the Rubrics we read after the "Corpus Domini Jesu Christi etc. . . . Sumit reverenter ambas partes Hostiae, jungit manus, et QUIESCET ALIQUANTULUM in meditatione Ss. Sacramenti . . ." After the "Sanguis Domini etc. . . .", we have no such directions. The question then is, may we add these moments of devotion at will, and particularly after the receiving of the chalice? My contention has always been that the Rubrics tell us what to do. However, there may be explanations of all this in books that I have no access to here. It seemed to me that the author of this lovely article wished to insist on the careful observance of the rubrics, hence the question about this particular passage in his article.

Resp. The opinion expressed by our inquirer is correct. The rubrics of the Missal tell us carefully what to do when we celebrate the Holy Sacrifice. We should not add any

gesture or pause of our own. Yet this gesture or pause or ejaculatory prayer, added by the celebrant, would hardly amount to sin, as Lehmkuhl remarks, in the second volume of his *Theologia Moralis*, eleventh edition, page 192, No. 332, 9: "Devotionis causa, per modum suspirii, oratiunculam ejaculatoriam a sacerdote celebrante interponi, quando propter actiones a prosequendis liturgicis actionibus impediatur (ut in elevatione, post sacrarum specierum sumptionem, vel dum finem cantus exspectat), minus quidem convenire videtur, ita ut praestet sola mente affectus divinos ciere, attamen pro peccato, etiam veniali tantum, id ducere non possumus."

PICKETING BY FARMERS' HOLIDAY ASSOCIATION.

Qu. Recently the Farmers' Holiday Association, in order to raise prices on farm products, have resorted to picketing on public highways. In order to stop trucks with farm products, pickets resort to placing spike-studded belts or planks across the highway.

1. Must restitution be made for damages resulting:

- (a) because of puncturing truck tires?
- (b) because of trucks carrying stock, perishable goods, etc., having been forced to turn back?

2. If restitution must be made, who of the pickets is bound—the leaders, or those who actually place the spike-studded belt or plank across the highway, or the entire group?

Resp. In the daily newspapers the action of the Farmers' Holiday Association has been loosely termed a "strike". Under the circumstances the term may be accepted, for the analogy to a strike is greater than to the organization, or attempted organization, of a monopoly, which it resembles in some ways. An organization seeking to enforce its rights by means of a strike (properly so-called, or in the loose sense as here used) is not justified in unjustly infringing, by their actions, on the rights of others. In other words, picketing in a real strike, and *a fortiori*, picketing in the present instance (since there is question of public rights, such as the use of highways), may not justly exceed the limits of moral suasion. The Farmers' Holiday Association may, on the one hand, be conceded the right to seek, coöperatively, to obtain higher prices for their products; but, on the other hand, individual farmers have the right to use the highways and to sell their

products individually. Accordingly when pickets resort to placing spike-studded belts or planks across the highway, *intending or foreseeing* that damage to others will thereby result, the three bases of restitution are present: "Actio est injusta, efficax causa damni, et theologicæ culpabilis."

Hence, in the supposition that theological guilt is not escaped by the plea of good faith (such escape may evidently be possible for some under the circumstances):

1. Restitution must be made for damages resulting:
 - (a) because of puncturing truck tires;
 - (b) because of trucks carrying stock, perishable goods, etc., having been *forced* to turn back.

2. Restitution must be made by the leaders and by the pickets who, under the influence of the leaders, actually placed the damage-causing obstructions across the highway, or who forced trucks to turn back. The obligation rests *in solidum* on leaders and pickets, according to the principles of justice governing the case of damage done by *mandantes* and *mandatarii*.

GOSPEL OF THE FEAST TO BE READ TO CONGREGATION.

Qu. On the Feast of Christ the King, Father A. read to the people the Gospel of the Feast. He claimed that, since this Gospel had been inserted in his English Gospel book and since this feast occurs only on Sunday, it is permissible to read to the people the Gospel of Christ the King.

Father B claims that, while the Mass of a feast sometimes takes precedence over the Mass of the Sunday, the Gospel to be read to the people is always the Gospel proper to the Sunday—in the case mentioned above, the Gospel for the fourth Sunday after Epiphany. The only exception he allows is that of the first Sunday after Pentecost, when the Gospel of the Feast of the Most Blessed Trinity may be read to the people.

Resp. The Code of Canon Law (can. 1344), endorsing the decrees of the Council of Trent, declares that all pastors of souls are obliged to preach every Sunday and feast of obligation, especially at the Mass which most of the people attend. For a just cause the Ordinary may occasionally dispense pastors from this obligation: "Diebus dominicis ceterisque per

annum festis de praecepto, proprium cujusque parochi officium est, consueta homilia, praesertim intra Missam in qua major soleat esse populi frequentia, verbum Dei populo nunciare” . . . “Potest Ordinarius permittere ut solemnioribus quibusdam festis, aut etiam, ex justa causa, aliquibus dominicis concio omittatur.”

The next canon (1345) states clearly that, in order to fulfil his obligation, the pastor may either explain the Gospel, or any other portion of Christian doctrine; and adds that the clergy both secular and regular must observe any further and more precise legislation enacted in this regard by the diocesan Ordinary. “Optandum ut in Missis quae, fidelibus adstantibus, diebus festis de praecepto in omnibus ecclesiis vel oratoriis publicis celebrantur, brevis Evangelii vel alicujus partis doctrinae Christianae explanatio fiat. Quod si loci Ordinarius id praeceperit, opportunis datis instructionibus, hac lege tenentur non solum sacerdotes a clero saeculari, sed etiam religiosi, exempti quoque, in suis ipsorum ecclesiis.”

The Third Plenary Council of Baltimore (No. 216, end of page 117), ordained that on every Sunday and feast day, even during the summer season, at all the Masses attended by the faithful, the Gospel of the day should be read in the vernacular and an instruction of at least five minutes should be given. But this decree does not say that this short instruction should necessarily be a commentary on the Gospel just read: “Praecipimus ut diebus dominicis et festis solemnibus, etiam aestivo tempore, omnes qui curam habent animarum, per se aut, si legitime impediti fuerint, per alios idoneos, inter celebrationem omnium omnino Missarum quibus adstant fideles, sive illae missae sint cantatae, sive privatae, vel etiam valde mane celebrentur, Evangelium diei occurrentis lingua vernacula distincte legant, atque si tempus patiat, per duodecimam horae partem, populum in lege Domini erudiant, omni consuetudine aut praetextu in contrarium non obstante.”

Now, on the last Sunday of October which has been chosen by Pius XI for the feast of Christ the King, it is clear that the “Evangelium diei occurrentis” is that of the feast, preferably to that of the Sunday. It is therefore the Gospel of this beautiful feast which should be read to the people, in the vernacular, rather than that of the Sunday commemorated in the Mass and Office of Christ the King.

**PRAYERS AT STATIONS OF THE CROSS NOT
NECESSARY FOR INDULGENCES.**

Qu. Are any specified prayers necessary in order to gain the indulgences of the Way of the Cross?

Resp. When the exercise of the Way of the Cross is performed in the regular manner, i.e. passing successively before the fourteen stations canonically erected, it is not necessary to recite any vocal prayer, even for the Pope's intentions. It suffices to meditate, at each station, on some special circumstances of our Lord's Passion. This is an exception to the usual conditions on which plenary indulgences can be gained.

Persons who, being unable to visit the canonically erected stations, make use of a crucifix specially blessed for the Way of the Cross, gain the indulgences granted to that exercise, by holding in their hands the specially blessed crucifix, and are obliged to recite at the same time twenty Paters, Aves and Glorias. (Decree of the S. Cong. of Indulgences, 26 January, 1773 and 8 August, 1859.)

On 25 March, 1931, the Sacred Poenitentiaria made another concession in favor of those who are so sick that they cannot recite twenty Paters, Aves and Glorias; viz. it is enough that they kiss or even gaze upon a crucifix which is specially blessed for the Way of the Cross and which is offered to them by a priest or other person, provided they add a prayer or short ejaculation in honor of the Passion and Death of Christ.

Moreover, the latest decree of the S. Poenitentiaria in this regard (20 October, 1931) states that the indulgences of the Way of the Cross may be gained by those who are so weak that they cannot recite even an ejaculatory prayer, provided they kiss or at least gaze upon the specially blessed crucifix.

We refer our readers to the article published in the REVIEW for March 1932 (pages 285-287) under the title "The New Indulgences for the Way of the Cross"; and also to Tanqueray's *Synopsis Theologiae Moralis et Pastoralis*, Tomus I, De Poenitentia; Appendix de Indulgentiis; IV, De Indulgentiis; Viae Crucis nos 652-655; editia undecima, 1930.

The official Raccolta, or Collection of Indulgences, Prayers and Practices, after affirming that no vocal prayer is necessary when the Way of the Cross is made in passing consecutively

before the fourteen stations canonically erected, adds that "the recitation at each of the stations of the words, 'We adore Thee, Christ, etc., the Our Father, the Hail Mary, and Have mercy on us, O Lord,' is nothing more than a pious and praiseworthy custom, introduced by devout persons into the devotion of the Way of the Cross" (Edition of 1900, page 149, first lines).

Each priest is free, therefore, to follow on this point the inspirations of his own taste and piety, though a certain uniformity of practice would be desirable.

QUALITY OF CANDLES FOR ALTAR USE.

Qu. What do the rubrics require about the percentage of beeswax in candles for the altar? May candles containing fifty-one per cent be used for the saying of Mass? Do the rubrics control the composition of all candles, over and above the minimum prescribed for Mass or Benediction?

Resp. According to decree 4147 of the S. Congregation of Rites, "Bishops shall make every effort to provide that the Paschal candle, the candle to be immersed in the baptismal water, and the two candles to be lighted at Holy Mass, shall be, at least for the greatest part, of pure beeswax; the other candles to be placed on the altar should be for the greater part or to a notable extent also of the same wax. In this matter parish priests and other rectors of churches and oratories may safely abide by the regulations made by their respective Ordinary; individual priests are not obliged to inquire anxiously about the quality of the candles when they are going to celebrate Holy Mass."

On 4 December, 1906, the Bishops of England and Wales decreed that in their own dioceses "the Paschal candle, the two candles for Low Mass, six for High Mass, and the twelve necessary for Exposition and Benediction must have at least sixty-five per cent of real beeswax. All other candles used on the altar must have at least twenty-five per cent of beeswax."

The Bishops of Ireland, in October, 1905, directed that the Paschal candle and the two principal candles on the altar at Mass should contain at least sixty-five per cent of beeswax,

and that all the other candles used on the altar should contain at least twenty-five per cent of beeswax." (See Fortescue, *The Ceremonies of the Roman Rite*, third edition of 1930, first lines and footnote of page 8.)

DOES TEMPORARY CHAPEL NEED TO BE BLESSED?

Qu. If Mass is to be celebrated for a sufficient reason in a school hall or in a building used temporarily for a lay retreat, is it necessary to bless the room that is to be used as a chapel, in advance of such use? And if this should be done several times at intervals, is a blessing necessary each time that the room is used?

Resp. Such a room to be used, with the permission of the diocesan Ordinary, as a temporary chapel for a retreat, would be only a semi-public oratory, and would not require any special blessing (canons 1188, § 2, 2°; 1196, § 2).

DOUBLING THE ALTAR CLOTH.

Qu. Is it permitted to fold a very long cloth so as to let it serve as two of the three cloths required on the altar?

Resp. Yes, a long altar cloth once folded may serve as two. See Wapelhorst, eleventh edition, p. 27, no. 18: "Mappae seu tobaleae altaris . . . debent esse tres. Duae inferiores (seu una duplicata) totam vel fere totam mensam cooperiant."

MEANING OF CONVENTUAL MASS.

Qu. What is a Conventual Mass?

Resp. A conventual Mass is one which is to be celebrated every day conformably to the current office in all cathedral and collegiate churches and in monasteries bound to the recitation of the breviary. See Wapelhorst, editio undecima, page 75, no. 62, 2°: "Missa conventualis est ea, quae in Ecclesiis Cathedralibus, Collegiatis et Conventualibus quotidie choro praesente celebranda est juxta ordinem officii et conformitatem temporis."

COMMEMORATIONS AT MASS DURING FORTY HOURS' ADORATION.

Qu. Forty Hours' Adoration began here on the Nineteenth Sunday after Pentecost. A solemn votive Mass of Exposition was sung at eight o'clock. After the Mass of Exposition, low Masses were celebrated at ten and eleven o'clock in the same church. A difference of opinion has arisen among the clergy present, some saying that the Mass of Exposition should not have had the Sunday commemorated, nor should the Last Gospel have been that of the Nineteenth Sunday; whilst others claim that in the solemn votive Mass de Ss. Sacramento, a commemoration of the Sunday must be made, also the Last Gospel should be that of the Sunday.

Which opinion is correct rubrically?

Resp. At the Mass of Exposition which begins the Forty Hours' Adoration, the occurring Sunday is to be commemorated and its Gospel is to be read at the end of the Mass. See the new Missal printed for the first time in 1920: "Additiones et Variationes in Rubricis Missalis", V, 3: "In Missis votivis solemnibus, . . . fit tantum commemoratio de Duplici secundae classis, de Dominica quavis, de Feria majori, de Rogationibus, et de aliqua ex Vigiliis aut Octavis privilegiatis"; and Rubric IX, 1: "In qualibet Missa in qua facta fuerit commemoratio de Dominica, . . . semper legitur evangelium Dominicae in fine . . ."

The same rubrics are accurately summed up in the "Monita" of the various Ordos; v.g. the one printed in Baltimore by the John Murphy Co., last lines of page 13: "In Missa votiva solemnī de SS. Sacramento vel pro Pace . . . fiant tantummodo commemorationes quae praescribuntur in Missa votiva solemnī, . . . scilicet commemoratio festi duplicis secundae classis, cujuslibet Dominicae", etc.

BLESSED SACRAMENT HABITUALLY RESERVED IN ONE TABERNACLE OF CHURCH.

Qu. In church A the solemn votive Mass of Reposition, at Forty Hours' Adoration, was sung at the altar of exposition, after which the Blessed Sacrament was still left exposed, because the prayer was interrupted (the adoration not continuing during the night), hence the Reposition was made in the evening at 7.30. Should the

ciborium containing the consecrated Particles kept in the side altar for the Communion of the faithful be moved immediately after the Mass of Reposition to the main altar where the Blessed Sacrament is still exposed or after the Reposition made in the evening?

Resp. The ciborium containing the consecrated Particles which was kept in the side altar for the Communion of the faithful, should be moved soon after the Mass of Reposition to the main altar where the Blessed Sacrament is still exposed. There is no longer any reason for keeping the ciborium on the side altar. Canon 1268 § 1 of the Code should be observed: "Sanctissima Eucharistia continuo seu habitualiter custodiri nequit, nisi in uno tantum ejusdem ecclesiae altari."

BENEDICTION ONCE A DAY DURING FORTY HOURS' ADORATION.

Qu. During Forty Hours' Adoration, when the prayer is interrupted (the adoration not continuing during the night), and when Benediction is given at the evening service of the first, second, and third days, may Benediction be given also in the afternoon or more than once a day in the same church in order to accommodate all the faithful of the parish, because the church cannot house all the parishioners at the one time?

Resp. Decree no. 3448 and 3^{um} of the S. Congregation of Rites forbids the diocesan Ordinary to authorize more than one Benediction a day during the Forty Hours' Adoration.

FUNERAL DURING FORTY HOURS' ADORATION.

Qu. Forty Hours' Adoration is held in parish B, in which the Prayer is interrupted (the adoration not continuing during the night). During the Forty Hours' Adoration a person of the parish dies. Ought the funeral be held in this church before the Blessed Sacrament is again exposed on the following morning, or may the Blessed Sacrament be exposed at 5 A. M., reposed at 9 A. M. (at which time the funeral is held), and again exposed after the funeral at 10 A. M.?

Resp. The funeral should be held before the Blessed Sacrament is exposed. A similar direction is given by the S. Congregation of Rites for the High Mass of All Souls' Day: "In ecclesiis ubi die Commemorationis Omnium

Fidelium defunctorum fiat Oratio Quadraginta Horarum cum SS. Sacramento solemniter exposito, hujusmodi expositio sequatur, repositio vero cum processione praecedat Missam cantatam (in qua color violaceus adhibetur) de die Commemorationis Omnium Fidelium Defunctorum." (See "Monita" of the Baltimore Ordo, page 14, no. 6.)

AUTHORIZATION FOR EXORCISM IN PRAYER TO ST. MICHAEL.

Qu. May the exorcism (Prayer to St. Michael), as found in the Ritual, Title XI, No. 3, be used without the permission of the Ordinary?

Resp. The first question is answered in the negative by the rubric which in the *Rituale Romanum* precedes the exorcism called "Ad S. Michaellem Archangelum Precatio", viz.: "Sequens exorcismus recitari potest ab Episcopo, necnon a Sacerdotibus qui ab Ordinariis suis ad id auctoritatem habeant." Therefore a priest may not use this exorcism unless he has been previously authorized to do so by his Ordinary.

PRIEST OR DEACON PLACING OSTENSORIUM AT EXPOSITION.

Qu. Is there a contradiction in your 1928 *Manual of the Forty Hours Adoration*? On page 13, under 3 you state: "for the priest who, instead of the deacon, will place the ostensorium on the throne after the procession". On page 17, under 14 you state: "he [the deacon] ascends the altar, places the ostensorium on the throne". Which of these directions is to be followed?

Resp. There is no contradiction between the two passages quoted by the inquirer. It might be better, however, to substitute "may" for "will" on page 13. The phrase would then read as follows: "for the priest who, instead of the deacon, may place the ostensorium on the throne after the procession, a stole of the same color as the vestments of the celebrant (should be prepared on a side-table)."

On principle it is the deacon himself who should place the ostensorium on the throne after the procession (as stated in

No. 14 of page 17). But it is lawful also to have this ceremony performed by a priest who will put on his surplice, and a stole either white or of the same color as the vestments of the celebrant.

**INDULGENCES FOR ROSARY AND OFFICE
BEFORE BLESSED SACRAMENT.**

Qu. Can the plenary indulgences granted for the recitation of the Rosary and the Divine Office be gained by reciting these prayers in the sacristy, or must these prayers be said in the church proper?

Resp. The plenary indulgences granted for the recitation of the Rosary and of the Divine Office can be gained only by reciting these prayers in the presence of the Blessed Sacrament: “. . . coram SS. Sacramento sive publicae adorationi exposito sive in tabernaculo adservato”. A person who prays in the sacristy cannot be said to pray “coram SS. Sacramento”, “in the presence of the Blessed Sacrament”, unless the door of the sacristy is left open and the person who remains in the sacristy can easily see the tabernacle or the throne of exposition.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

JERICO AND THE DATE OF THE EXODUS.

Forty years, more or less—a generation's lifetime—elapsed between Israel's liberation from Egypt and its invasion of Palestine at Jericho. Hence it is natural that (as noted in a recent issue of this Review¹) discussion of the date of the Exodus should be revived by Garstang's excavation of the site of Jericho. The latest settlement on this site is shown to have begun in the ninth century B. C. (in exact accord with 3 Kings 16: 34), but only after the spot had long been unoccupied. The city last preceding this interval had lived through much of the Bronze Age, perishing in an intense conflagration at some time within the Late Bronze (B. C. 1600-1200). The conclusion already reached, that destruction occurred at just about the middle of this period, now seems to be confirmed by the latest results, which will be presented in the excavator's own words. But the question of the date of the Exodus has become so complicated that it seems only fair to the reader to devote this paper to an outline of the substance of the whole discussion, so that the newly acquired evidence, whatever its value, may have an intelligible setting.

The literature of the subject is so abundant that only typical specimens can be mentioned here. The best brief digest of the really pertinent evidence that we know is Grimmelsman's.² Whole treatises have been (more or less directly) devoted to the question by Garrow Duncan,³ Mallon, S.J.,⁴ J. S. Griffiths,⁵ and J. W. Jack,⁶ whose discussion is probably the most complete in English. In its relation to other matters the question

¹ July, 1932, pp. 91-93.

² *The Book of Exodus*, 1927, pp. 8-10.

³ *The Exploration of Egypt and the Old Testament*, 1908.

⁴ *Les Hébreux en Egypte*, 1922.

⁵ *The Exodus in the Light of Archaeology*, 1922.

⁶ *The Date of the Exodus*, 1925.

has also been reviewed by Sayce,⁷ Selbst,⁸ Petrie,⁹ Naville,¹⁰ Gardiner,¹¹ Peet,¹² Husslein, S.J.,¹³ Fillion,¹⁴ Bea, S.J.,¹⁵ and Garstang himself.¹⁶ Ruffini¹⁷ is especially discriminate and clear in handling the essential evidence, as well as copious in pertinent references.

To make the differing opinions definite, we must put them in terms of the XVIIIth and XIXth Egyptian Dynasties. Egyptian chronology as a whole has been so variously computed that Budge, writing in 1908,¹⁸ parallels the systems of ten different authors, varying between the limits B. C. 5869 and 3623 for the 1st Dynasty. However, as the competing lists approach the two dynasties just mentioned, embracing the only period considerable for the Exodus, their figures are not far apart. In the following comparative table column (A) enjoys most authority, its figures being derived from Meyer's masterly study, adopted by Breasted¹⁹ and Steindorff²⁰ and followed by almost everyone today. With it, however, Jack has felt obliged to compare (B), presenting the figures of H. R. Hall, which are adopted by the Cambridge Ancient History.²¹ Hall's dates are followed by Jack²² down to the reign of Amenhotep III. Here he prefers the figures of Langdon and Gardiner (C) until they approach Hall's for the XIXth Dynasty. The XXth we need not follow for more than the first two reigns.

⁷ *The Egypt of the Hebrews and Herodotos*, 1895, ch. iii.

⁸ *Handbuch der Biblischen Geschichte*, I, 1910, pp. 389-392.

⁹ *Egypt and Israel*, 1912, ch. ii-iii.

¹⁰ *The Archaeology of the Old Testament*, 1913, ch. iv.

¹¹ *Journal of Egyptian Archaeology*, 5 (1918), pp. 127-138, 179-200, 242-271.

¹² *Egypt and the Old Testament*, 1923, ch. iv-v.

¹³ *Bible and Labor*, 1924, ch. vii.

¹⁴ *Histoire d'Israel*, I, 1927, pp. 129-135.

¹⁵ *De Pentateucho*, 1928, pp. 158-162.

¹⁶ *Joshua and Judges*, 1931, pp. 64-66.

¹⁷ *Chronologia Veteris Testamenti*, 1924, pp. 71-79.

¹⁸ *The Kings of Egypt*, I, liv-lv.

¹⁹ *History of Egypt*, 2d ed., 1916, p. 599.

²⁰ *Baedecker's Egypt*, 1929.

²¹ II, pp. 702-3.

²² *The Date of the Exodus*, pp. xiii-xiv.

<i>Dynasty XVIII</i>	(A)	(B)	(C)
Ahmose I	1580-1557	1580-1558	
Amenhotep I	1557-	1558-1545	
Thutmose I	-1501	1545-1514	
Thutmose II	1501-	1514-1501	
Hatshepsut (Queen)		1501-1479	
* Thutmose III	-1447	1479-1447	
Amenhotep II	1448-1420	1447-1420	
Thutmose IV	1420-1411	1420-1412	
Amenhotep III	1411-1375	1412-1376	1419-1383
Amenhotep IV (Akhenaton)	1375-1358	1380-1362	1383-1366
Sakere	1358-	1362-1360	1366-
Thutankhamen		1360-1350	
Ai	-1350	1350-1346	-1358
Harmhab	1350-1315	1346-1322	1358-1324
<i>Dynasty XIX</i>			
Ramesses I	1315-1314	1321	1324-1322
Seti I	1313-1292	1321-1300	1322-1301
Ramesses II	1292-1225	1300-1233	1301-1234
Merneptah	1225-1215	1233-1223	
Amenmose	1215	1223-1220	
Siptah	1215-1209	1220-1214	
Seti II	1209-1205	1214-1210	
(Anarchy and Syrian Usurpation)	1205-1200	1210-1205	
<i>Dynasty XX</i>			
Setnakht	1200-1198	1205-1204	
Ramesses III	1198-1167	1204-1172	

By all accounts we must place the Exodus somewhere within these limits. But where? No Egyptian source has yet been found to mention it directly, and the character of the event furnishes reason enough for a silence which will probably never be broken. Turning to the Biblical record, we find indeed a consecutive and detailed account of the causes leading to the Exodus and of the event itself, but hardly any data of directly chronological bearing, and few enough allusions of any kind that may be serviceable as points of contact with history at large.

At times the inquiry has followed lines more interesting than pertinent. There is the statement (Ex. 12: 40) that the Exodus ended an Egyptian residence of 430 years. This datum has been discussed in its own textual problems, and in

* Thutmose III was formally proclaimed in 1501, but was not actually supreme until after Hatshepsut's death. The difficulty of disentangling the political relations of Thutmose II, Hatshepsut, and Thutmose III (two brothers and a sister) leads Breasted to include them simply within the common limits of 1501-1447, though he and Hall agree in assigning the last 32 years to Thutmose III as sole monarch. The length of his reign as a whole possesses some significance for the question in hand.

connexion with the "400 years" of Gen. 15: 13, with the "fourth generation" of 15: 16, and with St. Paul's reference (Gal. 3: 17) to the Law as originating 430 years after the ratification of the Covenant. All of this may be left aside as useless in fixing a time for the Exodus. Its *terminus a quo* would be the date of Abraham's life in Canaan, which as yet is only approximate, and that as deduced from the mere probability that he was contemporary with Hammurabi.

Again, we have endless speculations on whether all the Israelites in Egypt took part in the Exodus, or some remained; whether all the Israelites in Canaan had originally gone to Egypt; whether there had been other Hebrews besides Abraham, and so on. Each question requires its own treatment. The appellation *ha-'ibri*, first applied to Abraham himself in Gen. 14: 13, neither implies that he was one of many so called nor necessarily excludes that inference. Whether the word is an ethnic or tribal title, or whether it simply means "outlander" (as literally "other-sider"), it might either have been common to others at the time of Abraham's arrival in Canaan, or have been specially applied to him and consequently extended to his offspring alone. It affords no ground for positive deduction. Again, that all the Israelites in Egypt, down to the last family, must have left it under Moses' leadership, can hardly be urged from the phrase "all the hosts of Yahweh" (Ex. 12: 41), considering the elasticity of such expressions in Biblical usage; yet neither have we positive reason to infer, whether from Biblical or from secular record, that some remained behind. But the statement, often made with assurance, that "not all of Israel" entered Egypt with Jacob at Joseph's invitation, merits utter denial in view of the explicit language of Gen. 46: 6-7 and 8-27, Ex. 1: 1-5, 6: 14-27, and the numerous allusions to all twelve tribes in the ensuing narrative of the forty years. There is, of course, another possibility of Israelites in Canaan before Moses' time. The final and complete exodus may not have been the first. If during the prolonged life in Egypt one or more groups of Israelites had chosen to emigrate to Canaan or elsewhere, the mention of such an event need not have been relevant to the aim of the Biblical historians. But that all who were called "Israel" as descended from Jacob had shared from the be-

ginning in his removal to Egypt, has certainly been recorded beyond dispute, and the credit of the record cannot be impaired by collecting all of its separate affirmations and stamping them "P".

Since the reckless caprice of certain "critical" writers has made the whole question more confused and vague, it may not be irrelevant just here to indicate a few principles indispensable to serious interpretation of the data involved. The first, of course, is that textual criticism should have its prior right in the weighing of every passage concerned. This applies to Biblical data of every kind, but especially to numerals. There may be textual evidence of their corruption. Or, if the letters of the alphabet had originally stood for the fully written words of the Massoretic text, an error, obviously a much easier matter, might have been so ancient as to affect the earliest versions as well as descendant Hebrew texts. Evidence of corruption would then need be stronger in its own sphere, in order to be decisive. Beyond the textual sphere of criticism, norms are harder to define. It is not always easy to judge whether we are dealing with "round numbers" or exact ones, even at some distance of time between event and record. We must distrust too much influence from consequence on the one hand and assumption on the other. The mere result of a self-consistent chronology may not justify the correction of a single numeral; whereas, if several alterations otherwise probable were in cumulative favor of a single result, they would have stronger warrant. But as to sundry speculations which shelter beneath the dictum that "only P gives statistics", and that "this source was composed long after the events described", they are no stronger than their basic assumption, and that is proving weaker than ever with the advance of knowledge.

Another question—that of the historical value of place-names—allows of some latitude. That the Old Testament narratives have undergone a measure of successive redaction is past denial. One of the very proofs that these records were designed for common information is their present inclusion of editorial notes calculated to keep them intelligible from age to age. Sometimes, as in 1 Kgs. (1 Sam.) 9:9, the editor leaves the wording of his source untouched, but explains its

archaism in contemporary terms. Oftener, especially in names of places, two names of different periods are simply connected by an explanatory "that is". Numerous examples will occur to everyone. But even where there is no explicit note of such adaptation, the practice itself must be borne in mind in trying to infer the time of the Exodus from the known age of an Egyptian name occurring in its record. To Israel Egypt never lost significance as either a menace or an enticement. Least of all could its nearest quarter, the Delta region, become unknown except in the language of tradition. If an earlier name had given place to a later at some time after the Exodus, the most conscientious of Hebrew scribes might possibly substitute the current name for the older one without expressly recording an alteration. In general, explanatory redaction is a fact in the textual history of the Old Testament, and must be considered where there is positive evidence of its probability. What we deny is that editors and copyists commonly used their own pleasure or followed worthless guidance. On the contrary their usual conduct is obviously sober and conscientious, both as manifest in the resulting text, and still more by comparison with even the best of the Targums. The makers of the Old Testament profoundly respected the record that was passing through their hands, and treated it with a sense of responsibility which is evident from the first, if not so meticulous in its methods as after the fixing of the text in Christian times.

It may further be observed that Egyptian records, even the most formal and explicit, are not always credible sources of history. Information gleaned from private communications, or from unstudied allusions and *obiter dicta*, is more reliable on the whole than the direct statements of official sources. Many a Pharaoh is known to have effaced the name of a predecessor from some boastful tale of conquest or construction, and substituted his own. Ramesses II, incidentally, was notorious for this. Even in authentic records the passion for immortal prestige undoubtedly led to many exaggerations, and perhaps to some substantial falsehoods which, though evident at the time, no one would dare to contradict. These possibilities are so characteristic of Egyptian inscriptions as a whole that it is really amusing to see the statement of a Biblical

writer promptly discarded as worthless if something in a Pharaoh's memorial appears to contradict it. Wherever the latter is unsupported, there is every reason for concluding that the shoe belongs on the other foot.

So let us "to the case". Two chief opinions on the time of the Exodus divide almost the entire field today. The earlier theory of the two maintains the higher date, placing the climax of the oppression in the reign of Thutmose III, and the Exodus in that of his successor, Amenhotep II. The later and more popular opinion favors a date about two centuries lower, assigning the respective roles to Ramesses II and Merneptah. Of the authors already named above we may cite for the higher date Selbst, Peet, Jack, Husslein, Ruffini, Bea and Garstang; for the lower date, Duncan, Griffiths, Sayce, Petrie, Naville, and Fillion. Mállon and Grimmelsman do not express a decision. The later date (Ramesses-Merneptah) will be seen to have a majority of supporters if inquiry is extended beyond the sources of reference selected here. Vigouroux defended it in all his writings, and Jack (who rejects it) even calls it "the traditional theory" in 1925.

The really pertinent evidence on the whole subject falls under four heads. The first is an explicit chronological note in 3 Kings 6: 1. Second comes a group of Egyptian names in Exodus, together with certain data of archaeology. The third is an inscription of Merneptah containing a reference to Israel as a Palestinian people. The fourth is the mention of a people possibly identical with the Hebrews, in the Amarna letters from Palestine to Egypt. The above is all that really bears on the solution of the problem, exclusive of the recent investigations at Jericho. This may be the place to observe that a stele of Ramesses II, discovered in 1923 on the site of the Palestinian fortress of Beth-Shan, does not (as some have claimed) show that Israelites were employed by this Pharaoh in building "his name-city in the Delta". If the sentence affirms "building" at all, the peoples named are Asiatics, but neither Hebrews nor Israelites are named among them.

The practice of dating the Exodus from the first evidence mentioned above was earlier than modern archaeology. In 3 Kgs. 6: 1 we are told that the building of Solomon's temple began in the fourth year of his reign, and that this was 480

years after "the coming of the Sons of Israel out of the Land of Egypt". Although most manuscripts of the Septuagint read "440 years", there is no other variant version, and the Massoretic reading is probably correct. As to any mere assumption that a note of this character must be a late addition, it requires the support of evidence, especially where an historical note of the kind, and precisely in these terms, would be plainly appropriate to the record of so marked a turning-point in the national life. As to the figure itself, Garstang²³ has shown it to be in perfect harmony with a reasonable chronology of Josue and the Judges. This would not suffice to commend it to supporters of a theory that the dates of the Bible in general are but parts of an artificial scheme superimposed upon the original narratives, and lacking the authority of inspiration. But any such hypothesis is too insecurely founded, as well as harmful in its effects, to rank as a sound principle of historical exegesis.

While the tangled chronology of the Kings of Juda and Israel could not yet be checked against secular sources, the figure 1011 was arrived at for the fourth year of Solomon. By adding 480 the date B. C. 1491 was obtained for the Exodus, and consequently 1451 for the fall of Jericho. These figures played a part in Ussher's popular system of Biblical chronology, and quite recently they still appeared in the margins of the "Authorised Version". During the last quarter of the nineteenth century Assyrian and Egyptian dates were becoming better known, but some years had to elapse before their modification of the chronology of the Kings was generally accepted. Today, of course, Solomon's fourth year would not be fixed at any such figure as 1011. Checked by known points of Assyrian and Egyptian contact with the Hebrew kingdoms, the fourth year of Solomon is now variously calculated as 969 (Zschokke-Döller, Ruffini), 968 (Selbst, Schumacher, Kugler, Bea), 967 (Höpfl, S. A. Cook, Merk, Garstang), or even 965 (G. A. F. Knight²⁴). Taking this last figure as the lowest for the building of Solomon's temple, the only direct Biblical evidence for the date of the Exodus would place it at 1445, and the conquest of Jericho in consequence at about 1405.

²³ *Joshua and Judges*, pp. 51-66.

²⁴ *Nile and Jordan*, 1921, p. 517.

Reference to our Egyptian chronology shows that this figure would make Amenhotep II the Pharaoh of the Exodus. Moses' mission would thus follow close upon the beginning of a new reign, his exile in Midian under the preceding Pharaoh ending as soon as the latter had ceased reigning "a long time" (Ex. 2: 23). Thutmose III had a nominal rule of 54 years from his proclamation, though left alone and supreme only during the last 32 years. Moreover, Moses, if eighty years old at the time of the Exodus, would have been born about 1525, in the reign of Thutmose I, who must have begun the policy of oppression. The suggestion has also been made that Hatshepsut, before her accession, may have been that Pharaoh's daughter who rescued the infant Moses and had him educated at court. In any case, the earlier of the two current dates for the Exodus would fall at about the beginning of the reign of Amenhotep II, and the conquest of Jericho within that of Amenhotep III.

But this earliest opinion was not to rule unquestioned. Gen. 47: 12 says that when Jacob and his sons arrived in Egypt, the reigning Pharaoh (probably one of the "Hyksos", or Asiatic usurpers of the XVth Dynasty) "gave them a possession . . . in the best of the land, in the Land of Rameses". Either this region or its chief city is mentioned in Ex. 12: 37 as the outset of departure. A somewhat different spelling occurs in Ex. 1: 11, which records that the Israelite conscripts "built for Pharaoh store-cities, Pithom and Raamses". Whether or not Raamses is identical with Rameses, the places are all designated by the personal name of one of the Ramesside Pharaohs. This had always looked as if the Exodus could not have preceded the XIXth Dynasty, but positive evidence was awaited. It seemed to be at hand at last in 1883. Naville then excavated a ruin in the Eastern Delta, known as Tell el Maskuta. Within the foundations of its massive brick fortifications were enclosures without any trace of doors, thus apparently grain-pits. Of the inscriptions two showed that the name Pi-Thum had been associated with the spot, though the name Theku was more frequent. There were relics of the reign of Ramesses II, but Naville found nothing earlier. He therefore concluded that the city was Pithom, that it had been a "store-city", and that it owed its foundation, not merely

enlargement or repair, to Ramesses II. If all this were certain, the Exodus could not have antedated Merneptah, since he had succeeded Ramesses II, who also, incidentally, had reigned "a long time".

Naville's announcement attracted wide attention, and soon shifted the balance of opinion to the later date for the Exodus. But since then it has met with strong opposition. Gardiner, an Egyptologist of the highest repute, after an exhaustive study of all the available records, attacked the identification of Pithom in 1918. Raamses had meanwhile been identified by Petrie with the ruins of a far older city at Tell er Retabeh, and from this also Gardiner dissented. Peet, endorsing Gardiner, sees in Naville's storage-cells only a system of vacant spaces observed elsewhere in the foundations of strong towers. Peet's vigorous opposition is impaired in value by his dominant bias against any claim to historical confirmation of the Old Testament records, for which he makes no effort to conceal his contempt. But Jack, who shares with him Gardiner's view that Naville did not prove his case, is more impartial, as well as more thorough, in handling the evidence. Still more temperate and very impressive is Père Mallon's sympathetic review of Gardiner's chief evidence. The weighty authority of Hall is also against Naville on this point, but the former holds his own peculiar theory as to the time of the Exodus.

As to "Pi-Thum", since it merely means "house of (the god) Thum", it may have designated, not the city uncovered at Tell el Maskuta, but the sanctuary of Thum actually found there, or a similar shrine elsewhere in the same region. Gardiner, Peet, and Mallon agree that Pithom itself was probably the city found by Petrie at Tell er Retabeh, and believed by him to have been Raamses. As to Raamses itself, Gardiner, Hall, Peet, Jack, and Mallon are all inclined to identify it with the name-city of Ramesses II, "Pi-Ramesse", of the Egyptian records, and further inclined to place it on the northern coast of the Delta, at the mouth of the Pelusiatic Branch. Earlier the city would have been Avaris, the Hyksos fortress; after the expulsion of the Hyksos, this frontier post is believed to have been enlarged and embellished by Ramesses II as his "name-city" and royal residence, the Pi-Ramesse of the

papyri. If so, the surrounding country was certainly more like "the best of the land" than even the better parts of the region of Tell er Retabeh. If, again, the route of the Exodus began at this point, several Biblical references are much more intelligible and consistent than before. The evidence is interesting especially in its variety and cumulative force, but cannot be reviewed here. It is at least certain that Naville's opinions, formerly so influential, are much weakened in value by the thoroughly reasoned opposition of such authorities as Gardiner and Hall. And if Naville's case is not proved, there is nothing to show that the "building" on which the Israelites were employed was that of new foundations, rather than of the extension or repair of older ones. Finally, as to any historical implication of the name Raamses or Rameses, Hall, Jack and Mallon all observe with reason the possibility, noted above, that a name posterior to the time of the Exodus may have been employed by some later copyist of the original narrative of the Exodus.

A third stage in the discussion of the question as a whole began with Petrie's most widely known discovery, the "Israel" stele of Merneptah. Found at Thebes in 1896, the legend recounts Merneptah's victories in a Palestinian campaign of his third year. After mentioning conquests of Gezar, Ascalon, and Yenoam (unknown), the record says: "Israel is wasted, he has no seed." About the reading "Israel" there is no dispute. But if Israel was a Palestinian people in Merneptah's third year, how can the Exodus have taken place after his accession? The hieroglyphics use the name as that of a people rather than a district, but this would be appropriate to Israel's status in Palestine (especially in Egyptian eyes) for a long period after the first invasion. The "wasting" may be overstated, and this could partly account for the silence of the Book of Judges concerning Egypt as an invader and a conqueror, though there could be other reasons for this. But embedded as the statement is in a list of places known as Palestinian, it cannot refer to the pursuit of the fleeing Israelites to or beyond the Egyptian frontier. It certainly shows that there was a considerable number of Israelites in Palestine by the third year of Merneptah (1223 or 1231).

The "traditional school" (as Jack felt justified in calling it, even in 1925) acknowledged this difficulty in the way of the later date for the Exodus, but while several recognised authorities were influenced by it, the majority found one or another means of a reconciliation with Naville's alleged findings. Petrie, himself the discoverer of the evidence, simply postulated a section of Israel which had never left Palestine with Jacob, and many others have followed him in this groundless bit of subterfuge. But another source of difficulty for the later date of the Exodus had already arisen, though still subject to much discussion.

This fourth line of evidence is the least direct or conclusive of all, but must be mentioned because of the importance it has assumed. It comes from Palestine itself in the first half of the fourteenth century B. C., and concerns the warlike aggressions of that mysterious folk "the Khabiru" during the decadent reigns of Amenhotep III and the supine Akhenaton. Some of the Egyptian governors in Palestine and Syria addressed to these Pharaohs many of the famous letters discovered at Tell el Amarna in 1887. As Jack observes, they "reveal a Palestine seething with intrigue and faction" under the relaxing grasp of Egypt, but only one source of disturbance concerns us here. Several times in the letters of Abdi-Khiba, Governor of Urushalim (Jerusalem), the ravages of "the Khabiru" are made the theme of frantic appeals for Egyptian succor. The aggressors are represented as coming from Seir (the Edomite region to south and east), they are hardy and determined fighters, and the Pharaoh is in imminent danger of losing all to them. This situation antedates Mernepthah's "wasting of Israel" in Palestine by about a century and a half.

That "Khabiru" (a collective singular) is a perfect equivalent for the name "Hebrew" is undisputed. But is there historical identity as well as linguistic? Some have suggested that "Hebrews", or descendants of Abraham, were the very Ishmaelites and Edomites from whose quarter the Khabiru came. They may have been Hebrews, but not Israelites. Moreover, other letters of the Amarna collection make similar appeals against the incursions of a people designated by the sign SA-GAZ. These now appear in

Hittite treaties from Boghaz Keui as perfectly synonymous with "Khabiru". The two names represent the same type of menace in the Amarna Letters; but are they proper names, or merely appellatives—"bandits, robbers"—as some authorities hold? They can hardly both be followers of Josue, for the SA-GAZ seem to have come southward from Syria, and that at least a few years before the Khabiru were pressing on the environs of Jerusalem. If the Israelites had allies, voluntary or fortuitous, in the subjugation of Canaan, we have no knowledge of the fact.

The problem, as Albright has recently said, grows constantly more complicated. The majority of scholars seem disposed to identify the Khabiru with the Hebrews (Israelite or not), and to regard the SA-GAZ as simultaneous raiders of related stock. In the mean time we have news of the Khabiru at Larsa, in Babylonia, at about Abraham's time. This leads Ruffini to say that they cannot have been Hebrews, and Langdon to say that, in common with Abraham, they must have been. Their identity with Josue's followers can hardly be insisted upon as yet. It is evident, however, that if the Khabiru were Israelite Hebrews, their devastation of Palestine during the fourteenth century agrees with the earlier date of the Exodus more easily than with the later, as did the reference to "Israel" on the stele of Merneptah.

When investigation of Jericho itself began to play its part, the later date of the Exodus was still the more generally accepted. It was in 1908 that the German excavators Sellin and Watzinger concluded their first operations on the site. Of some of their own conclusions they seem to have felt uncertain at the time. Watzinger, at all events, had placed the destruction of the pre-Israelite city at about 1600 B. C. Though ascribing its fall to an invasion of Canaan by desert tribes from eastward, the above dating of that event led him to conclude that "in the time of Joshua Jericho was a heap of ruins on which stood perhaps a few isolated huts."²⁵ This statement, published in 1926, was challenged in the following year. In 1930 Garstang, who had taken some part in the discussion, began a more thorough investigation of the site of Jericho. We have seen that instead of only three levels of

²⁵ Quoted by Pythian-Adams, *QS of PEF*, 1927, p 34.

occupation he clearly distinguished five, and that his date for the destruction of the fourth (pre-Israelite) city was "in round figures about 1400 B. C." Thus the earlier date of the Exodus is independently confirmed by evidence from an entirely new source.

In the necropolis of this city's rulers, the sphere of Garstang's last season, a series of Egyptian criteria mark the last generations of the pre-Israelite level. Their successive datings now tell the same tale as the ceramic remains within the walls. Garstang thus sums up the evidence: ²⁶

The series of scarabs, of which 94 were recovered from the various layers of these tombs, ends with the reign of Amenhetep III. They have been examined independently by Professor Newberry, who kindly travelled from Cairo for the purpose, and in his expert opinion they range through the Hyksos period into the early part of the XVIIIth Dynasty; but comprise no specimens of the period from Akhenaton (Amenhetep IV) to Ramses II, inclusive of both those reigns. The evidence from the tombs thus all points to an interruption in the life of Jericho in the age of Amenhetep III. The Bronze Age city of Jericho perished at some date after 1411 and before 1375 B. C.

The completion of this important work will be awaited before one would venture to estimate with confidence its contribution to the question of the date of the Exodus. Should final results confirm the above conclusion, the weight of historical evidence will certainly be on the side of the earlier figure. We have seen that the date 1445 (or nearly) stands on the only serviceable chronological note in the Old Testament, and is supported by both the witness of the "Israel" stele of Merneptah and the identification of Israel with the Khabiru. The only positive evidence in favor of the later date rests on Naville's contested identification of the site and history of Pithom. It remains to be seen whether the balance of opinion will be somewhat shifted by the recent discoveries at Jericho.

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²⁶ QS of PEF, July, 1932, p. 152.

Criticisms and Notes

JESUS CHRIST—HIS PERSON, HIS MESSAGE, HIS CREDENTIALS.

By Léonce De Grandmaison, S.J. Vols. I and II. 1930. New York: The Macmillan Company. Pp. Vol. I, x+308; Vol. II, ix+384. Index of names to each Vol. Authorized translation by Dom Basil Whelan, Monk of Belmont (England). Bk. IV, translated by Ada Lane. Edited by Douglas Carter.

In the foreword, Jules Lebreton says that this book is the fruit of the labor of a whole lifetime. We believe this, and add that, if nothing else had been done by the author, it would have been a lifetime well spent. The author died (15 June, 1927) before the work appeared.

The work throughout rings with a clearer and more perfect note than that of any other which the reviewer has ever read. It is an apologetic in itself, and a more fresh, incisive apologetic than any text which has yet appeared on the subject. In the very first sentence of the preliminary, Buddhism and Mahometism are wiped away, and the fact emphasized that Bethlehem was not the least of the cities of Juda; the legendary interpretations are swept aside at a single stroke, and beautifully. The author is acquainted with every attack that has been made on the real existence and Divine character of Christ, and gives to each a killing thrust, striking precisely the point of vital weakness.

The whole is divided into four books; there are two books in each volume. Notes are added at the end of each book; these notes are not mere *obiter dicta* but contain some of the best material in the entire study. They are twenty-seven in number, each dealing with some very enlightening phase of the questions which with the lapse of time have arisen concerning the Divine Founder of the Christian religion. The attacks of historians, critics, psychologists and philosophers, even the most recent, are faced squarely and are torn to shreds along the lines indicated by their bias. In the arrangement of Book I (The Sources for the History of Jesus), the Jewish and pagan sources are considered first, followed by the non-canonical sources; then St. Paul, the Synoptics, and St. John. Only a few pages are devoted to pagan sources; and although the references to Suetonius, Tacitus and Pliny are familiar to all students of Apologetic, we rise from their reading impressed with a new sense of their value. They seem to stand out alive, as living witnesses, and not, as too often in our text books, as mere culling from a withered stalk. The non-canonical Christian sources, the apocryphal

gospels and the *logia* receive critical survey; they are said to be "precious for fixing the text of our gospels and the history of ancient doctrines and errors," and, "with the exception of a few happy phrases, only offer us fresh reasons for priding ourselves on our canonical books."

When we come to the Synoptics, we find the many issues which they provoke peculiarly humanized. No scientific angle is neglected; yet the case rests on an appeal, expressed more in manner than in words, to the honor and common sense of the reader. Thus (I, p. 98) our judgment of the truthfulness and candor of the author is captivated, when we note that two out of the three gospels give us a history of the childhood of Jesus, "and of such kind that, if we only possessed one of them, it would be impossible for us to imagine the other". The "Synoptic fact" and the "Synoptic question" are distinguished. The *fact* is "the curious similarity, *concordia discors*, of obvious similarities and subtle differences." The *question* is how to account for the similarities and the differences. Father Grandmaison found much truth in the thesis of Arthur Wright and of Fr. Thaddeus Soiron, that oral sources stereotyped by tradition were independently used. But he would admit a dependence in the literary order of the first gospel on the second. His view seems to be this: the original Matthew was first in the order of time; then followed Mark. The translator of the Aramaic text of Matthew "knew very well how to adapt the frame, for other reasons hallowed in its main outlines, into which Mark had thrown, as it were alive, the teaching of Peter". Attention should be called here to Note C, p. 203, on the rhythms of the oral style in the New Testament. The strophic theories and poetic parallelism are examined; the oral rhythm was plastic and free from the artificial requirements by which some moderns, e. g., Loisy, have pretended to discover interpolations and retouchings.

The contents of Note B should be mastered by every ecclesiastical student. It deals with theories arising from the *Völkerpsychologie* of Wundt and the Sociology of Durkheim. Both would do away with any personal author of the Gospels, and in consequence, with a real personal Christ. Wundt admits some individual intervention in the upbuilding of myth; Durkheim sees only a super-thought, creative of new ideas, which is the term or product in the physical order, of community effort. Under this system, no real Christ is needed; all that is required is the creation by the community of new values, which then issue in an idealized person, the Christ. These views are spreading, and our apologetic must prepare to meet this intrusion of false psychology within the domain of true religion.

To meet the difficulties of those who find a difference between

the "Christ of history" and the "Christ of faith" Book II contains one of the best summaries ever made of the world conditions into which Christianity was projected. This presentation is not that of a chronicler of events, but of one who analyzes, in the light of every phase of science, the politics, the intellect, the social institutions and the religious programs which flourished when Christ appeared and established His Church. We would not undertake to review this portion of the work, but ask our reader to turn to the pages themselves, and we only express the regret that Father Grandmaison did not live to develop this into a massive volume of its own.

Book III examines the message of Jesus Christ; Book IV studies His personality. The learned author is again concerned largely with meeting the onslaughts of psychological, literary and historical criticism. The parts devoted to positive exposition strongly defend the conception of the Church as belonging to the program of Christ Himself; His mission from the Father and His union with the Father proclaim His Divinity. He would direct all life toward eternal life; the promise of salvation in the fulfilment of duty and the observance of the precept of love constitutes His message. Around the personality of Christ, especially in recent years, issues have gathered at once delicate and not easy of solution. To estimate Jesus as a person: how can we do it, since here we deal not with the human, but with the divine? Reverence must be preserved; yet we have to encounter the special pleadings of those in whom reverence is dead. The work under review is here so compact that only by presupposing a full theological background can we find its proper interpretation. The personal religion of Jesus: can we deal with it at all? Yet we find Him (II, p. 212) applying to Himself the most tender of Messianic prophecies:

The spirit of Jahveh is upon me.

For Jahveh has consecrated me by unction:

He has sent me to preach the gospel to the poor,
to heal the contrite of heart,

To proclaim liberty to the captives and
deliverance to the prisoners, to proclaim
a year of grace from Jahveh.

[Is. 61: 1-2 (Condamin); Lk. 4: 18-19.]

Such questions as the mystery of Jesus, His mental soundness; was Jesus an ecstatic; the views of modern Liberals and Protestants, are boldly assailed. But the treatment here, while learned and compelling, is somewhat sketchy; the topics range from the blasphemous to the devoutly sceptical. Necessarily, the space given to the manifold opinions is brief. For all that, the work stands as

a masterpiece. It is not only an apologetic, it is at once a method and a theology. The theology is old, centuries old; the method is distinctly new. We have in this work the turning of Catholic theological effort to the reestablishment of Catholic doctrine and institutions by the attentive consideration of the mind of the modern religious thinker, and by the help of philosophy, science and history, the rejection of modern error and the assimilation of, if we may use the word, modern truth.

**CONCILII TRIDENTINI DIARIORUM PARTIS TERTIAE VOLU-
MEN PRIUS**, collegit, edidit, illustravit Sebastianus Merkle.
Friburgi Brisgoviae: Typographii Herder et Co., Editores
Pontificii. B. Herder Book Co., St. Louis, Mo. 1931. Pp.
viii+762.

Two well-organized groups—both venerable with age and accomplishments—share in the glory of this greatest of all contemporary triumphs of Catholic scholarship: the Görres Society and the publishing house of Herder.

As originally planned some thirty years ago by the Historical Institute of the Görres Society at Rome, the publication of the sources for a complete history of the Council of Trent was to be issued in twelve volumes folio (two more have been added since): these were to contain the Acts or official documents of the Council, the Diaries of officials and scribes of the Council, Tractates explanatory of the history and decisions of the Council, and Diaries. A supplementary volume was soon decided upon in order that everything pertaining to the completeness of the work should be put permanently in print. Up to the present, nine volumes (I, II, III, IV, V, VIII, IX, X, and XII) have appeared. The present volume, the first of the third part of the Diaries of four of the Council's secretaries, is issued under the skilled editorship of Sebastian Merkle. The documentary material of the volume covers the years 1561-1563, and is taken mainly from the Vatican Archives, the Vatican Library (Division of MSS.), the Toledo Chapter Library, and from printed sources such as the *Ungedruckte Berichte und Tagebücher* of Döllinger (Nördlingen, 1876).

This volume of the Diaries covers practically the last period of the Council. The Bull *Ad Ecclesiae Regimen* (29 November, 1560) of Pius IV had ordered the Council to reconvene in Trent at Easter, 1561. The opening was delayed by further political interference until January, 1562, when the XVII Session was held. The final Sessions followed quickly—XVIII (25 February, 1562), XIX (14 May, 1562), XX (4 June, 1562), XXI (16 July, 1562), XXII

(15 September, 1562), XXIII (15 July, 1563), XXIV (15 November, 1563), and the XXV and final Session on 3-4 December, 1563. Around these dates cluster the documents presented in the volume. The Diary of Aistulf Servantius which takes up the first ninety-two pages of the volume, furnishes a running commentary day by day of these last nine Sessions and supplements the volumes of the Acts covering that same period. They can, therefore, be only fairly adjudged when read in conjunction with the eighth and the ninth volume of the series (*Actorum pars quinta* and *sexta*) as edited by Dr. Stephen Ehses, whose death at Campo Santo Teutonico in 1925 was mourned by the entire world of scholarship. This is followed by the valuable summary of the Council of Philip Musotti (pp. 93-188) and by a number of documents which give new aspects on the decisions rendered in these solemn Sessions, not the least interesting of which is his *Giudicio delle Persone*, another example of the extraordinary frankness and freedom of speech which prevailed throughout the whole period of the Tridentine assembly. The *Relations* which follow (pp. 189-230), written for Cardinal Morone's eyes, are a further revelation of the human interests that unavoidably were present in the deliberations. The remaining portion of the volume (pp. 231-762) is devoted to the Acts of the Council as reported by the future Cardinal, Gabriel Paleotti. This document, now published in its entirety for the first time, is one of the most important contributions made at the time toward a history of the Council. The Mendham (1842) and Theiner (1874) editions are here critically collated and a final and definitive revision of the text is given by the scholarly editor.

Scholars of every nation and of every creed await the completion of this monumental series of volumes. That their combined revelations will necessitate a thorough revision of all that has thus far been written on the Council of Trent is now an accepted fact. Let us pray that the genius who assimilates all this vast knowledge of the greatest reform in the history of the Church, will keep alive throughout all his pages, like a finely-drawn vein of silver, the human side of these assemblies, defining for us, in the same striking way as Paleotti has done, the nobility of soul of these great churchmen of the past to whom we owe more than most of us are aware. Paleotti's closing paragraph is worthy of repetition in this regard:

"Hic satis explicare non possem, quanta animi laetitia omnes exultarent vereque Deum tot bonorum authorem agnoscerent atque ei gratias agerent. Vidi ego in media ipsa Sessione permultos gravissimos praelatos prae gaudio lachrymas fundentes invicemque gratulantes, qui antea inter se alieniores videbantur. Ubi vero ad acclamationes ventum est, quae multis ad

eam usque horam et novae et inopinatae acciderunt, tum ingens omnium admiratio, plausus laetitiae exorta est. Nemo erat, qui non vultu, verbis totoque corpore summam hilaritatem significaret, Deum laudantes, cui honor, virtus et gloria in secula seculorum."

It is earnestly to be wished that every Catholic library in the United States support this magnificent undertaking of the house of Herder. The praise that has been showered on this magnificent collection of documents, fundamental and indispensable to all future study of the Catholic Reform, soars beyond the telling—"œuvre glorieuse"; "merveilleux instrument de travail"; "une mine de documents d'une richesse extraordinaire"; "un labeur véritablement gigantesque"; "eine Arbeit für Jahrhunderte"; "mina inagotable de noticias historicas"; "monumento grandioso de la Iglesia"—these are some of the phrases scattered through a dozen reviews of the *Concilium Tridentinum* of the Görres Society. Among the last pages to come from his pen before death closed his remarkable career as historian, scholar, and educator, Bishop Shahan wrote: "For magnitude, difficulty and gravity this self-imposed task [*of the Görres Society*] challenged comparison at once with any of the large historical enterprises that honor the Catholic scholarship of an earlier day." It is appreciations such as these which warrant the plea that American Catholic institutional libraries enter actively into this monumental enterprise by adding these priceless volumes to their shelves.

LA CREATION ET L'EVOLUTION, LA REVELATION ET LA SCIENCE. J. Paquier, Curé de Saint-Pierre de Chaillot. Paris. 1932. Pp. 363.

It is the intention of the author to give a precise summary of the relation between Catholic doctrine and science, especially of evolutionary theories in the widest sense of this term, "so that a business man may know what liberties are allowed to a Catholic and what are the limits which he is not permitted to transgress without error or at least without temerity".

In the first part of the book the writer begins with the origin of the universe. The slow formation and progressive development of the universe through the action of natural forces cannot be doubted. The report of the Holy Scripture contains dogmatic and moral instructions of very great importance, but we should not regard it as a course in science. Then follow discussions on the Hexaëmeron.

In the second chapter the author states that the Bible does not contain anything on the origin of life. However, one might say

that the report of creation seems to favor the idea of a spontaneous generation. Suppose, science would ever afford proofs for spontaneous generation, then Christian philosophy and Catholic doctrine could without difficulty adapt itself to such conclusions.

Origin of Species: The doctrine of absolute "Fixisme" (constancy of species) has no longer any adherents. A number of facts leads us at least to a hypothesis of a partial evolution proceeding from a few primitive forms, or even to an evolution from a single germ. Others go even further. Fr. de Sinéty, S.J., said: "One may consider not as a mere hypothesis but as a certain fact that the actual species as one sees them, have not been created immediately by God, but that they developed slowly through evolution. The disagreement amongst scientists with regard to the exact process of evolution and its causes should not mislead one to infer a general crisis of evolution from the defeat of certain evolutionary theories as some have done overhastily. That the ensemble of living beings, as we have them before us, would have appeared some day on earth through an intervention of the Divine Omnipotence without any genetic relation to preëxisting organisms is an abandoned concept which has no chance whatever to find favor with the scientific world." Then Paquier examines the objections of philosophers against evolution and refutes them. The Bible does not contain anything in favor of a direct and immediate creation of each species.

"The origin of man" is dealt with at some length. The soul of man was created immediately. With regard to man's body the author sums up his opinion thus: "The paleontologic discoveries seem to point to an application of the evolutionary theory on man. Nevertheless, up to date great difficulties exist." The author is not much in favor of a slow, gradual evolution of man's body; he prefers a rapid transformation and ascent through one of those mutations to which De Vries has called attention. "In the present state of our knowledge, from the scientific viewpoint as well as from theological reasons, it is such a brusque ascent which seems to be the most probable hypothesis." Such a theory is, according to Paquier, not in disagreement either with the teachings of St. Thomas or with the doctrine of the Church, nor is it against the Biblical Commission. "Studying attentively the answer of the Biblical Commission it seems not possible to derive from it the 'special creation' of man's body. That would put the Commission in opposition to Genesis. For Genesis does not speak of a *creation* of the human body but of a *formation*: "God formed man of the slime on the earth." In order to show his general attitude toward evolution, Paquier quotes a passage from the *Dictionnaire apologetique*, 1928, written by Fr. de Sinéty, S.J.: "To speak of a geographic localization of the

Deluge was formerly considered as daring temerity; to-day nobody holds the universality of the Deluge. Could it not be the same after a shorter or longer time with the evolutionary hypotheses? Would theology gain in prestige by hostility to inoffensive scientific theories? Would we not have to fear scandal, if it could be said that orthodoxy had to retreat step by step and to give up position after position after these had become untenable?"

Of the fifth chapter, "God and the theory of evolution," only the conclusion of the author can be given: "As well as Fixism and better than Fixism the Transformism chants the glory of God. With evolution all continues to show God as the center and mysterious and inaccessible unity toward which converges the universal order."

The second part of the book contains two chapters, one on the unity of the human species, and the other on the antiquity of man. "The theory of evolution cannot be but favorable to the Catholic doctrine of a common origin of the human family." "Neither the remains of prehistoric man nor the diversity of races obliges us to assume polygenism."

In the second chapter the author examines the Biblical Chronology. His conclusion is: "All enlightened Catholics agree that there is no true chronology contained in Genesis." How long is man on earth according to science? Paquier thinks that geology is satisfied with 20,000 to 40,000 years. These figures, however, based on statements of two French geologists, are by no means regarded as sufficient by other geologists. In fact, the lower figure is derived from erroneous results obtained by A. de Lapparent. Moreover, Paquier himself implicitly admits the possibility of a higher age of mankind. "Man appeared on earth perhaps at the end of the Tertiary, but with much more probability in the beginning of the Quaternary [which is about the same]. If man existed in the Tertiary Time, he would be on earth perhaps hundreds of thousands of years."

The third part of the book deals with the extension of the evolutionary theory on religious and moral conceptions. At considerable length the author refutes such a procedure, closely following the works of Fr. Wilhelm Schmidt, S.V.D. "The theory of physical evolution is acceptable; the theory of evolution in philosophy, religion, morals must be rejected; it is materialistic, subjectivistic and individualistic." This third part contains many valuable discussions which cannot be entered upon in this review.

The whole book is written with clearness and usually with sound judgment in religious and scientific questions. To everyone who is interested in such problems, the study of the publication is highly recommended. If such moderate and intelligent discussions on the theory of evolution would be adopted by our Catholic correspondents

of newspapers and magazines, the ideal of a friendly understanding of men of science and of the representatives of Christian religion would be highly promoted.

An article on "Our Present Knowledge of Early Man," by the Rev. Stephen Richarz, S.V.D., will appear in an early issue of THE ECCLESIASTICAL REVIEW.

DER GROSSE HERDER. Nachschlagewerk für Wissen und Leben. Vierte, völlig neubearbeitete Auflage von Herders Konversationslexikon. Dritter Band: Caillaux bis Eisenhut. Freiburg im Breisgau, Herder and Co., G. m. b. H. Verlagsbuchhandlung. Pp. 1631.

The first two volumes of this encyclopedia were described in our issue of August, 1932, p. 218. This third volume is as admirable as the others in maintaining the high standard of scholarship and technical excellence in book-making for which the Herder Company is well and universally known. The present volume contains articles relating to Christ, including the reproduction of thirteen historical pictures; a brief history of attempts at Christian reunion, comprehensive articles on Germany, German Art, Literature, Music, History and Language. The articles on Marriage under all its aspects take up twenty pages. Under the general term *Corpus* we find a number of collections of historical documents. Perhaps a future edition might include the *Corpus Scriptorum Christianorum Orientalium*, 93 volumes having appeared, and ultimately the collection will contain double that number. It includes Christian texts in Coptic, Syriac, Ethiopic, Arabic and Armenian, down to the middle ages, with the Latin translations.

THE JESUITS AND EDUCATION. The Society's Teaching Principles and Practice, especially in Secondary Education in the United States. By William J. McGucken, S.J., Ph.D. Milwaukee: The Bruce Publishing Company. Pp. 352.

One would not be very inaccurate in describing this book as a treatise on the Jesuit High School in the United States, for, although in introductory chapters the author outlines the beginnings of educational work by the Society of Jesus, devotes some chapters to the origins and characteristics of Jesuit pedagogy in general, and then carefully traces Jesuit educational history in America, the body of the study is to be found in Part III on the modern American Jesuit High School. All that goes before might well be viewed in the light of historical background and in a sense as necessary for a proper

presentation of the subject. To the reviewer's way of thinking the sub-title is therefore more truly descriptive of the book, and in view of present-day interest in the high school he is at a loss to know why it has slipped into its subordinate position.

The main section of the book includes an interesting study of the evolution of the Jesuit high school in this country in the long story of adaptation to American needs and conditions. European institutions envisaged by the original *Ratio Studiorum* had in time to give way to our American type of secondary school, and the author is at pains to tell what were the main influences which brought this about. He is solicitous to show also that the Jesuit objectives in education have not fundamentally changed and this especially in reference to their Philosophy of Education, however much the curricula have departed from the detailed specifications of the *Ratio*. There is a good portrayal of the Jesuit method of teaching, the plan of administration, the type of discipline and the training of teachers, much of which would apply to Jesuit colleges, it is true, but which properly pertains to the author's scheme of treatment.

Our clergy, familiar as they are with Jesuit education in general, will be interested in this volume, if for no other reason than to see what has been the evolution of the high school in the Jesuit system, and they will find the book one that may be recommended to inquirers especially among school people who are not yet as accurately informed as they might be on the character of Jesuit institutions past and present.

THE GOSPEL GUIDE. A Practical Introduction to the Gospels.

By the Rev. William A. Dowd, S.J., A.M., L.S.Scrip. Bruce Publishing Co., Milwaukee. 1932. Pp. 317.

This work has three parts. Part One: "The Bible in general; its history, the canon, the text, translation, inspiration, and the different senses of Scripture". Part Two: "The Gospels, their authors, the date and place of writing, their historical character, and the other problems connected with them." Part Three: "The life of Christ reconstructed from the Gospels. Difficulties of interpretation are solved, and seeming discrepancies in the Scriptural account are explained."

"The purpose of this book is to provide a text on the Gospels for use in colleges to supplement the customary courses in religion." As the title indicates, the book is a *guide*. It considers a direct handling of the Gospel text essential, but to prevent bulkiness the text is not included. Those reading or studying the text have here a guide to the problems concerning the Bible.

The author succeeds in his purpose of giving us a guide to the Gospels. The whole is concise and clear. There is compact, useful and definite information about the Bible. Discussion of controversies does not consume the pages.

College teachers of religion should concern themselves with this question of Scripture in the religion courses. Dr. Cooper in his third book has already made an approach to the subject, and has made it from the viewpoint of the needs of lay students. If college authorities are planning a course in Scripture, the teachers at least should possess *The Gospel Guide*. The question as to the value of using this book as a text book in colleges would seem to the reviewer to depend on where the teacher would place major emphasis. If more time were spent on this text than on the Gospel itself, then it would seem that the major goal would not be reached. But at least every teacher of religion should acquaint himself with this book and decide in some manner to permit more space to Scripture in the curriculum.

LA DOCTRINE ASCETIQUE DES PREMIERS MAITRES EGYPTIENS DU QUATRIEME SIECLE. P. Resch. Paris. 1931. Pp. xxxviii+286.

The Marist Father Resch has made a valuable contribution to ascetic theology, the history of spiritual doctrine and the devout life of the faithful, in his scholarly history of the spiritual doctrine of the Fathers of the Desert who lived in the fourth century. Though based on painstaking research, the historical account does not lose itself in a maze of learned details and the book stands forth as a good example of what is needed in our day: good spiritual reading with a sound basis of history and theology.

The work deals with the way of perfection, its end and its stages; self-denial as a voluntary offering to God and a necessary struggle with vice and temptation; and the means of perfection, such as prayer, the sacraments, and the practice of the virtues.

Without its being obtrusively evident the work is an apology for the Fathers of the Desert by a mere clear outline of their teaching.

In discussing their teaching and practice in regard to the virtue of humility he brings up Abbot Butler's criticism that "they loved to 'make a record' in austerities, and to contend with one another in mortifications; and they would freely boast of their spiritual achievements". After reading what Resch says of their concept of the end of the spiritual life and their doctrine of humility one realizes that there was nothing fundamentally wrong with the ascetic theology of the Fathers of the Desert.

St. Anthony did try to imitate and surpass anyone he heard of who was practising a special virtue in a heroic degree. One would mistake his spirit entirely by interpreting his attempt to surpass as mere athletic vanity. He conceived clearly and truly of the end of all self-denial as the union of the soul with God and our increase in charity. Let us take an example from another field. An American manufacturer studies other firms and their methods. If he hears of anyone who has made some special advance he tries to imitate his method and surpass it. But in so doing his end is making money not the vain display of ability. And so Saint Anthony and the Fathers of the Desert tried to surpass each other, not in a spirit of athletic vanity but in an endeavor to go as far as possible along the way of Christian perfection.

One must after all regard the words of the Abbot of Downside on the athletic spirit of the Egyptian monks, as an amusing pleasantry and not an earnest criticism of their ascetic theology. That some erred in practice no one doubts, but after all in their mode of life lay the risk of vanity, which is only a venial sin. But we, who defend ourselves from a vigorous spirituality and lay aside their teachings and practices on the plea of a humble shrinking from the athletic spirit in our spiritual life, run the far greater risk of self-seeking, which is the root of pride, a much more serious affair than vanity.

Resch points out also that St. Benedict with his spirit of moderation had his precursor in Pachomius.

Any one interested in the spiritual life will find a great deal of important matter in this contribution to the ascetic theology of the fourth century.

Literary Chat

Dr. James J. Walsh has made a study that is of very great interest in the history of American education. (*Scholasticism in the Colonial Colleges*, The New England Quarterly, Vol. V, No. 3, 1932; pp. 50). He calls attention to the fact that theses in Latin in the traditional scholastic form were defended by candidates for the Bachelor's Degree at Harvard, Yale, Princeton, Pennsylvania and Brown Universities and King's College, now Columbia University. The syllogistic form of exposition, objection and defence was followed. The theses were taken

from the fields of Grammar, Rhetoric, Logic, Philosophy, Psychology, Ethics, Chemistry, Physics, Metaphysics, Theology, Technology, Mathematics and Politics. The text of four of the thesis sheets is reproduced in the typography and style of their periods, each preceded by a fulsome dedication.

The lesson that he draws is worthy of notice. "At a period when it is fashionable among popular American writers to sneer at our Colonial Colleges it may not be out of place to point out that in them the intellects

of such men as the Mathers, Edwards, Madisons, Jeffersons, Fasters, Livingstones and Hopkinsons were awakened and disciplined by a method of education that had the sanction of at least six centuries of experience in the principal universities of Christendom." While the world of thought and education has moved far away from colonial days, Dr. Walsh quotes a number of recent authorities as speaking in high praise of the cultural value of Scholasticism.

We speak of years that are fat and of years that are lean, of prosperous times and of evil days, yet one field has been spared its day of reckoning, Homiletics. With a market literally flooded, we still experience difficulties in securing serviceable and practical aids. At times one is tempted to question either the ability of some, or the sincerity of others; certain it is, many sermons in print were never preached; many too, never will be preached. The appearance of Father E. N. Farmer's book, *A Year's Preaching* will be welcomed by some. (Edited by the Rev. F. M. Dreves. B. Herder Book Co., St. Louis; pp. x + 298.) The book represents the fruit of thirty-five years of experience in the pulpit. The author, for more than twenty years Rector of St. Peter's College, Freshfield, and later Vicar to the Superior-General of St. Joseph's Missionary Society, never intended that these sermons should be published. The preparation of his Sunday sermon, as the editor's note informs us, was begun on the preceding Monday; every word was written; hence he was a preacher well prepared and listened to with pleasure. The present volume embodies the sermons of his last years. The sermons are short, simple, and adapted to the needs of many city parishes where the number of Masses require short, but solid Christian instruction. The contents include sermons for the Sundays of the year (the first Sunday of Advent is missing), the chief feasts of our Lord, including that of Christ the King. The sermons for the first, second, and third Wednesdays of Lent combine with those of the first, second,

and third Sundays, to form a short Lenten course.

A particularly appealing study of Christ the Good Shepherd by the Most Reverend Bishop Conrad Gröber is made in his *Christus Pastor*. (Herder and Co., Freiburg im Breisgau; also B. Herder Book Co., St. Louis; pp. 149.) There are ten chapters in which interpretations of our Lord's character are offered, each of them marked by an unusual spirit of piety and understanding. Chapter VII, "Ich bin der gute Hirt", is of particular value for its beautiful sketch of the human traits of our Lord made splendid by the touch of His Divinity. It is to be hoped that when the book market improves, the Herder Company will consider the advisability of a translation of the little work into English.

The October 1932 issue of the *Harvard Business Review* contains an article on the Encyclical *Quadragesimo Anno* in the *Business World* by Fr. Bernard W. Dempsey, S.J. The article brings the message of the Holy Father into circles where too many believe that spiritual and moral values are of secondary importance. The recognition of these values is a first condition of any effective approach toward real social reform.

In his book on *Leon Ollé-Laprune* (preface by the Abbé J. Wehrle, Paris, Gabalda, 1932. Pp. VIII+320) Jacques Zeiller has written on the moral philosophy of a great thinker of the last century. Ollé-Laprune has been styled the greatest French Catholic layman since Ozanam. He taught philosophy at the École Normale Supérieure. His was a philosophy illuminated by Catholic faith. Ozanam was his model as a Catholic teacher. His work as an apologist and philosopher is one of the most valuable contributions to moral philosophy in our time. His philosophy not only states the truth, but also inculcates the necessity of living up to it, as a means of acquiring a full possession of it: "Qui facit veritatem venit ad lucem." Ollé-Laprune demonstrates

the insufficiency of a moral philosophy that aims at self-perfection in the natural order only, as was taught by Aristotle; and exposes the weakness of the rigid moral philosophy of Malebranche. In his criticism of these two philosophers Ollé-Laprune establishes principles for the attainment of moral perfection in the Christian sense.

The writer, a nephew of the great philosopher, shows good judgment in his choice of texts from the many writings of his uncle, and exhibits rare skill in weaving these texts into a continuous whole. The defect of many anthologies is lack of coherence because of mere juxtaposition of texts. In the present work, however, there is sequence and gradual development of thought. The book is not merely a collection of passages, but a systematic exposition of the whole moral philosophy of Ollé-Laprune.

The tender piety of St. Bonaventure makes his theology appealing. The Rev. Thomas Villanova Gerster, O.M.Cap., has just published a monograph on the doctrine of the Seraphic Doctor of Purgatory: *Purgatorium, iuxta doctrinam Seraphici Doctoris S. Bonaventurae*. (Turin, Marietti, 1932, pp. 108). This book is a thorough study of the doctrine of the Saint on this subject. The author has given us not only the theology of St. Bonaventure, but has added much from other theologians, so as to make his work a complete statement of Catholic belief in regard to purgatory. The chapter on the motives for helping the souls in purgatory is based on some of Bonaventure's sermons, and is aglow with the ardor of the Seraphic Doctor. The book is intended for preachers, but will also prove a valuable asset to the teacher of theology.

Franciscan Studies, No. X (New York, Wagner, 1932) reprints two studies from *Historical Records and Studies of the United States Historical Society*: "*Ignatius Cardinal Persico, O.M. Cap.*," by Donald Shearer, O.M.Cap.; and "*Pioneer Capuchin Missionaries in the United States*

(1784-1816)," by Norbert H. Miller, O.M.Cap., two master's dissertations done at the Catholic University. A complete life of Cardinal Persico still remains to be written. The essay on this missionary Cardinal merely touches the interesting episodes in the life of one who started his ecclesiastical career as a missionary in India and died a Prince of the Church. Cardinal Persico's activities were truly world-wide in extent. As Secretary to Bishop Hartmann, O.M.Cap., he was an active figure in the Padroado question and the Bombay schism. Later as Bishop he spent six years in the United States and was present at the tenth Provincial Council of Baltimore. Toward the end of his career he represented the Holy See in Ireland during those hectic days when Parnell was at the stern. We hope that a historian will soon give us a life of this missionary Prince of the Church.

The second essay deals with seven Capuchin missionaries who worked in this country from 1784-1816. It includes an account of Father Whelan, who founded old St. Peter's Church, Barclay Street, New York City, and who was the first priest to set foot on Kentucky soil. The essay gives also an account of the two Helbron brothers, one of whom was eventually guillotined in France during the French Revolution, and the other of whom, after having been driven from Philadelphia by trusteeism, became a co-worker and friend of the Apostle of the Alleghenies, Demetrius Gallitzin. These two essays, together with the book by Claude Vogel, O.M.Cap. *The Capuchins in French Louisiana 1722-1766* (New York, Wagner, 1928) should help blaze the way for some future historian to write the complete history of the Capuchins in this country.

In honor of the many thousands of Irish Catholic lay teachers who labored for their oppressed people during the penal times, the eminent Dublin Jesuit, Father Timothy Corcoran, has recently published *Some Lists of Catholic Lay Teachers and Their Illegal Schools in the Later*

Penal Times. (Dublin: M. H. Gill, 1932, pp. viii p. 116.) The period covered by Dr. Corcoran in this admirably written brochure runs from the culminating laws against Catholic education by the unanimous vote of the Dublin parliaments of 1695-1709 to the end of the century and later. The study is confined to four dioceses of the Province of Cashel and is so arranged as to exhibit clearly the historical value of the great mass of documents yet awaiting systematic exploration and interpretation on the Catholic lay teachers of Erin. No true history of Ireland can be written, says the author, without a thorough study of this aspect of its educational past. The lists given by Dr. Corcoran exhibit in all its brutal machinery the determined effort of the anti-Catholic masters of Ireland to stifle all freedom in education and by means of Protestant schools, strategically placed in the cities and towns, to rob the rising generation of its Catholic Faith. The total weight of the evidence contained in the documents printed is damning beyond all description of the unalloyed bitterness of the Protestant soul when face-to-face with an unquenchable Irish Catholic Faith and a determination that reaches sublime heights of heroism to impart that Faith to the children.

In view of the loose, slipshod and arbitrary logic abounding in so many philosophical works of to-day, *Der Unbedingte Wert, Eine Moral-philosophische Studie*, by Johann B. Schuster, S.J., will be welcomed by all philosophers worthy of the name. This brochure of 110 pages is the sixth in the series of volume II of Philosophical Studies issued by the University of Innsbruck for the advancement of neo-Scholastic thought. In sound, faultless logic it treats of the unconditional or absolute worth of morality. The terms, such as absolute worth and infinite worth, subjective worth and objective worth, human personality, are exactly defined, and both the relation and contrast between them are clearly shown. The ultimate relation of morality to

the Absolute or Infinite Itself is conclusively proved to be the source of the indispensable necessity of the moral law. Contrary to modern errors that consider human destiny, individual and social well-being to be the measure of moral worth, the author proves that moral worth finds its true explanation and foundation in human nature itself bearing in its soul the image of God. The work is a real contribution to ethics.

A delightful little work comes to us from the pen of John Gilland Brunini. (*Mysteries of the Rosary*, The Macmillan Co. New York, pp. 260.) Mr. Brunini's poetry is not unknown to readers of Catholic magazines, and has already attracted favorable notice. His verse is always strongly Catholic, emotional and lyrical. In this small volume are fifteen songs on the mysteries of the Rosary, and like all groups of poems written around a fixed theme, they have their more and less perfect lines. The author has not limited himself to any special rhyme scheme, nor to any set arrangement of stanzas, but he uses rhyme with considerable freedom—a freedom which is sometimes slightly confusing, but sometimes productive of real music, especially where he makes use of internal rhyme. The meter is uniform throughout, and the lines mostly pentameter with here and there a slight irregularity of stress.

Many-colored imagery and harmonies of sound add to the opulent effect of the verses and give them at times an oriental tone. Alliteration, which can so easily betray the poet, is freely used but not intemperately, and is responsible for some fine effects.

The fifteen subjects are treated with intense reverence, with true spiritual insight, with a wealth of Scriptural allusion. Some of the contrasts are especially forceful, as for example, the foreshadowing of Calvary at Bethlehem, and some of the vivid lines will sing in the memory long after they are read. As an aid to devotion and for the enjoyment of true poetry, this little volume can be recommended.

The Reverend Edward F. Garesché, S.J., has translated the fourth edition of Father Cruesen's *Religion et Religieuses d'après le Droit Ecclesiastique*. (Religious Men and Women in Church Law; Bruce Publishing Co., Milwaukee; pp. 271.) The flattering notice of the French text to be found in our review of *Canon Law literature*, in volume 85, p. 206, will serve to recommend the translation as offering authentic direction to all religious within its field. The volume makes a very attractive appearance.

Ratisbon, the ancient Benedictine centre of ecclesiastical observance as well as the old Levantine trade, retains its fame in great part through the *Ordo* annually issued by the firm of Pustet and Company, for the Universal Church, and in particular for the eastern states of the American Union, Baltimore, New York, Boston and Philadelphia. Its historic as well as its practical interest for priests and religious communities is enhanced by the clear and explicit *Monita* which precede the handy volume as in former editions, with special notes for the information of the members of the Third Order of St. Francis who have grown in recent years so as to become a support of school and church in our parishes. (*Ordo Divini*

Officii recitandi, 1933; Fr. Pustet Co., New York and Cincinnati.)

How to Use a Daily Missal in 1933 is the Mass *Ordo* in English for the laity. The Rev. J. W. Brady, who has compiled it, has consulted well in this valuable booklet for the needs of the congregation praying the Mass with the celebrant. All the necessary directions are given for assisting at the Holy Sacrifice of the altar. The kinds of Requiem and Votive Masses are indicated, as well as the times of special devotions, novenas, and kindred assistances. The booklet marks another stride in the liturgical revival and in the recognition that it is "the Mass that matters" in our whole economy of worship.

The Hired Ghost is a comedy farce shadowed by the mystery of two crooks at large. Its principal characters are dramatically involved in situations calculated to hold the suspense of the plot. The play's one setting of scenery makes its presentation easy for the amateur. Its vacation background gives the story a local color that is at once familiar and delightful. *The Hired Ghost* should meet with a wide popular use among youthful dramatic groups. (Catholic Dramatic League, Briggsville, Wisconsin.)

Books Received

SCRIPTURAL.

MANUEL D'ÉTUDES BIBLIQUES. Rédigé conformément aux directives données par S. S. Pie X aux professeurs d'Écriture Sainte. Lettre apostolique *Quoniam in re biblica* (27 mars 1906). Par Abbé Lusseau, Docteur ès-sciences bibliques, professeur au Grand Séminaire de Luçon; et Abbé Collomb, Licencié ès-sciences bibliques, professeur au Grand Séminaire de Versailles. Pierre Téqui, Paris-6^e. 1932. Pp. ix—907. Prix, 45 fr. Tome IV: Les Évangiles.

THEOLOGICAL AND DEVOTIONAL.

COMMENTARIUM CODICIS IURIS CANONICI. Liber IV: De Processibus. Auctore P. Iosepho Noval, Ord. Praed., Magistro in S. Theologia—Philos. ac Iuris Canonici Doctore—Professore textus canonici in Pontificio Collegio Internationali "Angelicum", Codificationis canonicae iam Consultore, nunc autem Sacr. Congregationum de Propaganda Fide et de Seminariis et Universitatibus Studiorum. Pars II et III (II: De Causis Beatificationis Servorum Dei et Canonizationis Beatorum; III: De Modo Procedendi in Nonnullis Expediendis Negotiis vel Sanctionibus Poenalibus Applicandis). Marius E. Marietti, Augustae Taurinorum et Romae. 1932. Pp. xi—661. Prezzo, L. 50.

COMPENDIUM THEOLOGIAE MORALIS Ad Normam Codicis Canonici Dispositionibus Juris Hispani, ac Lusitani Decretis Concilii Plenarii Americae Latinae necnon I Conc. Prov. Manilani Earundemque Regionum Legibus Peculiaribus etiam Civilibus Accommodatum Auctore P. Ioanne B. Ferreres, S.I. Editio decima quinta, octava post Codicem correctior et auctior. Eugenius Subirana, Barcinone. 1932. Pp. lii—676 et xvi—800. Price: *ptas.* 25 en rustica y 30 en tela.

WHY CATHOLICS BELIEVE. By Martin J. Scott, S.J., Litt.D. P. J. Kenedy & Sons, New York. 1932. Pp. vii—248. Price, \$1.65 *postpaid*.

THE PROBLEMS OF A MIXED MARRIAGE. By the Very Rev. J. B. McDonald, V.F., of the Archdiocese of Vancouver. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. 52. Price, \$0.10; 25 copies, \$2.25; 50, \$4.25; 100, \$8.00.

PRINCIPIA GENERALIA DE PERSONIS IN ECCLESIA. Commentarius Libri II Codicis Juris Canonici Canones Praeliminares 87-106. P. Gommarus Michiels, O.M. Cap., Juris Canonici Doctor in Universitate Catholica Lublinensi Professor. De Personis Physicis, Moralibus; de Actibus Juridicis; de Praecedentia. Universitas Catholica, Lublin-Polonia; De Bievre, Brasschaat-Belgium. 1932. Pp. xvi—578. Price, \$4.86 *postpaid*.

FOUNTAIN OF CHRISTMAS GIFTS. By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1932. Pp. 32. Price, 12 copies, \$1.00.

THE BEST SELLER. By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1932. Pp. 36. Price, \$0.10; 50 copies, \$4.00; 100, \$7.00.

THE SOULS IN PURGATORY. By James J. Daly, S.J. Queen's Work, St. Louis. 1932. Pp. 20. Price, \$0.05; 100 copies, \$4.00.

CHRISTMAS AND TWELFTH NIGHT. Reflexions by Sigrid Undset. Longmans, Green & Co., New York and Toronto. 1932. Pp. 60. Price, \$1.00.

THE THIRD ORDER OF ST. DOMINIC. By C. F. Christmas, O.P. Reprint from *The Torch*, 141 E. 65th Street, New York. Pp. 19.

THE THIRD ORDER OF ST. DOMINIC. Its Rule with Helpful Comments on Its Spirit. Tertiary Headquarters, 141 E. 65th Street, New York. 1932. Pp. 45.

THE PRIEST'S COMPANION. A Manual of Prayers, Devotions, Meditations and Self-Direction. By the Rev. B. F. Marcetteau, S.S., Superior, Sulpician Novitiate, Catonsville, Md., formerly of St. Joseph's College, San Francisco. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xx—398. Price, \$2.90 *postpaid*.

THROUGH ST. NICHOLAS TO THE CHILD JESUS. A Christmas Play for Children in One Act. By the Rev. Mathias Helfen. Second edition revised. Catholic Dramatic Movement, 1511 W. Wisconsin Avenue, Milwaukee. 1932. Pp. 21. Price, \$0.25; 13 copies, \$2.50: written permission to be secured before staging.

THE RETURN OF THE PRODIGAL, AND OTHER ESSAYS. By I. J. Semper, S.T.B., Member of the Faculty of Columbia College, Dubuque, Iowa; author of *A Shakespeare Study Guide*, etc. Edward O'Toole Co., Inc., New York. 1932. Pp. 237. Price, \$2.00.

DE SPIRITU SANCTO ANIMA CORPORIS MYSTICI. II: Testimonia Selecta e Patribus Latinis. Collegit et Notis illustravit Sebastianus Tromp, S.I., in Univ. Greg. Theol. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 7.) Pontificia Universitas Gregoriana, Romae. 1932. Pp. 54. Pretium, 4 L.

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LES PLUS BEAUX SERMONS DE SAINT AUGUSTIN. Réunis et traduits par le Chanoine G. Humeau. Tome Premier. (*Les Chefs-d'œuvre de la Pensée Catholique.*) Maison de la Bonne Presse, Paris-8^e. 1932. Pp. li—297. Prix, 16 fr. 05 franco.

ST. JOHN OF THE CROSS. By Fr. Bruno, O.D.C. Edited by Fr. Benedict Zimmerman, O.D.C., with an Introduction by Jacques Maritain. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xxxii—495. Price, \$5.50 net.

THE CATECHISM SIMPLY EXPLAINED. By H. Canon Cafferata. New revised and enlarged edition. B. Herder Book Co., St. Louis. 1932. Pp. viii—180. Price, \$0.65 net.

JESUS AND HIS APOSTLES. By Felix Klein, Honorary Professor, Catholic Institute, Paris. Translated by W. P. Baines. With a Prefatory Letter by His Eminence Cardinal Verdier, Archbishop of Paris. 1932. Pp. xi—363. Price, \$3.50.

SPONSA REGIS. A Monthly Review Devoted to the Spiritual Interests of All Sisterhoods. Published with the approval of Ecclesiastical Authorities. St. Paul, Minn. Vol. IV, No. 3, 15 November, 1932, pp. 26½. Price, \$1.00 a year; Canada and other countries, \$1.25; single copy, \$0.10.

ON PATHS OF HOLINESS. Essays Portraying the Spirit and Activity of the Secular Priesthood. Adapted from the German of the Rev. Karl Eder, S.T.D. by the Rev. Frank Gerein, B.A., S.T.D. B. Herder Book Co., St. Louis and London. 1932. Pp. iv—343. Price, \$2.25 net.

DE SUSPENSIONE EX INFORMATA CONSCIENTIA. C.I.C. L. IV—P. III—Tit. XXXIII. Marius Pistocchi, Praepositus Ecclesiae Cathedralis Foroliviensis. Marius E. Marietti, Taurini (et Romae). 1932. Pp. vii—127. Prezzo, L. 5.

OF FAMILIAR INTERCOURSE WITH GOD. By the Ven. Louis De Ponte, S.J. (From the "Spiritual Guide") Treatise I. Translated by a Religious of the Order of S. Benedict. With an Introduction by the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xxxviii—306.

THE HISTORY AND LITURGY OF THE SACRAMENTS. By A. Villien, Professor at the Institut Catholique de Paris. English translation by H. W. Edwards. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. x—374. Price, \$2.70 net.

HOW TO USE A DAILY MISSAL IN 1933. By the Rev. J. W. Brady, author of *Church-Seasons*, *Catholic-Colors-Art*, *Catholic-Action-Art* and *Perpetual Church Calendars*, the *Little Missal*, the *Year of the Lord*, etc. E. M. Lohmann Co., St. Paul, Minn. 1932. Pp. 57.

CONFESSION PRAYERS FOR CHILDREN. By the Rev. Daniel M. Dougherty. Paulist Press, New York. 1932. Pp. 32. Price: \$0.05 (single copies, \$0.10; 20, \$1.00); \$3.50 a hundred, \$30.00 a thousand.

WHAT ARE SAINTS? Fifteen Chapters in Sanctity. Broadcast by C. C. Martindale, S.J., author of *The Vocation of Aloysius Gonzaga*, *The Mind of the Missal*, *The Words of the Missal*, *Travellers' Prayers*, *The Risen Sun*, *Christ is King*, *The Kingdom and the World*, *The Wounded World*, *The Creative Words of Christ*, *The Cup of Christ*, *What Think Ye of Christ?*, *Bill*, *African Angelus*, etc., etc. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. 159. Price, \$0.90 net.

MONSIEUR VINCENT. Le Grand Saint du Grand Siècle. Par Pierre Coste, Prêtre de la Mission. Desclée, De Brouwer & Cie, Paris-7^e. 1932. Pp. 541, 741 et 637; illustrations 33, 26 et 18. Prix, trois volumes: 90 fr.

COMMUNION PRAYERS FOR CHILDREN. By the Rev. Daniel M. Dougherty. Paulist Press, New York. 1932. Price: \$0.05 (single copy, \$0.10; 20, \$1.00); \$3.50 a hundred, \$30.00 a thousand.

A LITTLE SISTER MISSIONARY. By Her Benedictine Sister. Translated from the French by Ida Mary Smalley. With Foreword by His Eminence Patrick Cardinal Hayes, Archbishop of New York. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xvii—230. Price, \$1.85 *post-paid*.

DE QUINQUE VIIS SANCTI THOMAE AD DEMONSTRANDAM DEI EXISTENTIAM apud Antiquos Graecos et Arabes et Iudaeos Praeformatis vel Adumbratis Textus Selectos collegit et Notis illustravit Renatus Arnou, S.I., in Univ. Greg. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Philosophica, 4.) Pontificia Universitas Gregoriana, Romae. 1932. Pp. 104. Pretium, 6 L.

AUTOUR DE CLOCHER. Entretiens dominicaux sur la Paroisse, l'Église, le Clergé et les Fidèles. Par Chanoine Moënnier, Curé-Archiprêtre de Saint-Louis de Brest. (*Collection "Je Sème"*, Série "Paroissiale". A. Rosat, Directeur.) Pierre Téqui, Paris-6^e. 1932. Pp. ix—279. Prix, 12 fr.

COURS DE RELIGION en Forme de Petits Prônes. Par Chanoine E. Duplessy, Directeur de *La Réponse*. Troisième Série: Les Sacrements à recevoir. 52 Lectures. Troisième édition. Pierre Téqui, Paris-6^e. 1932. Pp. viii—165. Prix, 6 fr.

DICTIONNAIRE DE SPIRITUALITÉ ASCÉTIQUE ET MYSTIQUE. Doctrine et Histoire. Publié sous la Direction de Marcel Viller, S.J., assisté de F. Cavallera et J. De Guibert, S.J., avec le concours d'un Grand Nombre de Collaborateurs. Fascicule Premier: Aa—Allemande (Spiritualité). Gabriel Beauchesne & Ses Fils, Paris. 1932. Pp. 160. Prix, chaque fascicule, 20 fr.

MONITA SANCTI AUGUSTINI, Doctoris Ecclesiae, Usui Sacerdotum, Clericorum ac Christifidelium per Singulos Anni Dies Distributa. P. Fr. Philippus Pambianco, O.S.A. Typis Polyglottis Vaticanis. 1931. Pp. 183. Pretium, 8 L.; ligata, 14 L.

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PHILOSOPHICAL.

THE CREATION OF THE HUMAN SOUL. A Clear and Concise Exposition from Psychological, Theological and Historical Aspects. By the Rev. William Reany, D.D. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. 238. Price, \$1.75 *net*.

THE GOSPEL IN ACTION. The Third Order Secular of St. Francis and Christian Social Reform. By Paul R. Martin, A.M., Consulor of the Third of St. Francis in the United States. (*Science and Culture Series*. Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, New York, Chicago. 1932. Pp. xxvi—276. Price, \$2.50.

DEMOCRATIC CREDIT. By the Rev. Patrick Casey, M.A., sometime Professor of History and Sociology, Lecturer on Economic Theory, author of *The Distributive State*. Kaufer Co., Inc., Seattle; Missoulain Publishing Co., Missoula, Mont. 1932. Pp. 92. Prices: cloth, \$1.25; paper, \$0.75.

THE QUESTION AND THE ANSWER. By Hilaire Belloc. (*Science and Culture Series*. Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., New York, Milwaukee, Chicago. 1932. Pp. xvii—110. Price, \$1.25.



Detail showing ■ small portion of the decoration along the frieze on the Epistle side, St. Clement's Church, Lakewood, Ohio. Rev. Joseph J. Schmit, Pastor. William A. Koehl, Architect

The decoration of the remodeled interior of St. Clement's Church, Lakewood, was entrusted to the Rambusch organization. A wealth of symbolic detail reminiscent of the Life of the Primitive Church enriches this most interesting interior, where one may find much that links the new St. Clement's with the old "St. Clemente" in Rome. The rear wall of the Sanctuary is a series of concentric arches upon one of which entwined in the Vine are the symbolic representations of the Four Evangelists. Upon another are portrayed 7 important events in the Life and Death of St. Clement. A clerestory wall unbroken by windows provides an excellent opportunity to present a History of the Catholic Church thru her Saints, beginning with the Apostles and ending with the latest canonized Child of God. The 68 Saints represented in the frieze are life-size and are painted in light oil colors to suggest a fresco. Divided into six great epochs in Church History, that portion illustrated above is taken from the first and second panels on the Epistle side and depicts besides St. Clement some of the Apostles and Bishops of the Primitive Church.

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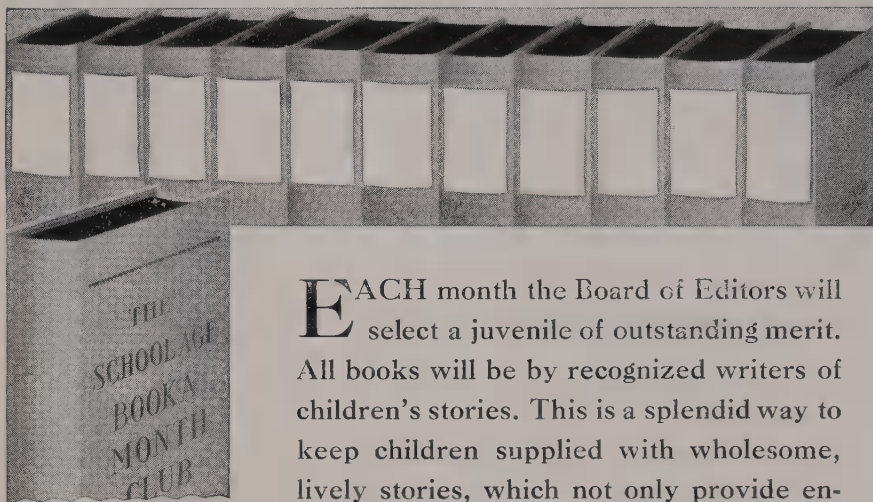
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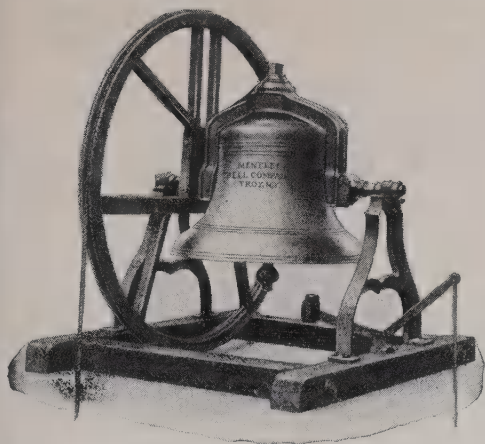
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113 E. Chestnut Street
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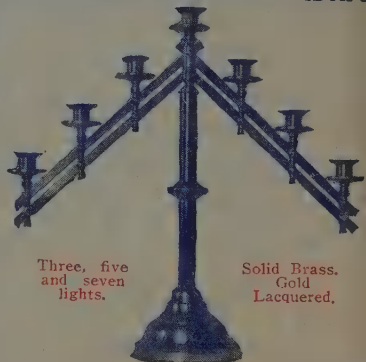
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BETTER APPRECIATION OF THE BREVIARY.

The Priest's Daily Sacrifice of Praise.

WHEN a priest, young or old, looks back on the years of his preparation for the priesthood, two days stand out as the brightest and happiest of all: the day on which he received the power to offer the Sacrifice of the Altar, and the day on which he made his consecration to God irrevocable and assumed the obligation of offering every day in the name of the Church the Sacrifice of Praise. He recalls how he went forth from the seminary fully convinced that with his daily Mass and Communion, together with the daily recitation of the Divine Office, he had ample means to face the dangers of life in the world, to live the ideals he had learned in the seminary, and to draw down God's blessings on his labors in the ministry. Doubtless he had heard or read of the advice given by St. Joseph of Cupertino to a newly consecrated bishop, to the effect that all would be well in the diocese if he could but get his priests to say their Mass well and to recite their breviary devoutly. In practically every retreat he makes, the priest is asked to examine his conscience and to renew his resolutions on these two fundamental duties. A meditation or a conference by the retreat-master on the Mass or the breviary always finds a ready response in his heart.

Just as the priests in this country are faithful to their daily Mass, so too are they faithful to the recitation of their breviary, even on days when confessions, sick-calls, and other duties of the ministry would, according to the principles of moral theology, justify them in seeking a dispensation. Evidently, the

daily recitation of the Office is for them all a point of honor, the special tribute of religion to God on the part of His consecrated ministers.

For how many of our priests, however, is this recitation an hour of real prayer, of the raising of the mind and heart to God in adoration, praise and thanksgiving? Do our priests make of their Office a cry to Heaven for help both for themselves and for the souls entrusted to their care? Are the lessons of the breviary for them a devout spiritual reading supplying food for their daily meditation and thoughts for their Sunday sermon? Why is it that some of our priests must admit, at least in the secrecy of their heart, that the breviary is for them a task and a burden rather than a joy and a God-given privilege, the occasion of many minor faults, rather than the source of many graces?

In the September issue of last year's REVIEW the Most Reverend Philip R. McDevitt, Bishop of Harrisburg, expressed the conviction that in most cases the main reason lies in the lack of an intelligent appreciation of the breviary which, in turn, is due to the lack of sufficient study of the breviary in our ecclesiastical seminaries. From the catalogs of a few seminaries and from the experience of priests, the Bishop concludes that the only preparation given to the recitation of the breviary consists of a course in Latin, the classes of Holy Scripture, especially those devoted to the Psalms, and a few lectures before the subdiaconate in which attention is concentrated upon the rubrics of the breviary. Such preparation, he says, may be sufficient in theory, but *de facto* it fails to prepare for intelligent appreciation and devout recitation of the Divine Office. The remedy he proposes is "that the study of the breviary should begin during the first year in the preparatory school and continue in the higher seminary until the seminarian is ready for ordination."

No one who has any concern for the training of our priests will deny that Bishop McDevitt has put his finger on something that is very vital in the life of the priest. Nor can any one who is directly concerned with this training afford to turn aside from the problem he discusses. It is, after all, the Bishops who are obligated by Canon Law to see to it that their seminarians are properly equipped for the work that

lies before them in the priesthood. When, therefore, one of them advances some constructive criticism, especially in the kindly tone and spirit which Bishop McDevitt's article manifests, we may expect that men charged with the course of studies leading to the priesthood will examine seriously how far his criticism applies and to what extent his suggestions can be carried out.

After reading Bishop McDevitt's article, a careful investigation of the curriculum of two preparatory seminaries and three major seminaries was made. It revealed the following data.

1. *Preparatory Seminaries.* In the classes of Latin some time is devoted each week to the translation of the Lessons or Hymns of the breviary as well as of the Psalms for the Vespers of Sunday. In the class of Chant some explanation is given of the various parts of the Mass and Vespers to be sung by the community on Sundays and feast days. Moreover, some of the classes in Christian Doctrine are devoted to the imparting to the students of some understanding and love of the liturgy of the Mass and the Office. The teachers engaged in these schools feel that these efforts, together with a good working knowledge of Latin which they are able to furnish, should serve as a satisfactory contribution to the work of preparing men to recite the Office with profit. Surely, no one would expect them to put the four volumes of the breviary in the hands of boys who have just entered upon their high school course, or even of those beginning their years of college education. Many programs of study have been issued by the Holy See for Italian seminaries and by bishops in various parts of the world; but, as far as we know, in none of them is there more provision made for preparing men to read the breviary than is being offered now in our American preparatory seminaries. While the preparatory seminary, therefore, does supply a necessary foundation, the actual initiation into a more thorough knowledge of the breviary is looked upon as a work entirely proper to the major seminary.

2. *Major Seminaries.* Here even more than in the preparatory seminaries the students are taught in the class of Chant to pray what they sing at Mass and Vespers on Sundays and feast days of the school year. This holds good also for the

chanting of the entire Office on special occasions, particularly during the solemn days of Holy Week. A whole term, if not a complete year, is devoted by the professor of Holy Scripture to the study of the Psalms, and the students are urged to complete this by private work on some of the excellent commentaries which have appeared during the last few years. During the year which leads up to the subdiaconate the class of Liturgy is given over to a study of the history and the mechanics of the breviary. In the retreat which precedes the ordinations there is invariably an instruction or a meditation on the excellence of the breviary and the means of reciting it well. Moreover, much that is said in the spiritual conferences year after year on prayer and especially on the various means of making the most of our vocal prayers is shown to apply to the most excellent of all vocal prayers—the priest's prayer—the Divine Office.

Now, no one is ready to claim that even after such preparation, which doubtless strikes an average of what is being done in our American seminaries, the student assuming the obligation of subdeaconship is capable of understanding fully and easily every line of his breviary, or that he finds his Divine Office just as simple as the ordinary prayer books in use among the laity. A questionnaire presented to about forty seminarians or recently ordained priests gave us an approximate idea of what they themselves thought of their preparation for the reading of the Divine Office. We shall give here a digest of their answers.

1. Did you enjoy your breviary during the first months after you were ordained to the subdiaconate? Practically all answered in the affirmative. Three or four said they were too preoccupied with the rubrics of the breviary to really enjoy the recitation.

2. Do you love to recite your Office now? The affirmative reply was universal and emphatic. Many added that because of greater familiarity with the mechanics and the sense of the breviary they were acquiring day by day a deeper love of their Office. A few remarked that they found the recitation a burden only when through necessity or carelessness they had put it off to the late hours of the evening.

3. Do you derive much benefit from the Office for your spiritual life? Here the answers varied from "very much" to "not so much as I ought, nor so much as I hoped for". Some admitted that they were hampered by an imperfect understanding of certain parts of the breviary. Others said that the profit they derived depended in great measure on their actual dispositions when reciting the Office.

4. How much help did you get toward the recitation of the breviary from (a) the preparatory seminary, (b) the major seminary? About half of the students or priests interrogated had never attended a preparatory seminary. The answers of those who had, showed that they had gained something from their classes of Latin, Religion and Chant. The consciousness of this gain appeared to be greater in some than in others. Due allowance must evidently be made here for the feebleness and uncertainty of memory.

Looking back over the curriculum of the major seminary, some were very appreciative of the helps given them in the course of Holy Scripture on the Psalms and that of Liturgy on the breviary, as well as in the spiritual conferences and retreat sermons on vocal prayer or the Divine Office. Others felt that the courses in Holy Scripture and Liturgy were too scientific to give a practical understanding and love of the breviary.

5. What would you suggest be done in the seminary toward a better recitation of the Office? Some felt that a better knowledge of Latin would help considerably. Many thought that a series of classes for the devotional study of the text of the breviary and a series of conferences on the excellence of the Divine Office and on the means of reciting it properly would be of great advantage. Others said that they thought the seminary was doing all that could legitimately be asked of it, and that it remained for them to improve the recitation of the Office by making it a lifelong study and by making constant effort to understand and to mean what they read. But whatever differences of opinion there may be concerning what has been done or what should be done to prepare them for a fruitful recitation of the breviary, all these deacons and priests admitted that they can, if only they are willing to pay the price, recite their Office *digne, attente ac devote*.

A cursory perusal of one day's office, that of Wednesday, for instance, will suffice to show that even were the preparation in both minor and major seminaries considerably poorer than it really is, it would still be possible and relatively easy for a man of good will and animated by the spirit of prayer to make in the recitation of the day's Office many acts of adoration, praise, thanksgiving, love, contrition, confidence and petition, and thus use the breviary for the purpose for which it was given, viz. to give to God in the name of the Church the glory that is His due and to obtain both for himself and for others the helps of which they stand in need.

1. ACTS OF ADORATION, PRAISE AND LOVE.

The *Our Father* occurs at least ten times in the recitation of one day's office. Now, in every one of them we say "hallowed be Thy name, Thy Kingdom come, Thy will be done." What else is that but praise and love? The *Hail Mary* is recited about six times, in which we sing the glories of Mary, and end with an act of love for the fruit of her womb, Jesus. The *Gloria Patri* is repeated some thirty times and the *Alleluia* some ten times, in both of which we do what the Saints are doing in heaven. These same acts of praise recur time and time again throughout the psalms:

Venite, exsultemus Domino
 Deus magnus Dominus
 Magnus Dominus et laudabilis nimis
 Secundum nomen tuum, Deus, sic et laus tua
 Adorate eum omnes angeli eius
 Tibi, Domine, psallam
 Domine, magnus es tu
 Hymnum cantemus Domino
 Laudabo Deum meum in vita mea
 Paratum cor meum . . . cantabo et psalmum dicam
 Benedicam Domino in omni tempore
 Magnificate Dominum mecum
 Psalmum dicam nomini tuo

At Prime we have the glorious tribute of praise in the "Regi saeculorum et invisibili, soli Deo honor et gloria in saecula saeculorum". Then there are the great hymns of praise and thanks: that of our Blessed Mother, the *Magnificat*, and the

official hymn of the Church, the *Te Deum*. Of both it can be said that every verse they contain is perfectly simple and expresses in an excellent manner our sentiments of praise and thanksgiving.

2. THANKSGIVING.

If we take up our breviary with the desire of thanking God for His many blessings, we find numerous opportunities to manifest to Him the gratitude that fills our heart. The words *Deo gratias* are said at the end of each of the nine Lessons, at the end of Prime and the beginning of Complin, at the end of the Capitulum in the various Hours, and seven times along with *Benedicamus Domino* at the end of the Hours. In all, about thirty acts of thanksgiving in words that any priest can understand. Moreover, expressions of gratitude occur frequently throughout the psalms:

Ex omni tribulatione eripuisti me
Tibi psallam, quia susceptor meus es
Exquisivi Dominum et exaudivit me
Iste pauper clamavit et exaudivit eum
Tu, Deus, exaudisti orationem meam

Once more the *Magnificat* and the *Te Deum* can be invoked. Some priests have formed the habit of making the great act of thanksgiving of Our Blessed Lady for her Divine Maternity the daily expression of their own gratitude for their call to the priesthood, and in union with her they say from the bottom of their heart: "Magnificat anima mea Dominum, quia fecit mihi magna."

3. CONFIDENCE.

In the midst of trials, temptations, difficulties of one kind or another, we need to realize that God is ever near us with all His power and all His love. The inspired writers of the Psalms were deeply imbued with this thought, and in borrowing their words we are almost constantly making acts of trust in our Heavenly Father:

Nos autem populus eius
Adiutor in tribulationibus Deus noster

Deus noster refugium et virtus . . . non timebimus dum turba-
 bitur terra
 Deus in medio eius, non commovebitur
 Hic est Deus noster in aeternum . . . ipse reget nos in saecula
 In te, Domine, speravi; non confundar in aeternum
 Custodit Dominus animas sanctorum suorum
 Beatus quem elegisti et assumpsisti
 Adiutorium nostrum in nomine Domini
 Ecce enim Deus adiuvat me
 Ego autem ad Deum clamavi, et Dominus salvabit me
 Iacta super Dominum curam tuam
 In Deo speravi: non timebo quid faciat mihi caro
 Miserere mei . . . quoniam in te confidit anima mea
 Gustate et videte, quoniam suavis est Dominus
 Multae tribulationes iustorum et de omnibus his liberabit eos
 Dominus
 Tu autem in nobis es, Domine: ne derelinquas nos

Can we find in any prayer book better expressions of confidence in God's loving protection than these?

4. PETITION.

At least ten times we ask in the very words taught us by our Lord for our daily bread, for the forgiveness of sins, for protection against temptation, and for deliverance from every evil. About six times we beg Our Blessed Mother to pray for us now, in our present needs, and at the hour of our death. At the beginning of every Hour we implore God's help: "Deus, in adiutorium meum intende. Domine, ad adiuvandam me festina." Before each of the Lessons we have petitions for God's blessings: "Exaudi, Domine Jesu Christe, preces servorum tuorum, et miserere nobis. Benedictione perpetua benedicat nos Pater aeternus. Christus perpetuae det nobis gaudia vitae. Spiritus Sancti gratia illuminet sensus et corda nostra. Ignem sui amoris accendat Deus in cordibus nostris," etc. In the prayers which follow the Psalms of Prime we have the most beautiful and touching appeal for God's help for the day which is just beginning: "Tua nos hodie salva virtute; ut in hac die ad nullum declinemus peccatum, sed semper ad tuam iustitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera." This Hour of the Office ends with a last appeal: "Dominus nos benedicat, et ab omni malo defendat,

et ad vitam perducat aeternam." At the end of each Lesson we implore God's mercy: "Tu autem, Domine, miserere nobis." The Psalms are replete with the sense of our need and with cries for help to our Heavenly Father. Finally, every Hour with the exception of Complin ends with a petition for the souls in Purgatory: "Fidelium animae per misericordiam Dei requiescant in pace."

This cursory survey, without any attempt at completeness, suffices to show that a priest with even a more imperfect knowledge of Latin than is possessed by most of our priests, without any special study of the Psalms, and without the classes and spiritual conferences on the Divine Office which are given in our seminaries, can with very little effort find in his daily recitation of the breviary an easy means of paying to God all his duties of religion and of imploring His help in all his necessities. If only he takes up his Office with an earnest desire of praising, loving and thanking God, with a deep sense of his complete dependence on God's help, he will soon discover in the inspired words of the Psalms and in the quasi-inspired prayers added by the Church the finest and the highest expression of all that a priestly heart can wish to say to His Maker when, in fulfilment of the command of the Church, he spends about an hour each day in offering to our Heavenly Father his Sacrifice of Praise.

Of course, a better knowledge of Latin and a great insight into the contents of the breviary would enable one to derive even more benefit, for there is no denying that the meaning of many verses of the Psalms escapes one who has not made a careful or even a profound study of their text. However, even were one to give much time to the study of the Psalms under the most gifted and competent professor, the results may not be all that one might desire owing to the imperfections of our present version and the impossibility in many cases of ascertaining the original reading. It is far from easy to make every verse and phrase in the Psalms, with their Oriental imagery, serve as a ready means to raise our mind and heart to God. It is consequently impossible for most priests to understand every single word and each individual thought contained within the breviary. But even if they could, it would not in all cases secure a devout recitation of the Divine

Office. What is needed for this, as for other prayers and duties of the Christian life, is not so much knowledge as power and good will.

It is certainly not rash to assume that some priests who have an excellent knowledge of Latin, who have made a thorough study of the Psalms, and have read historical and liturgical books on the Divine Office, recite their breviary more imperfectly than many others with much less knowledge but more good will and spirit of prayer, just as there are learned theologians who write profound treatises on the Incarnation or the Holy Eucharist, but have less real devotion to our Lord or the Blessed Sacrament than devout and earnest souls who know no more about these mysteries than what they managed to learn from their catechism. Most priests would admit that they do not say Mass now when the fervor with which they offered to God for the first time the Spotless Victim. But surely their knowledge of the Mass cannot be less than it was then. Again, many priests who are faithful to the daily recitation of the rosary would have to confess that they do not recite it better than they do their Office. And still, which one of them could plead that he does not understand sufficiently its component parts—the Our Father and the Hail Mary? Most priests will also allow that for a certain time at least after receiving the subdiaconate their daily Office was their daily joy. Did they know more about the breviary then than they do now?

The secret of a devout and fruitful recitation of the Office lies rather in making and keeping ourselves fit for prayer. Bishop McDevitt points out in his article that “the basis of the great joy of Bishop Challoner in reciting the Divine Office was the love of God which dominated his every thought, word and action.” The priest who in every detail of his life strives only to please God, to do all for His glory, will have little difficulty in saying his Office *digne, attente ac devote*. But if the priest is a seeker of self, a lover of pleasure rather than of God and souls; if he habitually neglects his mental prayer; if God is out of his life most of the day; then his recitation of the Office will be, as Bishop Hedley so well puts it, words and nothing but words. The chief secret of praying well in reciting the breviary is, according to our Lord and St. Paul, to know how to pray always, to pray without ceasing.

In addition to this remote preparation for the devout reading of the breviary there should be from time to time a meditation in which one tries to bring home to oneself the true excellence of the Divine Office, to do for the Sacrifice of Praise what the bishop in the ordination to the priesthood admonishes and urges us to do for the Sacrifice of the Altar—*agnoscite quod agitis*.

1. The breviary is the priest's prayer book, the best of all prayer books. In it I speak to God. In it I have the inspired prayers of the Psalter, which was the daily prayer of our Lord and His Blessed Mother and which has ever since been the daily prayer of many holy religious, priests and bishops. To these have been added the prayers of Holy Church which have been sanctified on the lips of countless Saints. In these I find the expression of all I want to say to God in order to pay my homage to Him and to obtain His help for myself and for others. These prayers I recite not only in my own name, but also in that of the whole Church.

2. My breviary is for me the best book of spiritual reading. In it God speaks to me through His own word—the many lessons from Holy Scripture—and through the lives and words of His Saints. I can find in these abundant food for my meditations and my sermons.

Once a priest realizes the truth of all this, he will never consider the recitation of the Office merely as a duty to be performed under the pain of mortal sin. Rather, he will look upon it as devout persons look upon their daily Communion and daily Mass—as a wonderful privilege, as an hour spent each day in a heart-to-heart talk with Almighty God. He will not think of putting off its recitation to the last hour of the day when fatigue or sleep renders him unfit for prayer. On the contrary, he will always give his Office the right of way. Besides, he will, if he finds it practical, say it before the Blessed Sacrament, or at least he will take the necessary means to shut out the world and to be alone with his God.

Before he begins to recite any part of his Office he will first say to himself: I am about to speak to God and God is going to speak to me. Then he will strive to realize vividly the presence of God all about him and especially within his own heart. He will form a special intention for which he will

offer the breviary in whole or in part. He will implore our Lord's help and ask Him humbly to teach him how to pray, and he will unite his prayer with the perfect prayer of Christ: "Domine, in unione illius divinae intentionis, qua ipse in terris laudes Deo persolvisti, has tibi horas persolvo." The devout, unhurried recitation of the "Aperi Domine" is the best possible immediate preparation for the Divine Office.

During the recitation of the breviary the priest will take his time, knowing that, as St. Francis de Sales said, hurry is the ruin of devotion. In many cases a priest would get far better results if he spent a mere ten minutes more every day on his Office. And what better investment could he make of these ten minutes? At the beginning of every Hour he will make his "Deus in adiutorium" a cry for help to recite the Office well. He will renew with every *Gloria Patri* his intention of giving glory to God, and with every "per Dominum nostrum Iesum Christum" he will unite again his own prayer with the prayer of Christ in Heaven and in the tabernacle, so that it may be made worthy of being received by God.

Let a priest who is dissatisfied with the results of his daily recitation of the breviary get a good commentary on the Psalms, a translation such as that in Britt's *Hymns of the Missal and the Breviary*, and let him give to these works a few moments of each day. Let him try earnestly for three months to carry out the practical suggestions we have made bold to offer here, and he will soon come to enjoy his Office even more than he did in the first weeks following his reception of the subdiaconate. He will then find in his daily recitation of the Divine Office rest after his labors, and, next to the Holy Sacrifice of the Mass, this Sacrifice of Praise will become his great resource in fulfilling his duties to God and to souls. Assuredly, he will come to realize that every Hour he recites is in very truth "ad laudem et gloriam Dei, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae."

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THE PRIEST'S VOICE—ITS USE AND MISUSE.

I.

THE human voice has attracted the world from the earliest times; has been studied and written about in the world's oldest literatures. It plays a leading rôle in the great drama of life. That there is a right and a wrong use of the voice has been recognized for ages, notably among the Greeks and the Romans, and in modern times this has received much attention. Since, in the priest, the voice touches the exalted things of God at so many points, its importance can hardly be exaggerated. Not without reason has the impression gone about among voice specialists, and the enlightened laity, that clergymen as a rule know nothing about the voice, and consequently misuse and abuse it.

Books on the voice, in large number, describe "clergyman's sore throat," and warn of its causes. The throat specialists everywhere treat countless cases of lost voice, laryngitis, and pharyngitis in clergymen. Guttural-voice, nasal-voice, high-pitched voice, sepulchral-down-in-the-cellar-voice, cold-in-the-head-voice, are all too common among clerics.

Genesis gives us a hint of the power of God's voice and the terror it aroused in the first two human sinners: "When they heard the voice of the Lord God,* Adam and his wife hid themselves". "I heard Thy voice* and I was afraid."¹ Ecclesiasticus praises the quality of the Almighty's voice: "Their ears heard His glorious voice."² The Sacred Scriptures in many instances exalt the voice, and as shown later herein, the divine word urges the proper use of the voice. The poets find an endless catalogue of voices among men upon which to exploit their fancies. Homer loved to tell of the voice beautiful, and the great voice.³ Aristotle⁴ distinguished twenty-two kinds of voices, but he does not say that they are all natural, sonorous, and tuneful voices.

¹ Gen. 3:8, 10.

² Eccles. 17: 11.

³ Homer, *Iliad*, I, 248, idem, III, 221.

⁴ *De Audibilibus*. Aristotle refers rather to categories of voices, than to qualities of voices.

We can find most of the great Greek philosopher's classification of voices among clergymen.⁵ In the entire category of public speakers, clergymen, statesmen, barristers, lecturers, radio announcers — priests are not at all distinguished for superior vocal qualities, nor for intelligent use of the voice. We realize that this is true when we observe that few priests in a hundred breathe correctly, use breath control, inflect their phrases, give attention to correct emphasis, articulate distinctly, in preaching, public reading of Epistle and Gospel, and recitation of public liturgical prayers. Indeed, so manifestly and so monotonously vapid and colorless is the vocal expression of very many priests, and worse yet, so unintelligible their utterance, that eminent prelates have been at their wit's ends for a remedy, and some of the laity have asked, "Do priests get no training in these matters?"

There are, of course, praiseworthy instances in which the Gospel obtains fitting presentation. Some priests read intelligibly and preach eloquently. At a well known Catholic summer resort, patronized by thousands of cultured laity, whither hundreds of the clergy come yearly for rest and recreation, a certain priest was asked to "read the Sunday Gospel and say a few words". The Mass was high, the singing well done by artists from the big cities, the church was crowded. This priest's reading of the Gospel was something to be remembered. His voice was dignified, but pleasingly chromatic, mellow, yet unostentatious, modulated, but distinctly articulated to all corners, a joy to hear and a credit to the word of God.

This writer could not forbear complimenting that priest upon his excellent elocution and was not surprised to hear the comments afterward in the cottages of the resort. "Who was that priest who read the Gospel this morning?" asked one. "Was it not just splendid and perfect reading?" another asked. "I got something out of the Gospel this morning," said a third.

There can be no denying nor defending the very poor vocal work of most of us. Americans are known abroad as a nervous, hurried people. We snap out our talk in half words

⁵ Dr. James Rush writes: "The qualities, or as they are called, the 'tones' of the voice, are said to be unlimited and, like the face, peculiar to each individual." *The Philosophy of the Human Voice*, p. 480, Philadelphia.

and quarter breaths, use sign language, and leave it to circumstances to make ourselves understood. Deliberate conversation is a lost art, as well as is polite language. There is the added inconsistency that while we speak incoherently we demand that others speak intelligibly.⁶ People look to hear from the pulpit at least speech that can be understood. Concrete instances show disappointment.

Here is an Irish-American parish of five thousand, where the people say that they never understand any of the three priests when they preach. Here is a mixed parish of four thousand, with three priests, two of whom are American born, the other foreign. Two of these priests are not intelligible outside the sanctuary when they preach. The parish speaks English. Here is a smaller parish attended by two priests, both from Western Europe. Their preaching has not been comprehensible. Here is a parish with four priests. It is said that several of these priests cannot be understood half-way down the church.

All priests know that similar examples can be multiplied in every diocese. The causes of unintelligible speech are not peculiar to any race nor place, nor are they mysterious; they are evident. They should be shouted from the house tops. "Unlock those rigid jaws! Relax those tense lips!"—the great Demosthenes heard words like those flung at him from the accomplished actor Satyrus, his teacher of speech. "Emphasize the proper words; you give the wrong meaning to your terms! Inflect your phrases; your speech is monotonous!"—the eloquent Cicero listened to commands like these hurled at him by his elocution coach, the rhetorician, Molo.⁷

Corrections and admonitions have been borne patiently by countless distinguished orators in the days when they earnestly sought to improve their speech. It is worthy of note that the two most polished speakers the world has known, Demosthenes and Cicero, failed miserably in their first efforts at oratory because they did not know how to use their vocal organs.

⁶ "A man hears the speech of others with a more or less critical ear, while to his own speech he turns a tolerant and even approving ear." *The Lost Vocal Art*, p. 173; W. Warren Shaw; Philadelphia, J. B. Lippincott Company.

⁷ Cicero says that his teacher raked him unsparingly ("dedit operam"), so that he was "non modo exercitator, sed prope mutatus". He had a puerile and headstrong hurriedness of speech. *De Claris Oratoribus*, S. 316.

The former could not articulate distinctly, threw his tongue to the roof of his mouth, and had difficulty with certain consonants. The latter breathed badly in speaking, lost his health, and was able to resume use of his voice only after adopting correct method. Sts. John Chrysostom, Gregory Nazianzen, Basil, Gregory of Nyssa, all distinguished preachers, subjected themselves to rigorous training in the famous school of eloquence conducted by the pagan rhetorician and elocutionist, Libanius. The celebrated orator, Himerius, also taught Basil and the two Gregoryses.⁸ The great Bishop of Nazianzus said: "I have travelled lands and seas to become an orator. I have given up everything for God. This desire alone do I hold on to, the ambition to be an eloquent speaker."

It is certain, that for the glory of God, the honor of the spoken word, the good of souls, the health of the priest, there is urgent need of the latter's giving serious attention to the preservation of his voice and its improvement. We shall then take a long stride toward an age of what Homer, with a tongue-throat-lip and teeth-word calls "ligufthoggos", clear-voiced speaking.⁹ Indeed, we may soon see the end of any easy self-assurance such as the distinguished voice physiologist, Dr. Rush, had in mind when he wrote: "The majority around the . . . pulpit deprecate the trouble of improvement; and the satisfaction of the general ear is, in no less a degree, encouraging to the faults of the voice than the approving judgment of the million is subversive of the rigid discipline of the mind."¹⁰ Manifestly, outside the pulpit we are fast approaching a period of exacting criticism in voice use. The signs are everywhere about us. Several of the best-financed industrial companies interested in every phase of sound and noise phenomena have experts in sound constantly studying all of the elements of the human voice, with the aid of mechanical instruments exquisitely attuned to every shade of tone.¹¹

We seem close to the time hoped for over a hundred years ago by that Columbus of voice exploration already quoted,

⁸ Fisk's *Manual of Classical Literature*, p. 495. W. S. Fortescue, Philadelphia.

⁹ Homer, *Iliad* II, 50.

¹⁰ *The Philosophy of the Human Voice*, James Rush, M.D., p. 3.

¹¹ Press Report, 22 June, 1931.

when he wrote: "An account of the mechanical causes of vocal sound . . . is desirable and may be looked for. . . . An accumulation of facts, with future experiments, may lead other inquirers to that certainty of doctrine, which under the employment of a different method of investigation has never been established."¹² The Acoustical Society of America, with a wide membership of trained investigators, is also engaged in the field of voice. Their discoveries have already eased the strain of the priest's voice in striving for a hearing amid the common noises of cities, and in open-air speaking.¹³ The radio companies and the producers of talking pictures are selecting their artists mainly upon voice qualifications. Schools for vocal training of "talkie" and radio artists were a natural development and they have arrived. The "talkies" and the radio have a world-wide appeal to every member of the family, and with the selection of voices trained in all the refinements of tonology, a high plane of achievement and of comparison and of criticism is bound to follow. True, much of the vocalized advertising that now comes to radio audiences in the form of crooning, and gibbering jargon, is mere "fill in", an insult to intelligence, destructive of radio patronage, detrimental to vocal progress, but apparently transitional only. Withal, the world is rapidly becoming voice-minded.

That it concerns the priest, hardly needs demonstration. True, again, new things, fads, inventions, may come and go, but the work of God's Church will continue serenely to the end. Nothing can take the Holy Mass from the priest's hands, alone consecrated to offer it. Nothing can rob the preaching of God's word from the priest's mouth, alone commissioned to utter it. Yet the mandate to "Preach"¹⁴ certainly includes the necessary and efficient means of preaching, the use of the voice. "How shall they believe Him of whom they have not heard? And how shall they hear without a preacher?"¹⁵ "Faith then cometh by hearing."¹⁶ Evidently, to make ourselves heard by a proper management of the voice is a con-

¹² *The Philosophy of the Human Voice*, p. 93.

¹³ Megaphones, loud-speakers, amplifiers, now introduced into churches, are not a new thing. They were used in the theaters of ancient Greece.

¹⁴ Mark 16: 15.

¹⁵ Rom. 10: 14.

¹⁶ Rom. 10: 17.

spicious duty in preaching. Besides the indifferent in every congregation, there are the deaf, half-deaf, and dull, who never heed a low voice. No one of us would wish to have said of himself, what the Scotch shrew Mrs. MacFayden said of her preacher Maister Auchtermuchty: "Naebody hearin' him can mak head or tail o' his sermons".¹⁷

From circumstances we may form a fair idea of our Divine Saviour's style of preaching. Jesus spent most of His life in the open air, and therefore must have had healthy lungs. He plodded the unpaved roads and climbed the trails over hills and mountains, causing habitual deep breathing, which gave Him a powerful, clear, and resonant voice. This naturally good and developed voice Jesus kept attuned by the practical exercise of frequent preaching. Since He had to make Himself heard and understood by thousands out in the open, He pitched His voice high, with deep, full, deliberate breathing for the conservation of vocal strength. All the organs of speech, tongue, teeth, lips, and relaxed jaws, brought into action, made articulate clearness a characteristic charm of the public message of the Son of God.

Christ was often "loquens ad turbas". That vast crowds attended His words is seen from the Gospel statement that, "The multitude pressed upon Jesus to hear the word of God."¹⁸ His enemies reported in admiration of Him: "Never did man speak as this man."¹⁹ The Psalmist of old had said: "Behold, He will give to His voice the voice of power."²⁰ The same inspired Psalmist promises a reward to those who strive for the superlative in sacred eloquence: "The Lord shall give the word to them that preach good tidings, with great power."²¹ It is one of the evidences of decadent present-day oratory that the orotund tone used by the golden-voiced Archbishop Ryan, and great orators of the past, is now never heard in pulpit, deliberative, and demonstrative discourse. This was the tone employed so impressively by the great Bossuet, so appropriate to the grand style, and fitted to the mind "semper

¹⁷ Ian Maclaren, *Beside the Bonnie Brier Bush*, p. 71.

¹⁸ Luke 5:1.

¹⁹ John 7:46.

²⁰ Psalm 67:54.

²¹ Psalm 67:12.

paratus", and the imagination "that bodies forth the forms of things unknown". Lamartine says of Bossuet: "No other oratory has ever equaled his." "And what a voice! A voice which is never hoarse, broken, soured, irritated, or troubled by the worldly and passionate struggles of interest peculiar to the time; a voice which, like that of the thunder in the clouds, or the organ in the cathedral, has never been anything but the medium of power and divine persuasion to the soul; a voice which speaks only to kneeling auditors; a voice which is listened to in profound silence, to which none reply save by an inclination of the head or by falling tears—those mute applauses of the soul!—a voice which is never refuted nor contradicted, even when it astonishes or wounds; a voice in fine which does not speak in the name of opinion, which is variable, nor in the name of philosophy, which is open to discussion; nor in the name of country, which is local; nor in the name of regal supremacy, which is temporal; nor in the name of the speaker himself, who is an agent transformed for the occasion; but which speaks in the name of God, an authority of language unequaled upon earth, and against which the lowest murmur is impious and the smallest opposition a blasphemy."²²

The "vox et praeterea nihil" never had any play in the preaching of the Apostles, as they had learned in the school of their Master the full-toned earnestness which is correlative with eloquence; and this never has groveled with cowardly voice. Had it done so, religion, liberty, civilization had vanished from the face of the earth. It was no low-pitched inaudible voice that delivered the Sermon on the Mount, nor was the voice unintelligible that fulminated from Peter in the first Pentecostal Sermon.

The three most conspicuous reasons for poor use of the voice in preaching are: fear, indifference, and lack of training. The fear of the sound of one's own voice is not so frequent as the fear of what will be expected of us if we raise it. From the earliest times, fear has been a characteristic note in those who received a call from God to do His work. Commanded by God to address the court of Pharaoh, and to call together his own people, Moses whimpered: "They will not believe me

²² Lamartine, *Memoirs of Celebrated Characters*; Richard Bentley, London.

nor hear my voice. . . . I beseech thee, Lord, I am not eloquent . . . since Thou hast spoken to Thy servant I have more impediment and slowness of tongue.”²³ God said to Isaias, the Prophet: “Lift up thy voice with strength, thou that bringest good tidings to Jerusalem, lift it up, fear not.”²⁴ Jeremias stuttered with fear when he received his call to preach, saying: “A-A-A Lord God, see that I do not know how to speak.”²⁵ The “*dabitur vobis*” promised to the Apostles is held out to every priest conditionally, and is obtained by prayer, courage, and practice. Prayer gives, along with Divine help, a sense of culture and discipline; courage comes from a deep realization of the seriousness of our mission; practice affords facility, readiness, and elegance of utterance. “*Cum facilitate sermonis*”, says the Council of Trent.²⁶ Another species of fear which is an obstacle to good voice is the fear of appearing affected if we try to speak well, that is, musically and accurately. This widespread fear would be called, by some, human respect, but cowardice is a better name for it. Millions of educated and otherwise refined people are victims of this fear. They are afraid to try to speak well. As if we ever can do anything well without trying. Just as singing well means trying to utter good tones, and no one ever sang well without trying for the best tones, so we must seek for the best tones in our speaking voice. We have to put aside fear, human respect, cowardice, and try to speak distinctly, with refined, modulated restraint, but, in public, always sufficiently loud. This is never an offence against simplicity, ever so charming, for simplicity does not mean boorishness, either in speech, or in any other action. Oscar Saenger, celebrated voice trainer, says: “Cultivate the speaking voice. Tones in speaking should always be made beautiful and resonant.”²⁷

Indifference often spells indolence. So vitally important to the priest is the correct use of the voice, we can not escape

²³ Exodus 4: 1, et seq.

²⁴ Isaias 40: 9.

²⁵ Jer. 1: 1.

²⁶ Council of Trent, Sess. V, de Ref. 3. 2.

²⁷ *Vocal Mastery*, Harriette Brower; Oscar Saenger, p. 230. Frederick A. Stokes Co., N. Y.

the conviction that if there be a priest anywhere who has not the laudable ambition to use his voice to the best advantage of his calling, and of his own health, he is neglecting an urgent duty. For there is no faculty of man, nor human act, so closely identified with the sacred things of God as the priest's voice.

II.

There is no other profession or occupation that so constantly employs the voice in so exacting and taxing a manner as that of the priest. The vocal exertion required in preaching, the saying of Mass, the Divine Office, the work of the confessional, the frequent repetition of the form in distributing Communion—all these are enough to exhaust the strength of any voice, if not built up by proper training and conserved by skilful use. A sermon will contain two thousand words; the Mass has about three thousand words; one hundred Communions require one thousand two hundred words; one hundred confessional absolutions, in short form, use four thousand words; the Divine Office each day comprises about seven thousand words. All the foregoing are based on actual count.

A serious consideration about the nature of such voice use is that most of it is in the half-voice, quarter-voice, or whispered voice. The continuous half-voice, and the whispered voice, are repugnant to the lungs and injurious, if not discreetly managed, for they do not permit of full lung inflation, so necessary for healthy body and good voice.

Some priests come panting and pale from the preaching of a twenty-minute sermon; others finish Mass exhausted; others end the confessional work weary and weak; others lay down the breviary breathlessly tired; others, who are teachers, finish their class work jaded, with no voice left. Such priests sometimes think that they have a pulmonary weakness, though their physician tells them they are physically sound. What, then, is the cause of vocal exhaustion in the healthy priest? Wrong breathing. It is wrong because it is insufficient or misplaced. The breathing organs, lungs, larynx, vocal cords, are forced to work without breath, which is their life. They weaken, as a car loses power without fuel. Breathing is living; not breathing is death. Good health and good voice depend primarily

upon correct breathing. There are some priests who have so far forgotten that vocal expression is conditioned upon breath that they actually have fallen into the habit of striving to speak without breath, with pitiful loss of voice as a consequence; yet less pitiful were it sacrificed to God necessarily in the line of duty. The distinguished collaborators on voice, Dr. Lennox Browne and Professor Emil Behnke, say: "Clergymen and other public speakers break down with injured or ruined voice and enfeebled health more frequently through simple ignorance of the true method of voice-production than from all other causes combined."²⁸ "The clergy seem to be peculiarly liable to these [throat] maladies . . . for want of proper knowledge as to a right use of their vocal organs."²⁹ Mr. Leo Kofler, veteran teacher of voice, writes: "The proverbial clergyman's sore throat is nearly always brought on by collar-bone breathing and the straining of the larynx muscles which it induces."³⁰

Training is the test of our times. What we need and lack we must acquire. Reason and experience teach the need of training for the priest in the use of his voice. "A well-trained voice can seldom suffer from over-fatigue, . . . even a feeble voice can be saved by judicious management," says Dr. Gordon Holmes, voice specialist.³¹ The plain truth is, priests' voices are not trained even in the simplest principles of voice preservation. There has been much neglect, ignorance, and pretence about the matter. Almost nowhere, in the training of the priests, has there been competent instruction about the use of the voice. "It ought not to be", says a voice surgeon. "Clergymen should not be sent to their high calling unprepared for the physical part of their vocation, ignorant of the mechanism and management of the wonderful instrument upon which they play in speaking."³² The foregoing authority adds: "One clergyman of our acquaintance even makes it a boast that he is able to say the whole of the Lord's Prayer

²⁸ *Voice, Song, and Speech*. Lennox Browne and Emil Behnke, p. 10, G. Putnam's Sons, New York.

²⁹ *Idem*.

³⁰ *The Art of Breathing*. Leo Kofler, New York, p. 36.

³¹ *The Science of Voice Production and Voice Preservation*. Dr. Gordon Holmes, New York, p. 102.

³² *Voice, Song, and Speech*. Lennox Brown and Emil Behnke, p. 10.

with one inflation of the lungs. Independently of any question as to the irreverence of such a proceeding, we wish to urge most emphatically that all such attempts are radically wrong, and that immense mischief to vocal health is the result of persistence in them.”³³ It seems difficult of belief that many priests would hurry breathlessly through liturgical functions if they realized that voice, lungs, heart, and general health are injured thereby. Mass and Office require breathing space, and if it is not taken, exhaustion is bound to come.



Figure I describes thousands of priests who, reading the breviary, saying Mass, reading the Epistle and the Gospel, reciting public prayers, habitually dip the head, bending the larynx (voice-box) and straining it against and upon the edge of their high clerical collar, thus contracting and injuring the larynx and the voice. Dipping the head, tends to flat chest, insufficient collar-bone breathing, and round shoulders.

The normal rate of breathing can not keep up with hurried utterance; hence the voice is used on larynx and lungs unsupplied with breath, which is destructive. Many priests recite public prayers with the speed of an auctioneer at a sale.

If they would give themselves time to breathe, there would result more becoming dignity, more religious solemnity, more intelligibility to their praying, which, since it is done in the

³³ Idem, p. 149.

name of the people and for them, demands a certain vicarious propriety and acceptability in the sight of God. It is really amazing with what calmness, deliberation, power, and majesty, together with articulate clearness, public prayers are said, when time is taken for the necessary breath. Prayers thus recited beget a constant redintegration of not only physical strength, but also of mental advertence, so that the soul itself is made to react to the spiritual importance of the sublime action of communing with the Almighty.



Figure II represents the injurious open-mouth and rigid-jaw manner of reciting the Office, saying Mass, etc., to which priests are liable to become habituated. The always open mouth invites throat troubles, and is harmful to the voice. Practise *nose-breathing* at Office, Mass, prayers, etc. The rigid jaw destroys flexibility of the speech organs, and makes articulate expression impossible. It looks foolish. Make the lower jaw act; bring it into use, with pliant lips. The dehiscent, constantly gaping mouth in saying the Office, here criticized, is quite different from opening the mouth generously wide in conversing and in preaching, which we strongly urge.

It is as though the Lord on high blesses with the proper qualities those public prayers addressed to Him with becoming solemnity. And this solemnity is achieved, not by any recondite, subtle, process, but by a simple action, with right intention, the wish to pray, and the simple effort to do so with becoming calmness. Breathe and pray; pray and breathe!

It is the instinct for, and necessity of, breath, in reciting the Office that causes priests to improvise a kind of phonation on the intake of the breath, because a rapid recitation of the Psalms, for instance, does not permit a pause after each verse for breath. This whispered phonation on the inspiration of the breath was phrased by the voice philosopher, Dr. James Rush, as "a curious subject of physiological inquiry".³⁴ It would probably be condemned by all writers on voice who reprehend all forms of mouth breathing. The rigid jaw manner of reciting the breviary is a pernicious habit difficult of remedy, hampering good articulation, and injurious to the voice. Among many ways of saying the Office, the method followed by religious, of vocalizing it audibly and alternately in choir, is undoubtedly the best for the voice. With proper breathing it ought to be a splendid vocal gymnastic.

Actors and singers are told how and when to breathe; that breath control is the very soul of vocal expression, and upon it depends the conservation of health. Why has intelligent use of the voice been left to the stage? It has been said that we must go to the theatre if we wish to hear beautiful voices; that the pulpit has permitted itself to be relegated to a position of obscurity in the use of the voice is a disgrace. Beauty of voice belongs to the word of God more than to the theatre. Mr. George C. Dorsch tells of Belasco's exactions in rehearsing his players: "Few in the orchestra seats realized the tiring repetitions of gestures, repeated entrances and exits, the reiteration of phrases before obtaining the intonation or inflection Belasco wanted."³⁵ It was the "note of pathos in his voice" that commended David Warfield to the attention of Belasco and started Warfield on the road to fame.³⁶ "It is the music in Walter Hampden's voice that gives as much pleasure to his audiences as the interpretation on his part."³⁷ There never was a more stupid error than: "Voice has nothing to do with preaching." So far has this sluggish attitude prevailed that

³⁴ *The Philosophy of the Human Voice*. James Rush, M.D., p. 566.

³⁵ *The Baltimore Sunday Sun*, July 10, 1932; *Scenes and Scenery from Back Stage*, by George C. Dorsch.

³⁶ *The Theatre Through Its Stage Door*; David Belasco: Harper Brothers, New York, p. 19.

³⁷ *What Your Voice Reveals*; Helen Hathaway; E. P. Dutton and Co., N. Y., p. 15.

we find many text books on sacred eloquence with not a word about the proper management of the voice. Small wonder, then, that physicians treat so many cases of "clergyman's sore throat," and the congregations complain that they do not hear the preaching.

The eloquent Bishop John Lancaster Spaulding asks: "What is the pulpit but the holiest teacher's chair that has been placed upon the earth?" Urging "cultivation, ease, and grace of expression in the cause of divine truth," he says: "In the apostolic age, when the manifestations of miraculous power accompanied the announcement of Christian doctrine, the lack of persuasive words of human eloquence was not felt, . . . but for us who are not so assisted, . . . to appear in the garb of a savage were less unseemly than to speak the holiest and the highest truths in the barbarous tongue of ignorance."³⁸ Describing "the accomplished teacher of truth," he continues: "In vain shall we clothe him in rich symbolic vestments, place him in majestic temples before marble altars, in the midst of solemn music, in the dim, sober-tinted light, with the great and noble looking out upon him, as from a spirit world—in vain shall all this be if when he himself speaks, his words are felt to be but the echo of a coarse and empty mind."³⁹ Education and refinement are never more apparent than in manner of speech. The priest's education is for the people, that they may receive instruction from his lips. The priests of the Old Law were educated to read and explain the Mosaic code to the assembly. That it was their high duty to do this intelligibly, we gather from the Old Testament: "They read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read."⁴⁰ The reading was effective: "For all the people wept when they heard the words of the law."⁴¹ This matter of intelligibly reading the word of God was no trivial concern to the bishops of the Third Plenary Council of Baltimore when they decreed: "We command that all who have

³⁸ *Sermons of the Third Plenary Council of Baltimore*; University Education, Right Reverend J. L. Spaulding, D.D., Bishop of Peoria, Ill., p. 78 et seq.

³⁹ Loc. cit., p. 85.

⁴⁰ II Esdras 8:8, 9.

⁴¹ Loc. cit.

the care of souls, shall read the Gospel distinctly to the faithful, on Sundays and solemn feasts.”⁴² What the Fathers of the Council aimed at in reading the Gospel, they also sought for in preaching, namely: that effectiveness which comes largely through distinctness of utterance. Hence their mandate on the teaching of Sacred Eloquence: “That the principles of eloquent speech should be explained accurately, and the accepted rules for the various kinds of preaching be set forth. It is of little use, however, to teach the theory of eloquence if practical exercises are not used, by which candidates may be taught action, elocution, and style, at the same time.”⁴³

There you have it. As futile to teach the how of swimming and baseball, without practice, as the art of speaking, without exercises in trying to speak. And this latter, above all other things, means trying to make oneself understood. It takes a lot of trying, too, to loosen up the American jaw, to relax even youthful tongues, lips, and teeth, for clear speaking. Literally, thousands of candidates pass into the priesthood never having achieved this fundamental requisite for good vocal work, flexibility of the vocal organs; and when the waist-line has expanded with years, and euphorbic rotundity has been attained, there is still less hope of improvement. What chance then has the word of God for a decent hearing? The chance that some will have obtained the gift of clear speech from nature, and that others will have acquired the habit by intelligent self-culture.

Nobody realized better than Quintilian the tenacity of bad habits of speech, and how heedless and obdurate we become concerning them, if indeed we ever come to know them in ourselves. Quintilian, insisting upon distinctness of utterance in the training of the young, says: “This seems a trifling matter, but its omission will result in numerous defects of articulation which, unless they are corrected in early years, will become a pernicious habit and continue to the end of life.”⁴⁴

⁴² Acts and Decrees of the Third Plenary Council of Baltimore; Tit. VII, 216.

⁴³ Idem; Tit. V, 173.

⁴⁴ Quintilian, *Institutiones Oratoriae*, I, 37.

Though the Roman master supposed that the voice of the orator would always be engaged solely with secular concerns, with affairs of State, the law, the forum, yet he thought this was dignity enough to demand the earliest training and the most thorough preparation possible. Hence this great teacher insisted that the shaping of an orator should begin in childhood. Quintilian must have heard of Christianity, as he lived in Rome when St. Peter and St. Paul were there, and indeed may have had some Christian pupils in his famous school of rhetoric, yea he may have listened with a professional curiosity to the preaching of the great Apostles, allowed openly at Rome for a time. But the Magister Eloquentiae never suspected the dignity, powers, and mission of the Christian priesthood. Voice, he well knew, was to instruct, convince, and move human hearts, but he did not know that a human voice could speak with the authority of God, evoke the Almighty from the skies, absolve from sin, and apply Divine Blood in Sacraments. What preparation and perfection of voice, by his standard, ought these things call for?

As the saints understood that spiritual perfection lay in attention to small details of conduct, so the artist painter, sculptor, musician, knows that no minute part of his art may be neglected. The strings of a Stradivarius are shown more concern by the virtuoso than a preacher shows for his vocal cords that speak the word of God. The grand-opera singer and the concert artist practise the voice a lifetime, to sing before the public. Caruso, by constant exercise of his voice, could make his bones resonate with his tones.⁴⁵ Why, almost never do we hear a bit of resonance from the voice of a priest in singing the most soulful and elevating musical creation the world has known, that which Mozart would have given all to have written, the inspired Preface of the High Mass? Because to most of the clergy, resonance, like correct emphasis, and inflection, might as well be something hidden in Byrd's unexplored regions of the South Pole.

A Sulpician *Manual of Liturgy* says: "The true instrument of divine praise is the human voice. No other may be compared to it for the power of exciting in both the singer and the hearer, spiritual affections, and of directing them to God,

⁴⁵ *Caruso's Method of Voice Production*; P. Mario Marafioti, M.D., p. 105.

on condition, however, that it be trained and well managed.⁴⁶ As a rule, those whose speaking voice is good, also sing well. But all of us could improve both very much, and attention to one, betters the other. We are not commissioned to lay down precepts, but faith, reason, and the world, say that if we are sound in our theology, well posted in canon law, faultless in our attire, but cannot be understood when we speak, it is time to sell the car, buy a primer, or first-reader, and get to work sounding vowels and consonants.

Everybody realizes the depression has done one good thing in calling time-out for rational thinking, talking things over quietly. It will help speech. The thousand-things-a-day, short, snappy, unmusical, nasal twang, of Northern States especially, is due to the hurry of business in crowded cities, as well as to cold climate. The deliberate, full-toned, musical, rolling drawl, of Southern States, bespeaks the leisurely, quiet, open-air life of the plantations, as well as warm climate.⁴⁷

A writer on our conversational defects has the following: "The prevalence of lower jaw rigidity among our men of all callings and degrees of culture is amazing. The special defect that I am considering, viz., rigidity of the speech organs, especially of the lower jaw, is one which so affects speech as to force upon the listener the impression of morose indifference."⁴⁸ "The elocution of college-bred men is not much better than that of men without education. How many college students, how many college professors, know that their habitual speech is undermined and encrusted by elocutionary distempers? How many would care if they did know?"⁴⁹ Precisely. And we have grown worse since that just criticism was written. Dr. Allen Sinclair Will, Columbia University Professor, recently said: "American speech is degenerating into the jargon of the jungle." "'Ohyeah!', 'Okay', 'Lotta-

⁴⁶ *A Synthetical Manual of Liturgy*; Rev. Adrian Vigourel, S.S., trans. by Rev. John A. Nainfa, S.S., p. 30. John Murphy Co., Baltimore.

⁴⁷ The contrast of Northern voices with Southern voices is well made by Helen Hathaway, *What Your Voice Reveals*; E. P. Dutton & Co., New York, p. 19. The differences between clerical voices of the North and those of the South is very marked in those who were born and reared in either section.

⁴⁸ "Why the American Conversational Voice is Bad", Fletcher Osgood; *Forum*, March-August, 1893.

⁴⁹ *Idem*.

hooley', betray the recession." In the schools and the universities have come: "tsacinch, beatemtoit, getme? nothin-doing", and, like "boloney" and "applesauce", they have graduated to give way to the newer slang that will make the young appear speech-smart. Otis Skinner, famous actor, declares: "School teachers are responsible for sloppy, vulgar speech in this country. They whine and they mumble and they mispronounce their words. Then the children do the same." This reminds us of the true story of the little girl whose prayer was "full of grapes," because she thought the prayer of the teacher and the children was such. It is not so long ago that the writer remarked to a professor of one of the big universities that: "We seldom hear a university lecturer show respect for the simplest rules of elocution, concerning articulation, emphasis, and inflection." I received this answer: "Father, I do not see that it has anything to do with a man's lecture." Which is close to saying that language, as the expression of thought, need not be intelligible. Regarding the training of officers for the United States Army, Adjutant General B. P. McCain says: "A great number of men have failed at camp because of inability to articulate clearly. A man who can not impart his ideas to his command in clear, distinct language, and with sufficient volume of voice to be heard reasonably far, is not qualified to give commands upon which human life will depend."⁵⁰ If we contrast the statement of the professor quoted above, with that of General McCain, we can not escape the conviction that the latter's attitude concerning the purpose of language and the use of the voice, is helpfully constructive, while the former's is alarmingly destructive. When professors and teachers by the thousands shall have turned their attention to their own stupid, inarticulate manner of speaking; when they shall show that they know which is the important word in a sentence and shall emphasize that word and not another, now so commonly and so complacently amiss in ninety-nine sentences out of a hundred; when they shall avoid the soporific monotone and shall exhibit even a little of the beauty of inflective speech; when they shall be able to exact distinct utterance from their

⁵⁰ *Oral English and Public Speaking*; Edwin Dubois Shurter; New York, Chicago, p. 22.

students and pupils; when this contagion of a universal speech disease among teachers shall have been remedied, the teaching of elocution in isolated places and periods shall not appear so ridiculously inadequate.

Hence, the priest, by a skilled use of the voice, ought to be among the first to help cure the speech defects around and about us. Indeed, as the speaker of God's word, and as an educational leader, is he not under a twofold obligation to this end? It may be urged against us that a priest should not be expected to have *ex officio* a superior voice; that his priestly character, and work, do not depend upon his voice; that splendid service has been rendered by priests with poor vocal equipment; that the priest's voice is commissioned and authoritative, irrespective of its kind and quality. To which we reply: So much the better, but better yet, if his voice were better. Let us here recapitulate what has been said in the foregoing pages.

Priests who habitually pitch the voice too low in preaching, and are not heard; priests with harsh, strident, guttural, or too chesty voice, that grates on the ear; priests whose enunciation is indistinct because of jaws and lips as rigid as those of Thotmes the Second; priests who invariably preach in a monotone with no variety of inflection; priests whose breathing is insufficient, with no breath control, and therefore no resonance to the voice; will lose much time and labor in the preparation of sermons, until a genesis of improvement is seen in the elimination of those fundamental faults, by earnest, daily practice. For congregations will still grow restless, and some good folks will fall asleep.⁵¹ Yet every priest is convinced that in an age of unbelief, arrogance, and rebellion, our Catholic people deserve the best that we can give.

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⁵¹ A writer in *Public Opinion*, some time ago, asked: "Is sin to be taken from men, as Eve was from Adam, by casting them into a deep sleep?" (*King's College Lectures on Elocution*; C. J. Plumptre.)

WHO WILL ANSWER FOR THE OTHER SHEEP?

SINCE our Lord on a certain occasion gave command to His Apostles to go forth and make known His teachings to those who were outside the fold, every Catholic is aware that this injunction descends upon and becomes a duty of members of the teaching Church even of this day. The truths which our Saviour imparted to the twelve Apostles and disciples were not intended for a select group or favored few. On the contrary, Christ intended them for the whole world. His command was to preach the Gospel to every creature. Every soul was dear to Christ and consequently no one was to be excluded. The Gospel story tells us how faithfully and fervently the task was prosecuted in the beginning. History relates the great success that followed upon this activity. Did not St. Peter baptize 3,000 people on a certain occasion?¹ People of high social standing and some within the circle of the imperial court embraced the Apostles' teaching and became Christians. The emperors looked on with amazement and even fear. They took alarm lest the world should become Christian. That would mean the extinction of the pagan empire. To ward off what was thought to be an impending calamity, on ten different occasions the empire waged relentless persecution against Christian believers. The end sought was the extermination of the Christians and the consequent perpetuity of the pagan empire's life, for the death of the Christian spelled the life of the pagan. All efforts at suppression and destruction of Christian doctrine proved absolutely futile. The Christians mocked cruelty and courted death. To them to die was gain. It was to live with Christ. Blood was willingly and freely shed. Christians multiplied. Strange as this may seem, the steady increase of Christians even in the face of persecution caused Tertullian to cry out—the blood of martyrs is the seed of Christians. The task which Christ had laid upon the Apostles was in the forefront of the thoughts of the Apostles' successors and had been close to their hearts. It was the Divine Master's command. It was a live and burning issue and from it there was no escape.

¹ Acts 2:41.

The Catholic Church by her institution and nature is apostolic. She is the depositary of the truths of Christ which are God's revelation to man. And since this legacy was intended and even commanded by Christ to be made known to every creature, it follows that a sacred duty rested not only upon the Apostles but also upon their successors to fulfil this injunction. Those who entered upon the apostolic office incurred the duties which the office involves. Why should the divinely appointed teachers of religion of the present day be outclassed in apostolic zeal and activity by the fewer instructors of early days? Our doctrines are identical with theirs. We are disciples of our Divine Saviour as were they. We worship Christ as they did. And the command of Christ to preach His message rests upon the authoritative teachers of religion now as it rested upon the Apostles. It was intended to impel to activity to-day as it did in the days of the Apostles. The command is the same in either age.

If there be less interest or concern in carrying out our Lord's will in these times, we may ask ourselves how to account for this indifference. Can it be said people in recent days are less sensitive to our Lord's commands? This cannot be so. We possess a clear and adequate knowledge of our Divine Redeemer. And our sense of respect and obedience is as clear and definite as that possessed by any people at any stage of the world's history. Or are we to think that the faith is not valued so highly as it might be? May not this be the reason why some are so unconcerned about extending a knowledge of the faith to less favored people? Those who highly prize the faith and who rightly regard it as a great boon to life, a priceless gift of God, will unsparingly expend zeal and energy in making it known to others. To do so is to carry out God's will. For without faith it is impossible to please God.² Material and physical cares of this life may dim our religious sense and lessen our solicitude in promoting the salvation of the souls of others; when material interests dominate, spiritual interests are apt to suffer. It is true that many think they do well when they advance their own spiritual concerns. However, one's personal opinion in serious matters should never be

² Hebrews 11:6.

allowed to outweigh the word of God. Well we know how solicitous our Lord was to have His Gospel made known to others. He sought the enlightenment and consequent salvation of every soul. He would have all come to a knowledge of the truth and be saved. Indifference to others would mean failure on our part to attain the high level of our Lord's expectation. It would spell disloyalty to Him. On the other hand if we wish to be approved of Christ and to remain faithful to Him, we are to promote the cause of Christ—in a word, to make His cause our own. One way of accomplishing this is by laying close to our hearts apostolic labors, especially the seeking out of the stray sheep outside the fold which were and are still dear to the heart of Christ.

The Catholic Church in the United States is blessed with a splendid Hierarchy. Its members are learned and devoted in tending to their flocks. The advancement of the Church's material interests and the spiritual betterment of the people are ever uppermost in their minds. Without any doubt, however, the manifold tasks that attach to the episcopal office are at times so engrossing as to engage their minds and consume their energies, leaving them little opportunity for providing remedies to cure the doctrinal ills and religious poverty of those outside the Church. Religious error, uncertainty, a gradual but steady decline in religious belief are destructive of moral standards. And when people are cut adrift from the God-given principles of the moral law, they become victims to the whims and vagaries that attach to unbelief. Thus are they swept along with every new fad and are removed farther and still farther from Christian belief and practice. The wonder is not that they have so little belief but rather that they have any belief at all. Yet among millions outside the Catholic Church may be found thousands upon thousands of sincere earnest souls who believe in God and who are downright seekers after truth, whose minds are in a state of confusion from the contradictory teachings of the various sects and whose consciences are being stifled gradually by the pestilence of naturalism and skepticism. They will listen attentively to the satisfying teachings of the doctrines of Christ and in many cases ultimately become members of the one true Church. Who is going forth to meet them half way? Whose duty is it to

extend to them Catholic doctrine? Surely the responsibility under God rests upon some shoulders. But whose shoulders are they?

To restore the faith of Christ to these people, to remodel and rebuild a shattered society upon solid Christian foundations, to impart to men and women Christian ideals once possessed by their ancestors but lost through the stress and vicissitudes and temptations of life, to impress them with a deep sense of the claims which God has upon their conduct and upon themselves—in a word, to engraft successfully upon their hearts and consciences the teachings of Christ in their completeness is a work worthy of the attention and ceaseless activity of every priest. By doing this he becomes a benefactor of human society—a true apostle.

Even if the clergy be occupied with the demands of the people and with making provision for their needs and with laying out plans for the future, this will not prevent the undertaking and the carrying on of work for the enlightenment of those who are outside the Church. There are very few dioceses in which a priest may not be spared, prepared and then set aside to preach the doctrines of our Saviour to non-Catholics or mixed congregations. Without a doubt good results will be reaped where his activities are confined within the limited area of his own diocese. The preacher who is personally known within a given territory and who is recognized to be sympathetic and patient with unbelievers and who is willing to devote himself to their enlightenment has many advantages over the man who is a stranger, called to a certain place to give a series of lectures. At the close of the series the stranger departs and those who may be interested know not how to reach him, while the diocesan preacher may be reached without difficulty for personal interviews. People usually prefer to unfold their difficulties to such a preacher rather than to the local clergy.

Aside from the hope of conversion, preaching Catholic doctrine to non-Catholics is productive of happy results. Erroneous views are corrected, prejudices are removed, a better understanding of what Catholics believe is secured, the reasons that back up this belief are perceived and appreciated, and respect is engendered for the faith of Catholics. Gradu-

ally there dawns upon the mind the higher truth that what Catholics hold and teach is truth that Christ taught His Apostles and commanded them to teach the whole world. Thus there is an approach to the Catholic point of view which is highly desirable in days of irreligion and unbelief like the present.³

Surely the care of Catholics is not so constant nor so engrossing as to render impossible some activities toward the enlightenment and winning of outsiders. The obligation of preaching the Gospel to every creature is of God and stands unchanged. This sacred duty should never fade from the minds of those who are charged with the preaching office. Respect for and obedience to our Lord's expressed will should provoke constant and earnest activity to comply with this holy injunction. Catholics are seemingly too timid. A steady and reasonable aggressiveness in the cause of truth would, with God's blessing, bring the light of faith to many souls. The experience of the past thirty years has proved the truth of this assertion. The records of the many missions given to non-Catholics during this time contain the names of thousands of converts.

Catholic parishes are established and staffed, schools are erected and equipped with teachers, societies are organized to look after the poor, the various phases of parochial activities have been put in motion, why then should the enlightenment of non-Catholics be totally disregarded or neglected? Is a diocese in perfect order when our Lord's command is disregarded and where no account is made of the souls of non-Catholics? If these people are outside the Catholic Church, the fault may not be wholly theirs. They were born and reared in that state. And they are what their parents wanted them to be. If numbers of these people be not within the Catholic Church, perhaps no small share of the blame may be our own. When little or nothing is being done to convey to their minds a knowledge of Catholic truth, surely we cannot consider ourselves totally blameless. If the apathy or indifference of Catholics toward the parted brethren attaches to them some share of blame, how are they to stand in regard

³ A review of results of missions to non-Catholics will be found in the November, 1931, issue of *THE ECCLESIASTICAL REVIEW*.

to the Redeemer? The command of Christ to preach the Gospel to every creature lays a sacred duty upon those who have been charged with the preaching office. If the command has not been fulfilled, and the preaching to outsiders neglected, would it not seem that much blame may rest upon them in the eyes of God?

Instantly the reader may disclaim any blame for the simple reason that, to his way of thinking, efficient methods have been adopted to communicate Catholic truth to the minds of non-Catholics. At once he points to the radio. It is true that the radio renders good service to enlighten the minds of Catholics as well as of non-Catholics. But its efficacy will never equal that of the spoken word which proceeds from the lips of the visible preacher. The discourse of an unseen preacher will not be nearly so convincing as the spoken word proceeding from the visible preacher. The method of Christ cannot be gainsaid or improved. The visible preacher has another advantage. At the close of the service he may meet members of his audience. Questions are asked, answers are given, difficulties made to disappear, erroneous views about the priest are corrected and a friendly relationship is established between the non-Catholic and the Catholic preacher.

Catholic priests as a body, be it said to their credit, are deeply influenced by the judgments and activity of the bishop. A man of religious fervor and apostolic zeal will evoke from them deep respect and profound admiration. When the bishop is constantly busied in advancing the interests of the Church and when he encourages efforts to extend a knowledge of the faith to outsiders, his influence will be effective always. The bishop, by virtue of his office, is a leader of men. He is expected to be an inspiration, a father and a guide to his clergy. Perhaps it is safe to say there is no class of men to-day who admire leadership and who will feel more proud of that leadership than the clergy of a diocese, especially when that leadership is embodied and made manifest in the person of an apostolic bishop. The energy and zeal of the head will descend unto the members. It will leaven the whole mass. It will vitalize and quicken the whole body of clergy into a decided religious activity. Voluntarily to spend themselves for God and to be spent in God's service shall be their watch-

word. How glorious is this service and how fruitful and how pleasing to God when given unselfishly for the care of Catholics and for leavening the minds and hearts of outsiders with a knowledge and appreciation of the word of God.

The Catholic priest by virtue of ordination is made a sharer in Christ's sacred priesthood. His purpose as priest is to carry on the mission of Christ. When receiving sacred orders, a duty is laid upon the priest, namely, to preach. And as is evident from the words of Christ, the preaching was not to be confined within the ranks of believers. The faithful have many advantages. The faith is a most precious gift of God. They are purified and strengthened by receiving the Sacraments. The grace of God enables them to live in union with God. Those who are not Catholics, not having the faith are deprived of one of God's most precious gifts. They are beyond reach of the cleansing effects of the Sacrament of Penance. Not receiving the Holy Eucharist, the life of Christ is not imparted to the life current within the soul. Yet they are dear to our Lord. He suffered for them as well as for us. He desires the salvation of their souls as He desires that of ours. What is precious and dear to Christ, our Saviour, ought to be precious and dear to us. The priest beholding the religious poverty of non-Catholics and the extremely perilous condition of their souls may profitably bestir himself to reach and influence them. Imitating the example of the great Saint Paul, he may well make himself all things to all men in order that he might save all.⁴ And this the more effectively when such activity is encouraged and promoted by the Ordinary.

At the annual retreat when the bishop usually addresses his clergy he may well urge upon them the advisability if not the duty of constantly seeking opportunity to bring about conversions, especially when this may be carried out without neglect of or prejudice to the interests of the faithful. On the contrary, missionary activity in the interest of conversions is edifying to our own, highly enlightening, and something to make them proud of their faith. If one of the diocesan clergy may be engaged constantly preaching Catholic doctrine to non-Catholics or mixed audiences, the apostolic spirit will be com-

⁴ 1 Cor. 9: 22.

municated to the whole of the clergy. Every priest will accomplish much if he be stirred by the Spirit of God and if he proceed in behalf of outsiders unselfishly. Gentleness and kindness of manner toward those not of the flock will disarm prejudice, remove misunderstandings and incline them to regard the priest with favor. When this stage has been reached, conversion is already on the way. I have known several pastors who by a dignified and priestly affability have so commended themselves to non-Catholics that in time of illness these good people have asked the priest to pay a visit to the patient. Nay more, they believed the priest's visit meant a blessing to their home and family. The priest who is kind and interested in the well-being of people in a neighborhood will be respected and admired by all, irrespective of religious belief. Respect for the priest will mean respect for what he says. It will mean respect and admiration for his sermons and discourses, and then a wholesome influence will be exercised upon their minds. The germ of Divine truth will then be sowed in their souls and take root there and grow and in time help to frame thoughts, mould actions and direct their lives. In these circumstances when a series of lectures on Catholic doctrine is arranged for mixed congregations and is properly advertised, there is little difficulty in obtaining a good-sized audience of non-Catholics. Were the preaching of a series of lectures to non-Catholics to be made an annual feature of parish activities, much profit would accrue to Catholics as well as to non-Catholics. To be assured of permanency the commendation and direction of the Ordinary is required. A friendly feeling would thus be established between Catholics and outsiders. The latter usually feel happy and grateful for being taken into account and considered. What means could be devised better than this to make Catholics proud of their faith and thus to stop the much-heralded leakage from the Church. Catholics who have resided in parishes where these lectures had been given annually are witnesses to the larger knowledge they obtained of their faith. Consequently, being more enlightened they were better Catholics, more steadfast in the practice of their religion.

Without any doubt there reside within the limits of every parish many Protestants who have been validly baptized in

their respective denominations. These strictly speaking should belong to the Catholic Church. This is the fact, though they are not aware of it. How are they to be enlightened if no advance be made toward them? The false impression that they are not wanted keeps them aloof. Missionary effort alone will reach and enlighten them. Otherwise they will drift along and never obtain the gift of faith. When this occurs, who is to blame?

Some priests are deterred from inaugurating series of lectures to mixed congregations through fear lest those most desired may not attend. But experience will dislodge this fear. During the past quarter of a century, when the Church was less favorably known, and in places where strong prejudice prevailed, series of lectures were preached to non-Catholics who came in good numbers even though the pastor thought their attendance impossible. Some of the clergy through a species of timidity regard with disfavor the activity of others in striving to extend the faith. Why this should be so is difficult to understand. Dislike entertained by ancestors toward unbelieving countrymen in foreign lands may descend in modified form to offspring. Family traditions are difficult to uproot completely. And while the present generation may not harbor ill will or hostility toward outsiders, their attitude may be one of apathy or unwillingness to impart unto them the blessings we ourselves possess and enjoy. Still, the harboring of such thoughts or the retention of such moods is not according to Christian teaching. Did not our Lord ask, if we love only those who love us, what reward are we to expect?

When the clergy of any country are active in making the Catholic religion known to those outside the fold, a wholesome reaction will be experienced among the laity. The preaching of the clergy will bring to the minds of believers a splendid measure of enlightenment, and when enlightened a holy zeal will impel them to emulate the clergy's activity. An enlightened laity will obtain rich results. Due appreciation of the faith will be an impelling motive to live up to the faith. And when Catholics are consistently faithful, a wholesome influence is exerted upon their neighbors, irrespective of religion. People are admired for the texture and beauty of true Catholic lives. The sterling character of a good layman who loves

his faith and lives it, has been the means of leading others to a study of the Catholic religion. Glorious is it when intelligent people will live their faith day in and day out, but more glorious still will it be when in addition to faithful practice they prove themselves veritable apostles prudently explaining and thoroughly impressing the minds of outsiders with the beauty and simplicity and truth of the Catholic faith. Worthy of all admiration are a people who are filled with the faith of Christ, but more worthy still of admiration are those who from the superabundance they possess would impart a large measure to outsiders. Splendid beyond expression are these conditions when realized through the unselfish and untiring efforts of a devoted clergy. Without any doubt the awakening of a steadfast enthusiasm among the Catholic laity ought to engage the attention and arouse unstinted efforts of every loyal Catholic priest. Making them aware of the numberless blessings which are theirs will accomplish much, the sacred provisions which Christ our Saviour has made for them, the love He lavishes upon them, the care He takes in safeguarding them against danger, the unspeakable glory He has laid up for them in the hereafter—a knowledge of these and other benefits will vivify and strengthen their hearts and go far toward quickening them with a lasting religious enthusiasm.

This is a good description of Catholic Action when in operation—a movement dear to the heart of the Holy Father and commended by him to the faithful of the whole world. He would have an enlightened and consequently an intelligent laity; men and women who know their faith adequately, who cherish it dearly, who practise it faithfully and who are striving to impart it to others. When this happy religious condition is realized, the dream of the Holy Father will come true. The face of the world will have been renewed.

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WHY DID CHRIST WRITE IN THE TEMPLE
and
WHAT DID HE WRITE?

THE scope of this article is strictly confined to the above questions. It is not concerned with the authenticity of John 7:35; 8:1-11; nor is it concerned with any other question that may arise out of John 8:1-11, except in so far as that question might affect the answer to one or other of the questions mentioned above, viz. (1) Why did Christ write in the Temple? and (2) What did He write?

His Eminence Cardinal MacRory, when Professor of Sacred Scripture in Maynooth College, told us that no one of the four opinions copied by Corluy from à Lapide was to his mind satisfactory, and in his Commentary on St. John's Gospel he does not quote any one of them; he does not even refer to them.

The inspired writers tell us of no other occasion on which Christ wrote. He had some reason for departing from His usual practice on this occasion. I think most people will agree that He had a grave reason. The fact that "the rulers and the Pharisees," as St. John calls them, expected Christ to come into conflict either with the Law of Moses or with the Roman Law would not be a sufficient reason. The rulers and the Pharisees were shrewd men: they must have known by this time that Christ was, at least, a man of no ordinary ability. They could have easily understood that He could reply without coming into conflict with either Law, as He really did. Had He come into conflict with the Roman Law, or had He even appeared to the people to come into conflict with it, that would have popularized Him with the people—the very thing the rulers and the Pharisees did not want. It appears from John 7 that the grip that Christ was getting on the people on account of His teaching was what had upset the rulers and the Pharisees, and caused them to try to entrap Him. Let us turn to John 7, which perhaps contains to some extent the key to the solution of our difficulty.

Verse 31 tells us that ". . . of the people many believed in Him". Verse 32 says: "The Pharisees heard the people murmuring these things . . . and the rulers and the Pharisees sent ministers to apprehend Him." Verse 40 says: "Of that

multitude . . . some said 'This is the Prophet, indeed' ". "Others said: 'This is The Christ' " (v. 42). To make matters worse for "the chief priests and the Pharisees" the ministers they had sent to apprehend Jesus returned without Him; and were asked "why have you not brought Him" (v. 45). "The ministers answered: never did man speak like this Man" (v. 46). "Are you also seduced?" asked the Pharisees.

It is not difficult to imagine how the rulers and the Pharisees felt now. I do not think it necessary to use many words belaboring the point. We know from Christ what class of people the rulers and the Pharisees were and how they were actuated toward Him. Now that the people go so far as to say that He is The Christ, and that the ministers sent to apprehend Him refuse to do so, and speak so highly of Him, it is not too much to say that they are exasperated. The rulers and the Pharisees when exasperated are capable of most things, and their condition is not improved when Nicodemus speaks up and claims freedom of speech for Christ: "Does our law judge any man unless it first hear him and know what he doth" (v. 51). The rulers and the Pharisees are about at their wit's end; but the time has come to leave the Temple and all depart.

There is another day to come and the exasperated rulers and Pharisees have the night during which they can lay their plans. The challenge of Nicodemus may have suggested to them to try and entrap Christ.

In the morning Jesus comes into the Temple, sits down and begins to teach. The Scribes and Pharisees bring before Him a woman, and say, "Master, this woman was even now taken in adultery." One can easily understand that this was plotted over night. Be that as it may be, *there* was the woman and the accusation had been made against her. To the accusation they add, "Now, Moses in the Law commanded us to stone such a one. But what sayest Thou"? (8:5). "And this they said tempting Him that they might accuse Him" (8:6). Surely the Scribes and Pharisees wished to get out of Christ's decision in the case the accusation that would damage Him most with the people. They well knew Christ's mercy toward poor sinners and expected that His decision in the case would enable them to attack His chastity. The impure have impure

minds and believe all others impure, as the liar believes that no man tells the truth. Observe that the Scribes and Pharisees did not bring the accomplice before Christ, though Moses commanded that both be put to death. I fail to see the necessity for a dilemma. If, however, any one does, he has the Law of Moses from which to construct the second horn.

Looking at the case from the point of view of the Scribes and Pharisees, the most likely thing is that Christ will be lenient toward the sinful woman, notwithstanding the command of Moses, and allow them to make a charge against His chastity so as to damage Him with the people. Cardinal MacRory said more than once during my study of Sacred Scripture at his knees, "Notwithstanding all the latitude Christ gave to the Jews, He never allowed them to make a charge against His chastity." Here and now they intend to do so. Jesus, therefore, writes to make it impossible for them to say afterward what they would wish to say against His purity. This was reason sufficient to cause Christ to depart from His usual practice and write. Christ wrote to protect His chastity from a charge the Scribes and Pharisees wished to make against it.

What did Christ write? What does a judge do when a case comes before him in court? The Judge writes down a short statement of the case he has to decide, hears the evidence etc., gives his decision orally, and then writes down his decision.

Let it be remembered that Christ wrote twice on this occasion. When the Scribes and Pharisees had made their charge against the woman and asked Christ for His decision, "tempting Him that they might accuse Him . . . Jesus bowing Himself down wrote with His Finger on the ground" (v. 6). It was only when they continued asking Him to give His decision that He "lifted up Himself" and said to them, "He that is without sin amongst you let him first cast a stone at her" (v. 7); "and again stooping down He wrote on the ground" (v. 8). I suggest that on the first occasion on which Christ bowed down He wrote the charge the Scribes and Pharisees had brought against the woman; and, as He seems to have kept bowed down for some considerable time, perhaps He also wrote their added statement, viz. that Moses had commanded them to stone such a one. Possibly He also wrote

that they had appealed to Him for His decision, or constituted Him judge in the case. A lawyer would put it briefly by saying that "He wrote down the case", viz. the case brought against the woman by the Scribes and Pharisees. After the reiterated request of the Scribes and Pharisees that Jesus should give His decision, He lifted Himself up or raised His Head and gave His decision in spoken words. Then stooping down He wrote on the ground. What did He write? What He had just said: "He that is without sin amongst you let him first cast a stone at her." Christ wrote down His decision in the case.

To sum up: Christ wrote the charge made against the accused woman, and His decision in her case. The reason why He wrote was to defend Himself against a false charge that the Scribes and Pharisees intended to make against His Purity, arising out of the case.

In the ninth verse we read, "But they *hearing* [viz. what Christ had said] went out one by one, beginning at the eldest". Strange that those who continued asking Christ to give His decision went off as soon as they had *heard* it—"audientes exibant". The natural interpretation is that the first of them did not wait to see the decision written on the ground. Probably it was the privilege or even the duty of the senior (who was likely the chairman of the Sanhedrim) to make the first move in carrying out what they had stated to be the Law of Moses. As No. 1 began to disappear, No. 2 saw his own danger. As No. 2 began to show his back, No. 3 saw the danger to himself, and so forth. We can imagine that the rate at which the leaders advanced to the rear was rapid, each one afraid that the duty of first casting a stone at the culprit, with its consequence, might devolve on himself. Bad and very bad though the leaders of the Jews were, one is almost inclined to sympathize with them in this predicament. How did they ever face the public again? They did, however. But, if I remember aright the chronology of the Gospels, this is the last occasion on which they tried to entrap Christ until "His time had come".

Someone may say that this opinion, viz. that Christ wrote the case brought against the woman and His decision in the case, supposes that Christ wrote *in* the stone (or ground) so

as to leave a record that would prevent misrepresentation by the leaders of the Jews. That need cause no alarm. Christ could have written in the dust and caused His writing to remain. But is it not a big assumption that there was dust sufficient to write in, on the floor of Solomon's beautiful Temple when the people came into it in the morning. If Christ wrote in the dust, how are we to explain the agitation of the Scribes and Pharisees when Christ was writing down the charge against the woman, unless on the old supposition that each one saw his own sins—another miracle? We are not to multiply miracles without necessity, and the one miracle, viz. the writing *in* the stone explains everything—the agitation of the Scribes and Pharisees while Christ was writing the charge brought by them against the woman, the hurry in which they left the Temple before (apparently) Christ had written His decision, and the fact that never afterward did they bring a charge against Him arising out of this case. Then, finally, the language both of the Latin Vulgate and of the Greek text from which it has been translated favors the opinion that Christ wrote *in* the stone.

The fact that no one of the great old commentators has mentioned this opinion may prejudice some against it. If it has not their support, it has, at least, their silence. The modern commentators and authorities under whose notice it has been brought have without exception approved of it. Otherwise it should never have gone before the public. Had it come under the notice of the ancient commentators they also might have favored it. Simple as the opinion is it seems as if it never occurred to commentators, ancient or modern.

SACERDOS CLOGHERIENSIS.

THE SPECTRE OF ANTI-CLERICALISM.

THERE are few aberrations in Catholic life more confusing but, perhaps, of greater importance for clerical meditation than the phenomenon of anti-clericalism. The state of mind which it represents is, of course, by no means confined to those professing the Catholic faith. Non-Catholic groups are continually finding flaws in their pastors, and an increasing group of once devout Protestants are leaving their sectarian

affiliations behind, because they cannot get along with the authorities of their churches or because they feel that these men are intolerant and of antiquated mentality. Anti-clericals of the most violent type are those who have been freed, in their own minds, from all organized religion and who would throw all clergy, regardless of creed or denomination, into one grand heap for an inquisitional burning as unwelcome meddlers in public and private affairs and as generally unorthodox in the matter of happiness and progress.

Strangely enough, the latter type of anti-clerical is loudest and most active in so-called Catholic countries. This unpleasant fact becomes still more mysterious and delicate on consideration that, as often as not, these persons have been baptized in the Catholic Church, have made use of the services of a priest for the matrimonial ceremony, and will demand the consolation of a Catholic burial.

Underlying the whole situation there are usually well-founded grievances, as there always are when human agencies are concerned, and this leads the aggrieved parties to the thought that the Church is bigger than any particular clergyman or all clergymen together. Undoubtedly this is an admissible thought, one which St. Paul would purify and sanction under the figure of Christ's mystical body. The difficulty is that wounded sensibilities or an unfortunate experience with the clergy may ferment into that confusion of ideas which leads to a complete distinction between the Church and the clergy—a decapitation, as it were, which makes of the Church a corpse over which the Christian must step to approach the religion and spirit of Jesus or the sweet reasonableness of modern progress, as the appeal may be.

Many differences of opinion that arise on occasion between the laity and the clergy are no more than a healthy sign of genuine coöperation for the advancement of the Church, and, however they may appear at the moment, cannot be taken as indicating a native hostility or permanent rift of sentiment. Moreover, even frankly anti-clerical feeling is subject to degrees of intensity, being at times as insignificant as a temperamental annoyance over trifles. On the other hand, it may proceed from a deep-seated misconception of Catholicism or from a radical protest against the very idea of clerical author-

ity, and develop the above distinction between the Church as such and the clergy.

It was just this distinction that the Pope was impelled to condemn repeatedly in the tense moments of his conflict with Fascism in Italy. It appeared in a peculiarly subtle and embarrassing form during the trouble in Malta between the bishops and Lord Strickland, himself a Catholic. It has been rampant in France ever since the Revolution, and a strange contrast of antipathy in life and last-moment reconciliation with the Church on the part of many French anti-clericals can be verified in contemporary instances. The clergy were the first to suffer when the change came in Spain. In Mexico we can witness a gradual elimination of the clergy and a turning of the churches over to the management of lay congregations.

Taken as fact or theory, anti-clericalism is bound, sooner or later, to mean anti-Catholicism. It is difficult to keep up an optimistic distinction between men and the organization they represent or between palpable impressions of priests and the invisible spiritual powers which faith declares they retain. Persons who have been alienated from a certain parish or justly disillusioned in a certain priest, experience a sudden and severe temptation against faith, and if constant contact with the clergy, from a spiritual or cultural standpoint, in the parlor or in the pulpit, leaves much to be desired, the pride of being a Catholic in the community may suffer considerably.

That there is much exaggeration and often misinterpretation of facts underlying such grievances is self-evident. Nevertheless, there is a problem to be dealt with, and to arrive at the measure of fact that exists, one should not hesitate to record the difficulties objectively as they are advanced. It should be necessary only to guard oneself against the possible assumption that the simple recording of adverse criticism is in any sense an unqualified admission of its truth.

Perhaps it is too much to expect that there should ever be anything like a perfect understanding and sympathy between the priesthood and the laity, as distinct entities. Priests, as in the world but not of it and as invested with essentially supernatural powers, form a separate caste, and between castes there is a group consciousness which can alternate from confidence to distrust and from reverential fear to a complex of decided

apprehension. Added to this, there is the element of contrast between the leader, not spontaneous but appointed, and those predestined to be led. The human race behaves pretty much the same under similar circumstances. Students usually feel that there is a conspiracy on the part of teachers to force useless knowledge into their heads, and disciplinarians or police of any kind, whose purpose is to keep some harmony in public activity, are regarded with universal contempt. There are few privates in the army who entertain a genuine affection for their sergeants. Sergeants and lieutenants experience the same disquieting sentiments for one another, and the process might be continued indefinitely.

In all these strained relations there is a good deal of contrariness. When people are called upon to do something or to refrain from something, they naturally rebel and feel a burst of delight in the prospect of doing the opposite. The greatest objection of some non-Catholics against entering the Church is precisely this fear of being "dominated" at every turn in their spiritual life, as if life in general were not full of unseen "dominations". And Catholics, especially those in the process of improving their social or cultural position, are apt to become painfully aware of anything unyielding in their clergy.

Every generation has its own outlook on life. The reaction of people to-day to anything like a whip hand or stern paternalism is likely to be much different from that of fifty years ago. Educated people refuse to be frightened into compliance with the desires of their pastors. And on matters which touch morality only by reason of circumstances, they are usually impressed more favorably by advice than by command or absolute prohibition. The use of rouge, details of wearing apparel, the question of dances and of women's smoking cigarettes or riding bicycles may be worthy of concern in certain communities; but when the clergy begin to make categorical statements and issue general condemnations on these things in changing times, they usually succeed in alienating the confidence of many worthy members of their flock and of losing their spiritual leadership. Loss of spiritual leadership is the beginning of anti-clericalism.

It may be questioned whether a child-like faith can reasonably be demanded of cultured people whose common sense has been offended by ill-considered utterances from the pulpit or whose expectations of spiritual nourishment in the really vital things of life are answered Sunday after Sunday with indifferent sermons and meager metaphysics. The reason why the clergy are seldom interested in listening to the sermons of a confrère is that they know already what he will say and how he will say it. Perhaps the people of the congregation, many of whom are highly educated and well-read, have long suffered from the same experience and with vain hope. Such, at any rate, is a frequent complaint.

There never was a period when the people, generally taken, were so eager to improve their condition in every way as at present. The advancement of science has become a veritable passion. Methods of education, studies in sociology and economics, an increased appreciation of music and art, opportunities for desirable social contacts, and good reading—all these are somehow linked together in the cultural program of the actual generation. If the clergy remain static, or express a cynical and suspicious attitude toward this cultural dynamism, or manifest an ignorance of current problems, the effect is disastrous. Now and then a Catholic, when called upon to contribute to the Church, recalls the comfortable appearance of the rectory and the distant attitude of the clergy, and he asks himself what his faith means to him or what service he gets for himself and his children besides Sunday Mass. These are unpleasant facts, but they are worthy of consideration.

The whole question of vocations, undoubtedly, has aggravated anti-clerical feeling and bitterness, particularly in those countries of Europe and South America which have preserved notable distinctions in social classes and in which the clergy have been supported, not directly by the people, but by an allowance from the state. The effect of such an arrangement in many cases has been the encouragement of clerical vocations in the lower classes, for economic reasons, and a corresponding discouragement of vocations in the upper and middle classes whose cultural background is, as a rule, more suitable for leadership of the modern mind. The governmental allowance in these cases is usually so meager that an average priest of

the middle classes could not hope to conduct his establishment with dignity on it. At the same time, the feeling of the less devout members of the community is that, after all, the priest is only a hireling of the state and this sentiment does not tend to fortify his position of influence. Consequently, a traveler in certain regions is confronted at times by clergymen who leave a most unfavorable impression, and he is shocked to discover caricatures and jibes of anti-clerical bearing. Under other circumstances these would not be tolerated for a moment.

Religious indifference and open hostility to the clergy in some communities and states are subtly rumored to arise from unworthy priests. Even the enemies of the Church, however, admit that this is quite the exception. The mentality and general circumstances which promote and accompany this condition have been vividly described by Willa Cather in *Death Comes for the Archbishop*. That her picture is founded on historical facts and that similar conditions prevail in certain places to-day can hardly be doubted. Allowance should be made for great exaggeration. A false and low impression of the Church in the beginning creates a false and low tradition, and for the sins of a few unworthy priests all must suffer.

Another source of anti-clericalism is based on the idea that the clergy exploit the people financially. A careful examination of this charge reveals a great deal of bad faith in those who make it, but it brings to light a number of unpleasant facts. Hurried and unsympathetic travelers through Catholic countries are easily led to draw unwarranted contrasts between the fabulous wealth and magnificence of cathedrals and the frequent poverty and squalor of the houses which surround them. In most cases, the building and ornamentation of these churches have extended through several centuries, with a corresponding distribution of the financial burden. Not infrequently, the cost of erection and support has been assumed by wealthy families in gifts and legacies. In missionary countries the offering to the priest, on his arrival at one of many posts, represents not the savings of an individual, but rather a collection gathered from the entire community as a suitable stipendium for the season or the year. Nevertheless there are examples of commercialism, under various titles, which may be observed without the pains of foreign travel.

So long as these exist, there will be a constant undertone of complaint and cynicism among the faithful, with a proportionate dropping away from the Church and an increase of the anti-clerical spirit. It is the experience of most priests that the people are glad to contribute when they see useful activity and receive worthy spiritual service. But constant insistence on financial needs engenders a feeling that perhaps the first concern of the clergy is not that of the spirit; and such disillusion is categorical in its effects.

The amazing thing about anti-clericalism, as a spirit or movement, is its spontaneous ability to raise up public leaders, and one of the most disconcerting facts for the Catholic case is the absence of due proportion of Catholic lay leaders in public life, political or cultural. It is the current feeling that the Church, as such, and its priests should not take an active part in politics, but there is no reason why the Church should fail to inspire the faithful to achieve such personal excellence and appeal of personality as to command a position of public influence. In outlining a program of Catholic Action, the Holy Father has repeatedly stressed the need of increased lay leadership. Nevertheless, a numerical deficiency still remains.

It has been suggested that this may be due in part to the present position of practical monopoly which the clergy, in distinction to laymen, have in the management and imparting of Catholic education. When one considers that many of the greatest schoolmen of the middle ages were laymen or clerics only in minor orders, this status would appear by no means essential to the Catholic position. Nevertheless, it has persisted as a war-time measure since the exciting days of the Religious Revolution, so that in effect the only men and women who teach in our Catholic system and develop thus as Catholic intellectual leaders are those who take the vows of religion. The only course open to the Catholic lay teacher, for practical purposes, is to fill in where the dearth of vocations makes the hiring of a lay teacher imperative, or to become affiliated with a secular school whose general orthodoxy is seriously questioned by the Church.

The question of expense in paying Catholic lay teachers is an important item. Additional endowments are required to accommodate such a program. Among the various angles of

this difficult problem, it is interesting to note that Catholic colleges and universities are not overwhelmed with endowments. What is true in education is true of the Catholic press. With few exceptions, Catholic periodicals are owned, controlled, and written by the clergy as propaganda for some cause which has been generally termed clerical. As a result the average Catholic, with the substratum of anti-clericalism, concludes, without investigation, that they are all alike filled with remote piety and an appeal for financial aid; and if he subscribes to one or more, he does so with a feeling of petulant charity and of certainty that he will never open the covers.

As a result, lay leadership, which sets the pace in cultural thought and projects of the contemporary world, is generally non-Catholic, and those processes which are necessary for the development of lay leaders with a background and program of Catholic culture appear inoperative. In political positions of eminence there are remarkably few Catholics. This is the case not only in countries of mixed traditions, such as the United States, but also in those of decidedly Catholic tradition, such as the Latin countries of Europe and South America. In moments of crisis, the only representatives of Catholicism are the clergy, so that conflict of principle appears to be one of clergy versus laity, or of the clergy against the world.

In summing up a situation of this kind, a periodic inventory of Catholic forces and of those which have ceased to be Catholic or never were Catholic would seem advisable. A decidedly false and embarrassing impression of Catholicism is given where churchmen claim more adherents and greater influence than is the case. An over-generous view may result in a considerable demoralization within the ranks of those who are sincerely professing and practising Catholics. The tendency of the Church in many so-called Catholic countries to claim the entire population as nominally Catholic is due to a confusion of possibility with fact, or of past with present. The result is that the Church is put to shame by the evidence of bitterly anti-Catholic forces within her bosom and is forced to confess that perhaps only twenty or twenty-five per cent of the population represents or approximates the idea of at least a practising Catholic.

The socialistic and Masonic elements of Spain, Mexico, and France, for example, are not Catholic, and it is worse than idle to claim them as Catholic simply because they are not Protestant or because, let us say, the men in question have no objection to their wives' and children's going to Church. These men have broken with the Church. They are against the clergy on principle. They despise the conservatism of the Church. Their eyes are always on the alleged wealth of the Church. Why should one assume that these men are merely anti-clericals in activity and Catholics at heart?

It is sometimes suggested that the periodic martyrdoms of the Church are not necessarily a sign of her divinity but may be a consequence of a long period of inactivity. The processes which lead to an anti-clerical philosophy are usually of slow and subtle growth. If laymen come to the conclusion that the clergy are removed from the concerns of life and are not to be consulted on moral problems of vital importance, it is partially because the clergy themselves have not given the impression of possessing a sympathetic understanding of what men and women are called upon to face. Countries which rise up against Catholic education, in spite of a Catholic tradition, offer, as a reason for their action, the failure of Catholic educators to meet universal requirements of an expanding age. Meanwhile a tremendous literature of pragmatic and anti-Catholic philosophy, sociology, economics, and morality has grown up to form the viewpoint of those whose general movement is away from the Church. This literature seems to have come to stay, and only a strong Catholic movement can counteract its influence.

To combat these influences, some modification has been suggested in the course of clerical studies in the seminaries, with increased emphasis on an understanding of the sociological problems of the day and the development of a keener interest in such social and cultural projects as will contribute to the formation of an intelligent and active laity. Nothing has so inspired the confidence of the laity and built up the leadership of the clergy as a general sentiment that the latter are awake to the problems of the day and are prepared to meet them with a contemporary vision. Sanctity and service have always gone hand in hand.

Of great importance for the Church is the development of a closer relationship between the clergy and laity of different regions and countries. The Catholic Church is catholic in unity of faith and universality of mission. No organization is so marvellously equipped for an international exchange of ideas and methods. But a great deal still remains, in the way of coöperation, to take full advantage of the splendid opportunities which this affords. The clergy of various countries and continents, let us say of North and South America, know very little of one another. Perhaps one of the greatest benefits of the International Eucharistic Congresses has been this cultivation of a more international feeling and sympathy within the Church.

Undoubtedly the most effective method of combating anti-clericalism is to consider it from the start as a diagnosis of ills and weaknesses and be grateful for the remedies which it may suggest.

JAMES A. MAGNER.

Chicago, Illinois.



Analecta

SACRA POENITENTIARIA APOSTOLICA.

Officium de Indulgentiis.

INDULGENTIA PLENARIA RECITATIONI DIVINI OFFICII CORAM
SSMO SACRAMENTO ADNEXA EXTENDITUR.

DECRETUM

Quo magis, praesertim in clero, numerus et pietas augeatur adoratorum Sacramenti mirabilis quod Christus Dominus, transiturus de hoc mundo ad Patrem, tamquam Passionis suae memoriale perpetuum et de sua contristatis absentia solatium singulare reliquit, Ssmus Dominus Noster Pius divina Providentia Pp. XI, in Audientia die 21 mensis Octobris anni currentis infrascripto Cardinali Poenitentiario Maiori impertita, peculiarem gratiam iam in alia simili Audientia diei 17 Octobris 1930 benigne concessam (cfr. *Acta Apostolicae Sedis*, vol. XXII, p. 493) ita extendere dignatus est ut qui in Sacris constituti divinum Officium in alias preces commutatum rite obtinuerint, indulgentiam plenariam, si preces eiusmodi coram Ssmo Sacramento sive publicae adorationi exposita sive in tabernaculo adservato devote recitaverint, suetis conditionibus, et ipsi lucrari valeant. Praesenti in perpetuum valituro absque ulla Brevis expeditione et contrariis quibuscumque minime obstantibus.

Datum Romae, ex aedibus Sacrae Poenitentiariae, die 7
Novembris 1932.

L. CARD. LAURI, *Poenitentiarius Maior*.

L. * S.

I. TEODORI, *Secretarius*.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Protonotary Apostolic ad instar participantium:

6 June, 1932: Monsignor Patrick Luke Ryan, of the Arch-
diocese of San Francisco, California.

Domestic Prelates of His Holiness:

20 April, 1932: Monsignor Joseph Mary Cuenco, of the
Diocese of Cebu, Philippine Islands.

17 June: Monsignors Patrick J. Quinn, Thomas F. Millett,
William G. O'Mahoney and Richard Collins, of the Arch-
diocese of San Francisco, California.

23 July: Monsignors Desiderius Nagy, Daniel J. Ryan,
Hugh D. McCarthy, James P. Thornton and James Stapleton,
of the Diocese of Detroit.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED APOSTOLIC POENITENTIARIA, through the Office of Indulgences, announces an extension of the plenary indulgence that was granted 17 October, 1930, for the recitation of the Divine Office in the presence of the Blessed Sacrament. By this new concession the plenary indulgence may be gained by those who recite before the Blessed Sacrament the other prayers to which the Divine Office has been commuted for them.

ROMAN CURIA publishes officially some recent Pontifical appointments.

TRUSTS FOR MASSES.

From time to time various aspects of a trust for Masses have been presented to the courts for interpretation. The legal meaning of the word charity in relation to the Statute of Charitable Uses of 1601 (43 Eliz.) and the failure to understand the true nature of the Mass have been the cause of much of this litigation. The Statute of Charitable Uses restated the scope of charitable uses but studiously avoided mentioning religion as a charitable use. Under the principle of contemporaneous construction the cases justify the conclusion that uses for religious purposes were considered as being within the statute. Thus, in a case decided in 1639 where money was given to maintain a preaching minister it was held to be a charitable use, although not specifically mentioned in the Statute of Charitable Uses.

In England a trust for Masses was originally held valid, subsequently invalid, and again valid in 1919. Although

the Catholic Relief Acts of 1791 and 1829 and the Catholic Charities Act of 1823 and 1860 would have warranted the courts of England in upholding a trust for Masses, it was not until 1919 that such a trust was held valid and not void as a superstitious use. In the United States the doctrine of superstitious uses has never been recognized, but the validity of a trust for Masses has been questioned on other grounds.

"Masses are religious ceremonials or observances . . . and come within the religious or pious uses which are upheld as public charities." This observation from a 1931 New York decision has not always been recognized either in New York or other states. Where a testator has manifested an intention to create a trust for Masses, the courts have concluded that it involved the following:

1. A valid charitable trust.
2. A valid private trust and not a charitable trust.
3. An invalid private trust.
4. A valid gift and not a trust.
5. Neither a valid gift nor a trust.
6. An attempted private trust that failed on account of the absence of a living beneficiary.
7. An attempted charitable trust that failed because Masses for the soul of the testator was not for the common good or general welfare.
8. A private trust that failed because it violated the rule of perpetuities.
9. Neither a charitable trust nor a private trust but sustainable as "funeral expenses".
10. An attempted trust that failed because it was for a superstitious use.
11. A religious trust, but not a charitable trust and void if made within a certain period before death.

An examination of some of the leading cases will be made in order to ascertain the cause of such inconsistency.

In a well known case it is stated: "Charity in its legal sense comprises four principal divisions: trusts for the relief of poverty; trusts for the advancement of education; trusts for

the advancement of religion; and trusts for other purposes beneficial to the community, not falling under any of the preceding heads."

The nature of the Mass should be considered in order that its charitable category will appear in its true perspective. In a Wisconsin case it is stated: "The Mass is the unbloody sacrifice of the cross and the object for which it is offered up is in the first place, to honor and glorify God; secondly, to thank Him for His favors; third, to ask His blessing; fourth, to propitiate Him for the sins of all mankind. The individuals who participate in the fruits of this Mass are the person or persons for whom the Mass is offered, all of those who assist at the Mass, the celebrant himself, and for all mankind, within or without the fold of the church."

With the legal meaning of charity and the nature of the Mass in mind observe the decisions.

In an Indiana case the testator provided that a specified amount should be expended for Masses for the repose of all poor souls. The Rector of St. Mary's Catholic Church of Greensburgh, Indiana, and the parish councillors and their successors in office were named as trustees. The will was contested on the ground that there was not a living beneficiary having capacity to enforce the trust. Another objection to the validity of the request was that the trustees named were not representatives of an incorporated body capable of taking legal title to property. Since the trustees had been individually named the court properly overruled the objection on that point. The court further concluded that the absence of a living beneficiary was not fatal. As previously indicated, the beneficiaries in cases of this nature are the living and the dead. It was pointed out that the court could see that the trust was fulfilled, due to the fact that the trustees were subject to the control of the court. That is a sound test. This case also brings out the importance of the form of expression used by the testator. As a matter of principle, the case should not turn on whether the Masses were to be celebrated "for the repose of my soul" or "for all poor souls". But note the following statement made by the court in this case (referring to the Mass): "It is common, public to all, as a religious ceremony, and is therefore a religious or

pious use, and is a public charity, as distinguished from a private charity, which it might be if restricted to masses for the souls of designated persons."

If the testator had not used the expression "for all poor souls," the trust probably would have been held invalid. In an English case (*Heath v. Chapman*, 2 Drew. 417) one hundred years ago a trust for Masses for the *souls of the poor dead* was not upheld. The form of the expression used has an important influence upon the legality of the trust for Masses. In the previous Indiana case the court would probably have placed the trust for Masses in the category of a private trust instead of a charitable trust classification, if "my" had been used instead of "all." If you say a private trust is involved, there are about ninety-nine chances out of one hundred that the courts will hold it invalid, whereas the inverse proportion as to the trust being declared valid is the rule if it is called a charitable trust.

A general distinction between the private trust and the charitable trust should be noted. The private trust normally concerns only certain individuals or families and is primarily for the private good; whereas the charitable trust may be for the relief of poverty, the advancement of education, the advancement of religion, and for other purposes that tend to promote the common good or general welfare. A private trust is invalid if it violates the rule of perpetuities, but a charitable trust is not subject to such a restriction. In some states the law provides that only a portion of the estate of the deceased can be used for charitable purposes and that the will or other instrument evidencing the manifest intention of the deceased must be executed within a specified time before death. If the subject matter of the trust is not definite, both a charitable and private trust will fail. An attempted trust failed where \$5000.00 was bequeathed to the trustee, "for Masses or other purposes as the trustee should see fit". The same result occurred where a person provided that "a small part of his estate" should be given to his brother and "a small part of his estate" for Masses for the poor souls. In another instance the beneficiaries were the "friends" of the testator, but the indefiniteness of the expression precluded a trust from arising. Due to the fact that the popular mean-

ing of an expression is not synonymous with the legal meaning, cases like the preceding unfortunately arise.

In a leading Illinois case a testator named the Holy Family Church on West Twelfth Street in Chicago as trustee of specific real estate for the purpose of selling the property and expending the proceeds for Masses for the souls of deceased members of his family. In attacking the disposition it was contended that there was a private trust for the souls of particular individuals and that it failed because it lacked living beneficiaries capable of compelling the trustee to execute the trust. It was also claimed that the Holy Family Church had no capacity to act as trustee as it was an unincorporated association and could not take the title to the property. The court held that the trust was charitable and, although the Holy Family Church was legally incapable of being trustee, the court would appoint a trustee to take the gift and apply it to the purposes of the trust. It was pointed out that the Statute of Charitable Uses included a trust for Masses and that it was not a question of whether the Masses were to be celebrated for all souls or individual souls. The salient factor in these cases is the Mass and the fruits of the Mass.

The Alabama court in a somewhat similar set of facts presented in the preceding Illinois decision, said: "The bequest in the present case is, according to the religious belief of the testator, for the benefit alone of his own soul, and cannot be upheld as a public charity without offending every principle of law by which such charities are supported. It is not valid as a private trust for the want of a living beneficiary."¹

Three years later a Wisconsin court in 1897 refused to recognize the validity of a trust for Masses, but in 1910 the Wisconsin court upheld a trust for Masses and said: "The main question in the case before us, therefore, is whether a bequest for masses is a charitable bequest, and this being determined in the affirmative, we easily reach the conclusion that the trust is valid."

Another aspect of this question was presented in a California case where the testator left bequests to an archbishop for Masses and other bequests to pastors for Masses to be

¹ *Festorazzi v. St. Joseph's Catholic Church of Mobile*, 104 Ala. 327 18 So. 394 (1894).

celebrated by them for the souls of relatives. Due to the use of the expression, "and I request that Masses be offered for the repose of my soul," it was contended that a private trust was involved—that it failed for the want of a living beneficiary, and that the expression was precatory. The court held that a charitable trust arose where the archbishop was to have others celebrate the Masses, but added: "This is not true of the bequests to particular pastors for Masses in their churches. As we have said, these bequests go personally to such priests for them to use as they see fit, and there is no trust." In other words, the court holds there is a charitable trust involved where the trustee is to select others to celebrate the Mass, but where the trustee is to be the celebrant a charitable trust does not arise. This distinction is unsound in principle. Both instances indicate that the manifest intention of the testator was to create a trust for Masses. Because particular pastors named as trustees were to celebrate the Masses instead of selecting third parties is no reason for upholding one and not the other. The fact that the trustee is the celebrant in one case and not in the other is a collateral matter that has no bearing on the validity of a trust for Masses.

In an Iowa case the court stated: "The doctrine of charitable or pious trusts as applied to bequests of this character (for Masses) has not been adopted in this state . . ."; but due to the fact that the manifest intention of the testator indicated that the proceeds obtained from the sale of real estate should be expended for Masses for the souls of the testator and his deceased wife, the court upheld the validity of the trust because it would have been unconscionable to declare it void. Although the court reached the correct conclusion, one cannot fail to note that it asserted doctrine that is unorthodox and the cause of considerable conflict.

Legislation would seem to be the best remedy for such a condition. In the instant case no particular parish or priest had been designated. In an earlier Iowa case the court sustained a bequest, "to the Catholic priest, who may be pastor of Beaver Catholic Church . . . that masses may be said for me." A few years ago in Kentucky a testator provided that three hundred dollars should be expended for the

celebration of Masses for the repose of his soul. It was contended that such a provision was void because, "first, it is not a charitable use within the meaning of our statute; secondly, there is no trustee appointed to carry out the bequest; and thirdly, since no beneficiary is designated, and this is a private trust, it is invalid for the want of a beneficiary to enforce it." The objections were overruled and the bequest sustained on the ground that a charitable use was involved.

All courts are not as quick to perceive the problem as the Kentucky court. A Canadian case illustrates the other angle. A bequest of the residue of the testator's estate to St. Basil's Roman Catholic Church, "to be invested and kept invested . . . forever and the interest . . . to be applied and expended . . . for saying of Holy Masses . . . for the repose of the soul of the testator and his descendants forever," was held invalid as creating or tending to create a perpetuity and not a charitable use. The Canadian case again reiterates the necessity of placing the fact pattern in its proper mould so that harsh and inequitable results may be avoided. Three years later the English case of *Bourne v. Keane* (App. C. 815) in 1919 upheld a bequest for Masses as not being void as a superstitious use. This is a landmark case in England as it substituted a sound rule for a lawless law that had prevailed for several centuries in England until 1919.

A trust for Masses has been held invalid in India on the ground of public policy in 1892. At that time the law of England was in accord, but since England changed its view in 1919 the law of India should follow the same course. *Cessante ratione legis, cessat ipsa lex.*

Another aspect might be noted by way of analogy. In 1928 a case arose in India relating to the validity of a bequest for Dharam Kriya (annual religious services perpetually after death) in accordance with the Mohammedan religion. It was held that a bequest for Dharam Kriya was lawful. Previously a bequest for Dharam had been held void for uncertainty. It is difficult to see any objections that would preclude a court from upholding a trust for Masses in India to-day.

No doubt it is apparent from the few cases selected from various jurisdictions that a trust for Masses does not have a uniform legal significance. This is especially true of the cases decided in the nineteenth century in the United States, England, Canada, and Ireland. Within the last thirty years, however, there has been a trend toward a settled rule. Since 1900 there have been decisions upholding a trust for Masses as a charitable trust in the United States (except a few States contrariwise), and in Ireland in 1906 (*O'Hanlon v. Logue*, 1 Irish R. Ch. Div. 247); New Zealand in 1910 (*Carrigan v. Redwood*, 30 N. Z. L. R. 244) and Australia in 1917 (*Nelan v. Downes*, 23 C. L. R. 546). In 1919 England (*Bourne v. Keane*, A. C. 815) held that a bequest for Masses is not void as a gift to a superstitious use and thereby overruled a long line of earlier decisions running through the centuries. In a Canadian case in 1916 (*Re Zeagman*, 37 Ontario L. R. 536) a trust for Masses was held invalid as it violated the rule of perpetuities. If the court in this last case had classified it as involving a charitable use the decision would have been favorable. Instead of a sound result following in the wake of such a train of facts, the Canadian court handed down an unorthodox decision because the true nature of the Mass was not appreciated. There is a very weak minority view in the United States that reaches the same result by improperly presuming that a private trust or an outright gift is involved. In spite of the fact that there is not a uniform rule to-day, the cases warrant the conclusion that the overwhelming weight of authority supports the view that a charitable trust is involved and the universal trend is in accord with that principle. The sole cause of the inconsistency in the decisions was the failure to understand the nature of the Mass.

JOHN W. CURRAN.

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THE BETTER APPRECIATION OF THE BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

It was no little surprise to read in a letter of Dr. Joseph P. Donovan of the Kenrick Seminary, St. Louis, published in the January issue of THE ECCLESIASTICAL REVIEW, that the plea for systematic and continued attention to the breviary during the entire training of a seminarian is a proposal "that would glorify the low cultural outlook of American education by continuous imitation and would tend to make us content with the trade-school ideal of educational training which prevails, instead of getting us to modernize the time-honored ideal of liberal studies as the preliminary of vocational pursuits." It would appear, therefore, that the study of the Breviary, Missal, and Ritual, such as I have suggested, should be deprecated.

Possibly Dr. Donovan's opinion is well founded. Does it not take for granted, however, that the seminary prepares students to discharge properly the important duties of the priesthood? This assumption implies that they possess a fairly satisfactory understanding of the contents of the breviary. Otherwise, the Divine Office cannot be said *pie, attente, devote*.

What are the facts, so far as the breviary is concerned? They can be easily ascertained. Let the members of an *ordinandi* class, whether from seminaries that uphold the time-honored ideal of liberal studies or from institutions that stand for courses less cultural, be questioned as to their knowledge of the breviary. If a limited experience in this matter is of value, there is reason for saying that some, and not a few, of those who are finishing their seminary course lack the knowledge so desirable for profitable recitation of the Divine Office. That any young men, about to be ordained, should not be properly equipped to discharge this important duty of the priesthood, surely justifies inquiry concerning the place that instruction in the breviary has in seminary education.

In the same issue of THE ECCLESIASTICAL REVIEW in which the study of the breviary is discussed, Father Pope writes upon "The Teaching of the Bible for the Ministry". He says: "In discussing the kind of Biblical teaching which is called for, we have to keep clearly before our eyes the goal in view. What is that goal? It is the formation of priests who are to

work for the salvation of souls. It is solely with a view to that goal and its attainment that we teach men Philosophy, Apologetics, Dogma and Morals. We do not give laborious classes in these subjects with the object of forming the expert, the future illustrious professor. We teach these subjects in order to provide all the men who fall into our hands with all the tools they will need for every moment of their ministerial lives."

Father Pope then outlines his plan for imparting to ecclesiastical students a knowledge of the Bible: "If one could have one's way, one would like to see a student's early years given to systematic reading of the bare text of the Bible in English. No criticism should be allowed, but every effort made, to render him familiar with the Divine Story. The contents of the books should be learned, the history, the geography, and the doctrinal teachings should be pointed out. He should be made to appreciate the sublime beauty of the narrative, for example, such stories as the sacrifice of Isaac, Abraham's pleading for the cities of the plain, of the last years of Jacob, of Elias's contest with the priests of Baal and the rest.

"On that foundation you can build. Indeed some such method of teaching the Bible becomes all the more necessary when we realize how impossible it is to cover the whole ground and yet how necessary it is so to treat of Holy Scripture in the lecture room as to secure its becoming a priest's companion in after years, something to which he will turn in search for that 'consolation of the Scriptures' which were 'written for our instruction', but which the barren destructive criticism of the last hundred years has turned into a wilderness."

The title of Father Pope's article hints that all is not well in the Scripture course of our seminaries. He proposes a method to familiarize students with the Sacred Text. The method is pedagogically sound. It ought to be effective.

Is there any reason why a similar method should not be followed in making seminarians acquainted with the Missal, Breviary, and Ritual?

✠ PHILIP R. McDEVITT,
Bishop of Harrisburg.

RECENT EPISCOPAL ARMS.

I. ARMS OF THE ARCHBISHOP OF MILWAUKEE.

Two coats impaled. A: Gyronny gules and silver, over all, on a roundel azure, a silver eagle (See of Milwaukee). B: Silver, a lion gules, charged on the shoulder with a silver trefoil and holding a golden book (Stritch). In devising a coat for the Archdiocese to express the Indian name Mil-

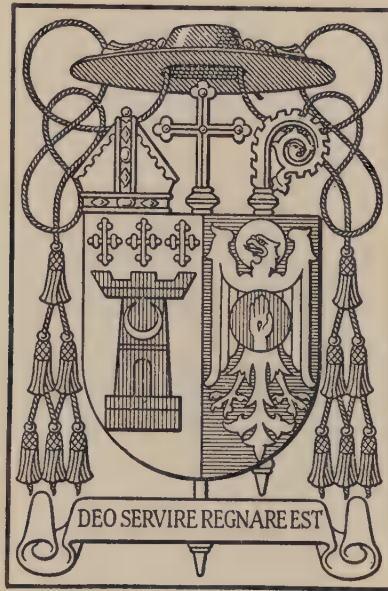


waukee, the etymology of which has been held to be "meeting-place," the field was made "gyronny"—that is divided into eight triangular panes, or "gyrons," by lines forming, first, an upright cross and then a diagonal one. As these panes, thus formed, have to be of two alternating tinctures, red and silver were chosen, these being the Swiss national colors, in honor of the first mission priests there, who were Swiss. Thus the eight red and silver gyrons come to a "meeting-point" in the centre of the shield and express, as clearly as the abstract convention of heraldry permits, the name of the See. Superimposed upon this central meeting-point is a roundel bearing the eagle of St. John, Patron of the

Cathedral church. This use of a large, charged roundel in the centre of a shield is very characteristic of medieval German heraldry: several examples will be found in the fourteenth century "Wappenrolle von Zürich". The personal impalement of the Archbishop has been explained in *The REVIEW*,¹ when he was Bishop of Toledo.

II. ARMS OF THE BISHOP OF LEAVENWORTH.

Two coats impaled. A: Silver, a tower and in chief three crosslets gules, the tower charged with a silver crescent (See



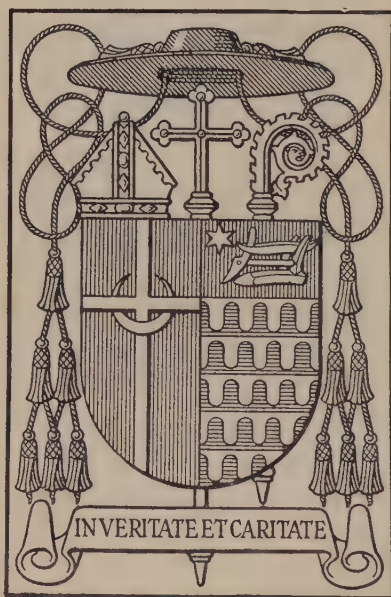
of Leavenworth). B: Azure, a silver eagle with a halo of the same, on his breast a roundel gules charged with a silver hand of St. Francis (Johannes). As Leavenworth was originally a fort, the heraldic fortress, or "tower," is used. The crescent, symbol of the Immaculate Conception, expresses the Cathedral dedication, and the three crosses above are a symbol of the Blessed Trinity. The Bishop's family name is indicated by the apostolic, Johannine eagle, and his baptismal name by one of the conformities of St. Francis. It will be

¹ Vol. LXVI, No. 6, p. 614.

noted that in this case the eagle appears with a halo, whereas in the Milwaukee coat, just given, the eagle is not thus decorated. The point has no heraldic significance whatever, the difference being due merely to the exigencies of design. On the Milwaukee roundel a halo would confuse the clearness of the figure because of the smallness of its size and is therefore omitted as an inessential detail, the first canon of heraldry being perspicuousness; on the Johannes coat, however, as the halo does not confuse the design and helps the rhythm of the two charges, it is added to the eagle.

III. ARMS OF THE BISHOP OF DENVER.

Two coats impaled. A: Gules, a narrow long-cross throughout, the arms enlaced with a crescent, both silver (See of Denver). B: Vair, on a chief gules a silver plough with a

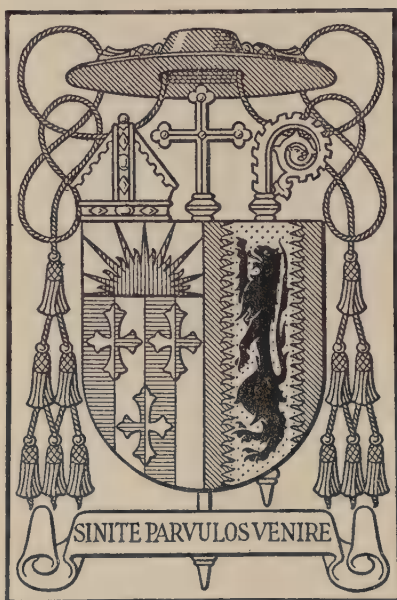


silver star of six points above its share (Vehr). As "Colorado" is the Spanish word for "red," the arms of a Colorado Diocese should certainly have a red field. The silver "long" or Latin cross is an heraldic version of the snowy figure on Mount Holy Cross that so impresses travelers in the State.

Earlier attempts have been made to show this cross on ecclesiastical arms, but they have taken the form of actual, pictorial landscape, and landscape, as such, no matter what its salient feature, is bad heraldry. The crescent, enlacing the cross, indicates the Cathedral dedication, the Immaculate Conception. On the Bishop's impalement, the field of vair—one of the two heraldic "furs"—is a play on his family name, in the manner of the medieval *armes parlantes*. The plough, which is taken from the Cincinnati See arms, indicates that he is a native of Cincinnati; the star is, of course, an attribute of Our Lady.

IV. ARMS OF THE BISHOP OF GREAT FALLS.

Two coats impaled. A: Paly of four azure and silver, three crosses paty countercolored; on a chief silver a sun issuing gules (See of Great Falls). B: Vert, on a pale irradiated



gold a lion sable (O'Hara). The heraldic convention for water is wavy stripes of alternate blue and silver, usually six in number, and running horizontally. By the use of vertical stripes, reducing the number to four so that each member may

be greater in size than is usual, one arrives at a possible figure for "Great Falls," based upon this old convention, adding the three crosses as a symbol for the Catholic Trinitarian Faith. And as Great Falls is opposite the mouth of the Sun River, the sun in the "chief" (upper compartment) gives the arms a further note of identification. For his personal impalement the Bishop uses the fine old coat of the O'Hara family.

V. ARMS OF THE BISHOP OF HELIOPOLIS, AUXILIARY
TO PHILADELPHIA.

Vert, on a pale irradiated gold, a lion sable, charged on the shoulder with a molet silver (O'Hara). In this case the Bishop "differences" his family coat by adding the five-



pointed star ("molet") which appears on the Philadelphia archdiocesan arms as a symbol of Our Lady, and also on the arms of his Ordinary, the Cardinal Archbishop. I have brought shields IV and V next to each other in my exposition, to show the difference between the arms of a Bishop Ordinary and a Bishop Auxiliary, and when both happen to have the same patronymic and family or clan heraldry, it can be seen

with exceptional clearness. The Ordinary combines with his personal insignia the arms of his jurisdiction, whereas the Auxiliary, having no territorial jurisdiction within the see whose "title" he bears, uses only his personal heraldry. And when an Ordinary resigns his see, the arms of his jurisdiction should at once be removed from his shield, and his personal insignia be arranged to fill the whole space.

PIERRE DE CHAIGNON LA ROSE.

THE DECREE OF THE HOLY OFFICE

respecting

ANTE-NUPTIAL AGREEMENTS IN MIXED MARRIAGES.

The promulgation of the decree of the Supreme Sacred Congregation of the Holy Office, under date of 14 January, 1932,¹ has caused warm discussions among ecclesiastical circles in the United States and has given rise to widely differing interpretations. Naturally the decree is of great importance inasmuch as it directly touches the validity of certain matrimonial dispensations, dispensations, moreover, that are granted practically daily by almost all of the diocesan curiae. It is not surprising therefore that the Bishops are taking thought of the situation with a view to determining as clearly as possible the true sense of this decree so that they may be in a position to adopt a definite and uniform rule of action.

Before setting forth what is, in my opinion, the juridical force of this decree, I deem it worth while to relate here the circumstances or occasion that brought about the issuance thereof.

A certain bishop presented to the Supreme Sacred Congregation of the Holy Office a detailed memorandum exposing certain abuses existing in his diocese with respect to matrimonial matters, and particularly referring to the question of the fulfillment of the ante-nuptial agreements that are made in connexion with the celebration of marriages of the faithful with non-Catholics. The bishop complained of the fact that said agreements remain a dead letter, especially when the

¹ Cf. *Acta Apostolicae Sedis*, vol. 24, 20 Jan., 1932, p. 25; *American Ecclesiastical Review*, vol. 86, April, 1932, p. 406; *Homiletic and Pastoral Review*, vol. 32, April, 1932, p. 755.

death of the Catholic party leaves the keeping of the promises dependent merely on the good will of the other, baptized or unbaptized, non-Catholic party.

Moreover, the bishop pointed out, it often happened, in such cases of refusal to fulfil the ante-nuptial agreement, that the non-Catholic party, or those representing him, would be strengthened in this attitude by the civil law existent in his country, in accordance with which the male issue of mixed marriages are to be reared in the religion of the father, and the female issue in the religion of the mother.

The bishop added that in his own opinion it would be most advisable to oblige the non-Catholic party to fulfil the ante-nuptial agreement to rear all the children in the Catholic faith.

Of course, the most efficacious means would be that the civil law of the place recognize the contractual value of said agreements; in other words, that the law admit the possibility of a true, legally binding, contract in a matter exclusively religious. Once such agreements should be recognized by the State, as legally enforceable, the State would intervene to the end that such agreements might be enforced, in precisely the same manner as it intervenes, generally *ad instantiam partis*, to see to it that other civil contracts, recognized before the law, be fulfilled.

The bishop gave assurance that so far as the civil law of the country in which his diocese is situated was concerned, it was perfectly possible to obtain from the State legal recognition of these ante-nuptial agreements, on condition that they be made in the form required by the State for other contracts, viz., before a notary public and two witnesses. He therefore petitioned the Supreme Sacred Congregation of the Holy Office to impose in his country the obligation, *ad validitatem dispensationis*, of making these ante-nuptial agreements according to a form that would comply with the requirements of the civil law, to the end that said agreements might be recognized by the State.

The Holy Office, after carefully examining this proposal, granted the petition of the bishop in question. In the assumption, however, that there might be other countries in which the same conditions might be verified, i.e. that there might be other territory in which it is possible to obtain from the civil

authority recognition of the canonical ante-nuptial agreements, provided they be made in the form required by the civil law, the Holy Office, instead of issuing a particular decree for one country, decided to issue a general decree for the whole Church. The result was the decree that is now under discussion.

These are the historical facts leading to the issuance of the decree of 14 January, 1932.

Summing up, the decree considers:

(1.) The case in which the ante-nuptial agreements are drawn up in such a form that it is possible for a signatory not well disposed toward the Catholic religion, to ignore them before the civil law.

(2.) The case in which the law itself, of a given place, favors such ignoring of the ante-nuptial agreements, special reference being had to the specific law, mentioned above, that stipulates that the male issue of a mixed marriage be educated in the religion of the father and the female issue in that of the mother.

In both these cases the decree insists that the agreements be drawn up in such a way as to forestall, if possible, any opposition to their execution.

Finally, to conclude this summary, the decree lays it down that wherever the State permits that such agreements may form the object of a civil contract, giving rise to a real civil obligation, recognized as such by civil legislation, whenever they are drawn up in accordance with the form required in such circumstances by the civil law, then these ante-nuptial agreements must be drawn up according to said form, under penalty of nullity of the canonical dispensation.

With these fundamental facts as a basis, it seems comparatively easy to determine the true meaning of the decree. It may be set forth as follows:

(1.) In territory where it is possible to have the ante-nuptial agreements recognized by the State, as entailing a legally enforceable obligation, when made in accordance with the form prescribed by the civil law, in such territory, I repeat, the ante-nuptial agreements should be made in accordance with said legally required form, under penalty of nullity of all *dispensations* for mixed marriages (including cases of dis-

parity of worship), and consequently under penalty of nullity also of all *marriages* entered into by one baptized in the Catholic Church with a non-baptized person.

(2) In territory where legislation voids or nullifies such ante-nuptial agreements, or refuses to recognize that they may form the object of a true civil contract, even when complying with all solemnities required by law for contracts, in said territory, the decree does not affect anew the validity of such dispensations. In such territory the bishops, therefore, are free to continue to determine the most advisable way in which these ante-nuptial agreements should be made.

(3) In territory where possibility of legal recognition is doubtful, so long as such doubt continues, the decree of the Holy Office has no bearing and does not apply *ad validitatem dispensationis*. In such territory the agreements may, therefore, continue to be made in the form approved by the Ordinary.

Let me call attention once more to the fundamental principle that the decree affects the validity of the dispensation only in territory where it is *certain* that the ante-nuptial agreement, if properly executed, is legally enforceable.

Now, for the United States the jurisdiction to determine the enforceability of ante-nuptial agreements rests with each individual State rather than with the Federal Government.¹

Whether such an agreement is enforceable or not, will be decided in each State either by judicial precedent, or by legislative enactment. Very few cases involving the question have been decided by State courts. No State has rendered a decision directly upholding the validity and enforceability of the agreement.

Thus, for our present consideration, the various States of the United States may be divided into two groups: those which have decided against the agreement and those which have not yet passed upon the question.

In the *first* group, viz. those States which have decided that the agreement is *not* a legally enforceable contract, it is clear

² Cf. *The Legal Effect of Ante-Nuptial Promises in Mixed Marriages*, by the Rev. Robert J. White; The Catholic University of America: American Ecclesiastical Review, 1722 Arch St., Philadelphia, 1932.

that the decree does *not* apply *ad validitatem* to the granting of the dispensation.

In the *second* group are those States, numerically very large, where no judicial precedents have determined the legal status of the agreement. Though the unfavorable decisions in States of the first group would not bind the courts in the latter group, yet they would tend to influence unfavorably the latter courts deciding the question *de novo*. Such influence would certainly render the legal status of the agreement in these latter States doubtful. Hence in this second group as well, the decree does *not* apply *ad validitatem* to the granting of the dispensation.

It may be said here that an examination of all the American decisions fails to reveal a single case brought while both parties to the agreement were living. A critical appraisal of the adverse decisions reveals many factors, which if properly presented, would weaken the influence of those precedents. A growing respect for the rights of personality, as distinct from property rights, might well be the basis for future favorable decisions.

From a *legal* point of view, it is essential to bear in mind, as to the future, the absolute necessity for:

- (1.) a clear and definite form of agreement in contractual form executed by both parties (even though such form be not canonically necessary);
- (2.) distinguishing between the custody and the religious upbringing, which have not the same legal implication;
- (3.) being careful to encourage the adjudication of deserving cases only;
- (4.) and having the matter prepared and presented by competent legal advisors.

A second method to secure the enforceability of the ante-nuptial promises might be by statutory enactment. The political expediency of introducing such legislation is a matter for decision by each local Ordinary. However, it is suggested that such enactment might well be included in the general revision of statutes which occurs at regular intervals in nearly all the States.

In conclusion, it seems clear that until such time as the enforceability of the ante-nuptial contract is favorably estab-

lished by legal precedent or by statutory enactment, the decree of the Holy Office, 14 January, 1932, does not apply anywhere in the United States.

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FORMULA OF BLESSING OF ST. BLASE.

By a decree of 20 March, 1869 (No. 3196) the Sacred Congregation of Rites approved for the blessing of throats the following short formula: "Per intercessionem B. Blasii liberet te Deus a malo gutturis. Amen." Accordingly, *THE ECCLESIASTICAL REVIEW* for March, 1914, and *The Priest's New Ritual* edited by Father Paul Griffith, recommended to the clergy the use of this short blessing.

But this concession was revoked on 1 February, 1924, by another decree of the same Congregation of Rites: "Adhibeatur ubique oratio et formula Ritualis Romani" (No. 4387, ad 2).

Now in the various editions of the official *Rituale Romanum* there has never been any other formula given but the long one, as follows: "Per intercessionem sancti Blasii, Episcopi et Martyris, liberet te Deus a malo gutturis, et a quolibet alio malo. In nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen."

This is a long prayer, which would make the blessing of throats last for hours in large parishes where many people wish to have their throats blessed. Perhaps our American Ordinaries will ask for an indult reinstating in their dioceses the use of the short form. They have not yet obtained this permission.

PROCESSION ON CANDLEMAS DAY AND PALM SUNDAY.

Qu. Does the usage of the Ritual of Benedict XIII for the ceremonies of Candlemas Day and Palm Sunday permit the omission of the procession prescribed by the Rubrics of the Roman Missal? It has come to my knowledge that this omission occurs in certain churches.

Resp. In 1724, Pope Benedict XIII issued a "Memoriale Rituum pro aliquibus praestantioribus sacris functionibus per-

solvendis in minoribus ecclesiis parochialibus". This document considers the ceremonies of six days in the year only, namely, the blessing of the candles and the procession on Candlemas Day, the blessing and distribution of the ashes on Ash Wednesday, the blessing of the palms and the procession on Palm Sunday, and the ceremonies of Maundy Thursday, Good Friday, Holy Saturday.

The "small churches", "minores ecclesiae", for which this ceremonial was given, are those in which it is not possible to celebrate these functions with the assistance of deacon and subdeacon, of several clerics or servers, and competent choir. The rites described in the document are simplified for the case of a celebrant and three or four servers only. On at least three occasions the Sacred Congregation of Rites has declared that this ceremonial must be carefully followed. (See decrees 2915 ad 1, 2970 ad 5, 4049 ad 1.) It is not lawful to simplify more than it does the ceremonies of the six days mentioned above. No priest has the right to suppress the procession prescribed even by this ceremonial on Candlemas Day and on Palm Sunday.

PRIEST'S COFFIN OPEN OR CLOSED AT OBSEQUIES.

Qu. Which is the more rubrical at the funeral of a priest, to have the coffin open or closed during the Mass? I have seen both.

Resp. The rubrics of the *Rituale Romanum* and those of the Missal neither oppose nor encourage the various local customs according to which at the funeral of a priest the coffin is opened or closed during the Requiem Mass. The diocesan Ordinary may therefore enact statutes which would secure uniformity in this matter.

WHY A PRIEST IS BURIED WITH HEAD TO ALTAR.

Qu. What are the reasons why a priest is buried facing the West?

Resp. The *Rituale Romanum* (edition of 1925), in its *Titulus VI, Caput L, No. 18*, gives the following rule: "Corpora defunctorum in ecclesia ponenda sunt pedibus versus Altare majus; vel si funerentur in oratoriis aut capellis, ponentur cum pedibus versis ad illarum altaria: quod etiam pro situ et loco fiat in sepulchro. Presbyteri vero habeatur caput versus altare."

Whether in the church during his funeral service, or in the cemetery in his own tomb, a priest must lie with his head toward the altar (it will be toward the East if the church has the traditional orientation). The reason for this rubric is obvious and most touching, viz. a priest has been ordained principally to say Mass: "Oportet Sacerdotem offerre," says the Pontifical; even in his grave he should keep his head turned toward the altar where he has so often offered the Holy Sacrifice.

BLACK DRAPING OF CANDLESTICKS AND ANTEPENDIUM AT FUNERAL MASS.

Qu. Some priests have the candlesticks and front of the altar draped in black as funerals and on "All Souls' Day". An explanation from the REVIEW will help to secure uniformity of observance.

Resp. No rubric forbids or encourages the custom of having the candlesticks and front of the altar draped in black at funerals or on All Souls' Day. Yet if the Blessed Sacrament is reserved in the tabernacle of the altar at which the Requiem Mass is celebrated, the antependium of the altar, the canopy of the tabernacle and the hangings of the candlesticks should not be of black but of violet color (*Matters Liturgical*, edition of 1931, No. 74).

HOLDING ROSARY FOR INDULGENCES.

Qu. Please tell me if it is necessary to use the beads in saying the Rosary before the Blessed Sacrament—in a church—to gain the indulgence granted. Without the beads, the ordinary indulgences are not gained, I suppose. But my inquiry is merely about this particular indulgence, the one mentioned in the REVIEW, Vol. 85, page 85.

Resp. By his Apostolic Letter "Ad Sancti Dominici", dated 4 September, 1927, Pius X granted a plenary indulgence "omnibus et singulis christifidelibus . . . ante Sacratissimi Corporis Christi Sacramentum . . . tertiam B. Mariae Virginis Rosarii partem devote recitantibus, quotiescumque id egerent . . ."

No further prescription is given concerning the manner of reciting the Rosary, or about the necessity of holding the beads in one's hands. Therefore the common rule holds good (even in this case), as clearly given in Tanquerey's "Tractatus de Indulgentiis," edition of 1930, p. 368: "Rosarium constare debet quinque, decem aut quindecim, non autem sex decadibus. Inter orandum, manu teneri ac volvi debet. Sed quando in communi recitatur, sufficit ut unus coronam in manu teneat ac volvat, dummodo ceteri, curis amotis quae attentionem impediunt, ei devote uniantur in recitatione rosarii."

USE OF FINGER RING AS ROSARY.

Qu. At the end of the article which Father Herbert Thurston wrote on "Rings" in the *Catholic Encyclopedia*, we read that "in more modern times rings have been constructed with ten small knobs or protuberances, and are used for saying the rosary". The question arises whether the indulgences ordinarily bestowed on beads of the usual chain form may be attached to such a ring as described above.

Resp. This question has been discussed and answered in the negative by a French writer of the nineteenth century, the abbé Ravier, in his book on indulgences entitled *La clef du trésor de l'Eglise*, page 365. Let us quote a few decisive lines: "On ne doit pas regarder comme un chapelet ces anneaux ornés de dix nœuds, avec une croix ou les symboles des trois vertus théologiques sur le chaton, que portent des personnes pieuses et sur lesquels elles récitent leur chapelet. Ces espèces de chapelets-bagues n'ont jamais été approuvés par la Saint-Siège, et l'on ne peut leur appliquer les indulgences qu'on attache aux chapelets et aux médailles, . . . parce que, d'après une décision formelle de la Congrégation des Indulgences, on ne peut en attacher aucune à ces bagues."

This formal decision of the Sacred Congregation of Indulgences was issued 20 June, 1836. It declared that the indulgences granted for the recitation of the Rosary cannot be attached to rings. See the "Decreta Authentica Sacrae Congregationis indulgentiis sacrisque reliquiis praepositae ab anno 1668 ad annum 1882 edita jussu et auctoritate SS. D. N. Leonis PP. XIII" (Ratisbon edition), No. 257, 5° (pp. 232

and 233). "Possuntne applicari indulgentiae coronis seu annulis argenteis vel aureis, in quibus sculpti sunt globuli decem ad recitandum Rosarium, vel tertiam ejus partem?"—"Ad 5^{um}: Negative pro indulgentiis Rosarii recitationi concessis." This decision has never been revoked nor modified.

Nothing is said in the new English edition of the *Raccolta* (Benziger Brothers, 1930) about rings with ten knobs used as rosaries.

FUNERAL DURING FORTY HOURS' ADORATION.

Qu. Father Carolus begins the Adoration of the Forty Hours on Sunday morning. Throughout the devotions he is assisted by a number of priests. On Monday morning a funeral is to be held in the church. Should the Blessed Sacrament be exposed at an early Mass and a veil be placed before It during the funeral Mass, or should the exposition follow the funeral Mass at the regular Missa pro Pace? What Mass should be said at the funeral services?

Resp. Requiem Masses are strictly forbidden during the time in which the Blessed Sacrament is exposed (except on All Souls' Day, when the color of the vestments is violet; but this Mass can never be celebrated at the altar of exposition). (See Decrees of the Sacred Congregation of Rites, Nos. 3357 and 3177.)

In the United States a rescript dated 24 January, 1868, allowed that the Forty Hours' Adoration might be discontinued during the night. Accordingly, on the early morning of the second or third day, before the Blessed Sacrament is exposed again, a funeral Mass may be sung, which will be the usual Mass "in die obitus". Later on, the Blessed Sacrament may be exposed, and the Mass pro Pace, or the Mass of Reposition, celebrated.

Ecclesiastical Library Table

RECENT THEOLOGY.

Considerable attention has been devoted in recent ecclesiastical periodicals and books to the problems of fundamental theology, such as the grounds of credibility, the process of faith, the Church, the evolutionary hypothesis, etc. An interesting series of articles appeared in the April, July and October issues of the *Dublin Review* for 1932, in the form of a symposium on "The Value of Contemporary Apologetics". The participants were Mr. Montgomery Belgion, Dr. Edwyn Bevan, Mr. Michael De la Bédoyère and Dom John Chapman, Abbot of Downside. The two former pointed out what they consider the faults of the apologetic methods used by the Catholic theologians at the present day, while the two latter upheld in general the sufficiency and the effectiveness of these methods.

Mr. Belgion makes his chief theme the complaint that Catholic apologists are too prone to view their subject from the Catholic standpoint rather than from the standpoint of those whom they wish to convince. He believes that the evidence offered in proof that miracles have occurred is not sufficiently cogent to carry conviction to the non-Christian inquirer. He objects to the manner in which Catholic apologists assert that they alone possess the fulness of religious truth; and as examples of difficulties that might be raised against this claim he adduces, first, the fact that many persons are permitted by God to live and to die without any knowledge of Christianity, and second, the fact that many sincere non-Christian inquirers remain unconvinced by the arguments of Catholic apologists.

Mr. De la Bédoyère, replying to Mr. Belgion, claims that the latter over-estimates the scope of apologetics. The task of the apologist is not to convert his hearers and readers, but merely to show them the reasonableness of belief, so that those who are interested in the Church may not be repelled by intellectual absurdities and contradictions. Many other factors must enter into the conversion of a person, especially his own good will and the grace of God. Mr. De la Bédoyère scores

some telling points, but unfortunately he shows a tendency to minimize the importance of the intellectual motives of credibility, when he states that comparatively few souls are brought to accept the Church by rational apologetic.

Dr. Bevan, an Anglican, avails himself of the opportunity of stating what he considers the principal objections to the Catholic Church in the eyes of Anglicans, and the chief obstacles to their conversion to Catholicism. These he summarizes under three heads: (1) certain doctrines of the Catholic Church, especially those that seem at variance with the form of Christianity proposed by the New Testament, and those that are repellent, such as the doctrine of eternal punishment; (2) the part played in the world during past centuries by the Catholic Church, or by persons claiming to represent the Catholic Church, and especially the policy of keeping the people in ignorance and of crushing movements for political advance; (3) the modes of devotion and of public worship employed by the Catholic Church—for example, the rococo architecture of many churches, sentimental and tawdry images and pictures, the elaborate ceremonial of the Mass. Dr. Bevan is of the opinion that the Church would make more converts if, for the benefit of "Quaker-minded" persons, she would permit a form of the Eucharistic Sacrifice without any ritual embellishments, celebrated by a priest in his every-day garments, using a plain table as an altar.

Dom Chapman's paper is in great part a reply to Dr. Bevan's article. To the complaint that certain doctrines of Catholicism are repellent he rejoins that the object of our faith is not to be determined by what we like or dislike, but by the revelation of God. In response to the objection that Catholics are committed to constricted forms of devotional expression, he shows that the members of the Church enjoy far greater freedom in this respect than Dr. Bevan implies. According to Dom Chapman the principal reasons why there are not more converts to the Catholic Church are the disedifying lives of some Catholics, the onerous moral obligations connected with membership in the Church, the spirit of prejudice and of nationalism, the scarcity of priests to labor for the spread of Catholicism, and the inscrutable mysteries of man's free will and of God's grace in the transition from the intellectual

acceptance of the motives of credibility to the act of divine faith in the doctrines of Catholicism.

In a final paper Mr. Belgion suggests a method that he thinks might be employed to advantage by the Catholic apologist of the present day—a truly unique method, in that it has its inception in agnosticism! It is idle, he says, for the apologist to seek to demonstrate to the inquiring unbeliever that God exists or that the Catholic Church alone is in possession of religious truth. The line of argumentation to propose to such an inquirer, Mr. Belgion believes, should start with the principle—which cannot reasonably be doubted—that he possesses free will. It behooves him therefore to choose some theory of life. Now, the theory of life offered by the Catholic Church is the only acceptable one; therefore it is to be accepted. To prove the all-important minor of this process of demonstration, Mr. Belgion asserts that it is impossible to suppose that the notion of the Divine sprang from men's imaginations, so that a religion that is real must have come from God. To the natural question, how this line of argumentation proves that Christianity should be accepted rather than Buddhism or Mahommedanism, Mr. Belgion naïvely answers that for one living in Christendom, the normal thing is to choose Christianity for his religion. At any rate, he insists, it is impossible for one *on the outside* to decide that any one of the great religions possesses the truth, and so, the inquirer is to be induced to accept Christianity, not because it is demonstrated to be true, but simply on “faith”.

In a concluding note, the editor of the *Dublin Review*, Mr. Algar Thorold, endeavors to dissipate some of the false impressions that may have been created, especially by Mr. Belgion's papers, and enlarges on the utter inadequacy of the apologetic method which that gentleman suggests.

It is very doubtful if any good is accomplished when a professedly Catholic periodical opens its pages to the exposition and defence of views entirely out of harmony with the teachings and the traditions of the Catholic Church, even though a reply from the Catholic standpoint is subjoined. The Catholic Church has no fear of any objections brought against her doctrines; but there are many members of the Catholic Church not sufficiently versed in philosophical and theological

niceties to perceive the fallacies and inaccuracies that almost invariably creep into non-Catholic religious elucidations. For example, in Mr. Belgion's first paper it is stated that one method employed by Catholic apologists to account for the many persons who live and die outside the pale of Christianity is the supposition that all such human beings lack the potentiality of attaining to supernatural beatitude, but at death are given a natural happiness. The ordinary Catholic reader would get the impression that such a supposition is quite commonly broached by Catholic apologists; but it would be enlightening if Mr. Belgion would tell us what theologian of any standing he can cite for such a view.

In the *Dublin Review* for July, Mr. Selden P. Delany—formerly a prominent Anglican clergyman, now studying for the priesthood in Rome—writes on "Leadership, Home and Freedom". The article is an enthusiastic description of what the author has found in the Catholic Church—an intelligent and impressive leadership, a homelike spirit, and above all, an extensive intellectual freedom.

A striking antithesis to this avowal of Mr. Delany is the testimony of Dr. Heiler, one of the leading Protestant scholars of Germany, who complains in the *Hochkirche* for July and August of the continued persecutions he has had to sustain from his coreligionists. He concludes with the remarkable admission that it is being proved by a *reductio ad absurdum* that Protestantism offers less religious freedom than Catholicism.

"Versuchung zum Katholizismus" — Temptation to Catholicism—is the title of an article by the Rev. F. Pieper, S.J., in the September issue of the *Stimmen der Zeit*. It is a commentary on an article under the same title in the *Lutheran Kirchenzeitung* for 1932 by a Dr. Dosse, who strives to analyze the "temptation" to which many Lutherans are succumbing nowadays by joining the Catholic Church. To explain this tendency he finds in Catholic teachings and devotions a remarkable adaptation to the innate yearnings of human nature, which renders conversion a very satisfying process. Father Pieper's answer is, that although there are certain features of Catholicism that appeal to human nature, yet basically our religion is naturally repugnant, so that the theory of Dr. Dosse does not provide an adequate explanation of the numerous conversions which are taking place in Germany.

An extensive familiarity with the writings of St. John Chrysostom is manifest in the two articles "De Corpore Christi Mystico et Actione Catholica ad Mentem S. Joannis Chrysostomi" by the Rev. S. Tromp, S.J., that appear in the *Gregorianum*, 1932, II and III. With numerous citations the writer shows that the eminent Eastern Doctor had attained to a precise and well-ordered concept of the duty of the laity to coöperate with the hierarchy in the work of the Church—a concept based on the doctrine that all are members of Christ's Mystic Body, and that every member of a body must coöperate in its functioning. The Saint explains in detail the manner in which the laity are to assist the clergy, by taking an active part in liturgical functions, by performing works of charity, by advising the priests and bishops, and particularly by teaching the doctrines of Christianity in word and by example. Father Tromp has indubitably proved his main thesis—that the idea of Catholic action so emphatically inculcated by recent Popes is identical with that preached by St. John Chrysostom fifteen centuries ago.

The interesting and complex problem, what precisely provides the basis of certainty in the act of faith, is the subject of two lengthy articles by the Rev. F. Schlagenhaufen in the *Zeitschrift für Katholische Theologie*, 1932, III and IV. The author recapitulates the various theories proposed by the most prominent theologians during the last four centuries. The tendency of the "old school" which held sway until the middle of the seventeenth century was to emphasize the part taken in making the act of faith certain by the impulse of the Holy Ghost, moving the intellect to assent to the truths of revelation. However, since the seventeenth century—partly as a reaction against the subjectivism of Protestantism—there has been an ever-increasing tendency to stress the objective value of the truths of faith to win the assent of the intellect through the medium of the motives of credibility, as a *conditio sine qua non*. Some of the older school attributed only probability to the motives of credibility; whereas the theologians of the more recent school agree that certainty of the fact of revelation is provided by the criteria, some even going so far as to ascribe reductively metaphysical certitude to the grounds of credibility.

The importance of theology as an accessory of apologetics is now recognized by all Catholic scholars, although Catholic works on this subject are exceedingly rare. A recent French work on this subject is worthy of notice—*La Semaine Internationale d'Ethnologie Religieuse* (Paris, Geuthner). It is an account of the fifth "ethnological week", held in Luxemburg in 1929, the moving spirits of which were Father Schmidt, S.V.D., curator of the new Lateran Museum in Rome (and author of *Origin and Growth of Religion*), and his assistant, Father Koppers. The *Civiltà Cattolica* for 3 September comments at length on two conferences given during the "week" by Father Koppers, in which he demonstrated, against the theories of modern materialists, that the primitive form of marriage was monogamy, and that the principal function of the original civil society was to protect and to preserve the family.

A discussion has been going on in the pages of the *Irish Ecclesiastical Record* between Dr. E. C. Messenger and Dr. M. J. Browne. The point at issue is the attitude of the Church toward the so-called "mediate animation" theory, defended by Dr. Messenger in his recent work *Evolution and Theology*. This theory, favored by most of the medieval scholars, teaches that the human embryo is first animated by a merely vegetative soul, then by a sensitive soul, and only several weeks after the beginnings of life by a rational soul. Reviewing Dr. Messenger's book in the May issue of the *Irish Ecclesiastical Record*, Dr. Browne objected to the statement that the Church has left entirely open the question of the time of rational animation of the human fetus, and in support of his objection adduced the doctrine of the Immaculate Conception—in *primo instanti suae Conceptionis*—and canon 747 which prescribes that every abortive fetus, at whatever time it be brought forth, shall be baptized *absolutely* if it is certainly alive. These pronouncements, Dr. Browne believes, show that the Church favors the theory of "immediate animation", according to which the fetus is informed by a rational soul from the first moment it begins to live.

In the September issue, Dr. Messenger defended his opinion by arguing that, (1) the "first instant of conception", in which, according to Catholic doctrine, Mary was sanctified,

means the first moment of her *passive* conception, or the first instant when *rational* life is present, whenever that may be; (2) the aforesaid canon can be interpreted in the sense that the fetus is to be baptized absolutely if it is certainly alive *with rational life*.

In the November number Dr. Browne replied that the argument from the doctrine of the Immaculate Conception is to be sought, not precisely in the words of the definition, but in the fact that the Church celebrates as the day of Mary's sinless and passive conception, the eighth of December—nine full months before the feast of her birth. To Dr. Messenger's interpretation of the canon in question, Dr. Browne adduced several apparently sound arguments, tending to the conclusion that the Church, while allowing a person to hold the doctrine of mediate animation in theory, prescribes that in practice the opposite be held when there is question of the baptism of a fetus *quocumque tempore editi*.

It would seem that Dr. Messenger is correct in arguing that the doctrine of the Immaculate Conception cannot be regarded as giving positive approbation to the "immediate animation" theory. But his interpretation of canon 747 seems an unwarranted stretching of the Church's legislation. We cannot agree with his statement that, so far as the Code is concerned, there is no obligation whatever to baptize an abortion which is less than six weeks old; for even his own principle of interpretation, applied to the second clause of the canon, would demand the conditional baptism of such an embryo.

A sympathetic attitude toward Dr. Messenger's book is manifested in an article entitled "Transformisme et Philosophie" by the Rev. E. Brisbois, S.J., in the *Nouvelle Revue Théologique* for July-August, 1932. The writer agrees that Dr. Messenger has proved his main thesis—namely, that the evolutionary hypothesis does not conflict with Catholic theological teachings. Father Brisbois goes even further, by endeavoring to prove that the theory of evolution is quite in harmony with the traditional Catholic philosophy. He takes exception to those who regard it as a Catholic metaphysical principle, that no living being can produce a being specifically superior to itself, apart from a miraculous intervention of Divine Providence. On the contrary, he says, Catholic phi-

losophy recognizes in every creature a relation of finality with respect to beings of a higher order. Thus, St. Thomas avers: "Sunt ergo elementa propter corpora mixta, haec vero propter viventia, in quibus plantae sunt propter animalia, animalia propter hominem; homo enim est finis totius generationis."¹ Now, since there is a parallelism between the purpose of a being and its active powers, it is quite consistent with Catholic philosophy to hold that the generative faculties of a being may contain the radical potency to beget a being of a higher species than itself. This would indeed require a *special* concurrence of God, of a higher type than His ordinary coöperation with created activities, but it would not be of a *miraculous* character. Father Brisbois believes it possible for even the human body to have evolved in this manner from a lower form of animal life.

Under the heading "Can Darwinism be Revived?" in *The Month* for November, Guy Brinkworth comments on the recent work of J. Haldane, *The Causes of Evolution*. While praising the evidences of painstaking scientific research with which the book abounds, Mr. Brinkworth skilfully points out several vital defects, especially flaws in logic. For example, in reference to the fossil remains that have excited such great interest in recent years, Mr. Haldane asserts: "In view of their existence, it is somewhat ridiculous to talk of the missing link. Their striking efficiency as links is shown by the fact that opponents of man's animal ancestry have not been able to decide among themselves whether they are to be regarded as the remains of apes or men." Mr. Brinkworth's comment is: "Supposing that experts could not make up their minds as to whether some fossil remains were those of a man or of a woman, would it in any way follow that they are the remains of some intermediate sex?"

Two articles on the Hexaemeron in the *Clergy Review* for July and August by the Rev. E. Sutcliffe, S.J., emphasize the principle that the inerrancy of the Bible does not exclude the possibility that the sacred writers described the creation and the constitution of the physical universe in conformity with appearances rather than with actual facts. Hence, we need not trouble ourselves trying to establish harmony between the

¹ *Contra Gentes*, III, 22.

Scriptural narrative of the creation of the world in six days and the findings of modern geology and astronomy. The purpose of the hagiographer was to teach men that all things in the universe were created by God, and that material creatures are good. To convey this lesson in a more impressive way than could be achieved in a single sentence, the sacred writer chose an artificial and artistic way, presenting the creation as a drama in six successive scenes, which were not intended to correspond to the chronological order. Father Sutcliffe describes this method of interpreting the Hexaemeron as "historico-artistic" or "historico-logical".

During the year 1932 three excellent works on God have been published in the French language. In *Études sur le Problème de Dieu dans la Philosophie Contemporaine* (Paris, Vitte), the Rev. E. Jolivet, professor in the Catholic University of Lyons, presents a searching criticism of the ideas about God that prevail in contemporary French philosophy, especially in the works of Brunschvieg, Parodi and Ruysen. While exposing the defects of their systems, Père Jolivet does not hesitate to praise what is good. *La Trinité; Histoire, Doctrine, Piété* (Paris, Bloud et Gay) by the Rev. V. Breton, O.F.M., treats the mystery of the Holy Trinity from the historical, theological and devotional standpoints. In *La Providence et la Confiance en Dieu* (Desclée) the learned Dominican Father Garrigou-Lagrange applies the principles of faith concerning Divine Providence to the practical problems of life and draws therefrom some consoling conclusions regarding the exercise of confidence and of charity.

An echo of the Thomist-Molinist controversy of three centuries ago forms the subject of a posthumous work by the Rev. X. M. Bachelet, S.J., entitled *Prédestination et Grace Efficace; Controverses dans la Compagnie de Jésus au temps d'Aquaviva* (Louvain, Museum Lessianum, 1931). The work centres about the decree of Father Aquaviva, the General of the Jesuits, promulgated in 1613, commanding the professors of his order to teach the doctrine of Bellarmine and of Suarez concerning predestination and efficacious grace in preference to that of Lessius. This decree remained in force for many years, but, as Father Bachelet narrates, the principles of Lessius gradually triumphed, and to-day his doctrines constitute the common teaching of the Jesuits.

What may be the inauguration of a discussion of far-reaching importance regarding the mysterious problems of predestination and final grace is an article under the heading "Endurcissement Final et Graces Dernières" by the Rev. P. Glorieux in the *Nouvelle Revue Théologique* for December 1932. According to the doctrine of St. Thomas (e.g. *Compendium Theologiae*, c. 184), the will of man, after the separation of his soul from the body, is immutably set either in good or in evil; and upon his act of election, either toward God or away from Him, depends man's eternal lot, either in heaven or in hell. Now, when exactly is this irrevocable decision made? Father Glorieux believes that this all-important choice takes place *when the soul is already separated from the body*—when, free from the trammels of the flesh, it clearly perceives that God is its ultimate end, and that it should choose Him above all other things.

As is evident, this opinion has momentous consequences, the most important being that, in this supposition, a soul could even leave the body in the state of mortal sin, and yet, by turning to God in the first moment of its separation, could attain to justification and salvation. For, in addition to its natural knowledge and power of choice, the soul at such a moment would receive from God illuminations and inspirations to aid it in choosing the divine goodness as its ultimate end. Moreover, this view would offer some explanation how grace and salvation can be available to those that have not had the opportunity during life of coming to the knowledge of the Christian revelation. To the objection that naturally presents itself—that this view would seem to beget the conclusion that every one will be saved, no matter how evil his life has been, since the soul in such circumstances will naturally turn to its true final end—Father Glorieux replies that the evil habits persevering in the soul from its earthly life will impel it (though not with necessity) to turn away from God even in that moment of penetrating discernment. Many of the angels sinned, despite their keen understanding and abundant helps of grace—why then could not the same be possible in the case of some separated souls, especially those that are strongly inclined to evil from long years of sin? But on the other hand, the efficacy of prayers and sacrifices offered for sinners

by relatives and friends will then be realized in the form of special graces, urging them to turn to God in that moment on which their state for all eternity will depend. This view of Father Glorieux is very consoling, but it is not free from grave theological difficulties.

A noteworthy contribution to sacramental theology is a study of the doctrines of Hugh of St. Victor on the efficacy of the sacraments—*Die Wirksamkeit der Sacramente nach Hugo von St. Viktor* (Freiburg, Herder, 1932)—by the Rev. H. Weisweiler, S.J. Since Hugh was one of the pioneers in this theological field, his doctrine exerted a marked influence on the Scholastics of later centuries. Father Weisweiler proposes as the basis of Hugh's system two principles—that the sacraments are vessels of grace, and that through the sacraments Christ sanctifies the members of His mystic Body. These ideas are a development of the doctrines Hugh himself received from Anselm of Laon and William of Champeaux. Father Weisweiler argues that the first of these principles was in harmony with the doctrine later defined at Trent, that the sacraments confer grace *ex opere operato*; but this can be doubted, since the idea of a *vessel of grace* is not easily identified with the idea of a *cause of grace*. As is to be expected, some of Hugh's opinions are no longer tenable. Thus, he taught that a person who denies the doctrine of the Holy Trinity cannot baptize validly; but on the contrary, one who believes, but omits mention of one or even of two Persons in the form, confers the sacrament. He also taught—by over-emphasizing the above mentioned second principle, as it would seem—that the priestly absolution remits only the eternal punishment due to mortal sin, the sin itself being forgiven directly by Christ. He seems to have considered the state of grace unnecessary for the fruitful reception of Extreme Unction.

A Lutheran professor, Dr. T. Bruce Birch of Wittenberg College, Ohio, has edited the *De Sacramento Altaris* of William of Ockam, in Latin with an English translation. It is an acknowledgment of the influence exerted on the doctrines of Luther by the Nominalistic teachings of Ockam.

That the schismatic priests of the Orient validly administer the sacrament of Penance even when the penitent is not in

danger of death—for then they certainly possess this power—is now quite commonly admitted by theologians. The chief difficulty in the way of this view is that these priests, being separated from the body of the Church, are presumably deprived under ordinary circumstances of the jurisdiction necessary for the valid conferring of this sacrament. The usual response is that in virtue of canon 209 the Church supplies jurisdiction to these priests because of the “common error”. Writing in the *Clergy Review* for October, the Rev. E. J. Mahoney finds this explanation deficient, on the score that this canon, in accordance with the general principle of the Code’s extension laid down in canon 1, would seem to apply only to the Western Church. Dr. Mahoney’s own solution is that the Church, because of her solicitude for souls, has never deprived the separated bishops of the East of the power to exercise and to delegate sacramental jurisdiction. He applies an analogous explanation to the sacrament of Confirmation conferred by the schismatical priests, delegated as extraordinary ministers by their own bishops.

An interesting article on “The Commutation of Penances in the Celtic Penitentials,” from the pen of the Rev. Gerald Mitchell, D.D., appears in the *Irish Ecclesiastical Record* for September 1932. The writer narrates that the practice of commuting canonical penances—a foreshadowing of the practice of granting indulgences—was in vogue in the Irish Church as early as the sixth century, several hundred years before it appeared in other parts of Europe. To the accusation that there was a prevalent abuse of accepting money offerings as a substitute for the canonical penances, Dr. Mitchell replies that the intimate union of Church and State brought the idea of money into the penitential statutes. For, the civil law demanded a fine in punishment for certain crimes, and this was often stipulated in the same legislative enactments with the canonical penances. However, the money offered did not—ordinarily at least—take the place of the canonical penance, but was demanded as the State’s compensation over and above the penance enjoined by the Church. The nature of the “easier” works into which the more severe penances were sometimes commuted reveals the austerity of the early Celtic Church. Thus, one of the substitutes for a

year's penance was to spend three days and three nights with a dead body in a sepulchre, without food, drink or sleep.

In *Divus Thomas*, 1932, p. 197, the Rev. P. Castagnoli, C.M., discussed the attitude of the Council of Trent, particularly in its twenty-third session, toward the controverted question of the essence of the sacrament of Holy Orders. He asserts that the majority of the bishops favored the opinion that the essential matter of this sacrament is the conferring of the instruments; yet in their decisions they did not intend to favor any one of the several Catholic views on this subject.

The Rev. C. Roberts, D.D., contributes to the *Australasian Catholic Record* for October 1932 a paper on the relation between the episcopate and the presbyterate. He prefers the opinion, common among theologians since the time of St. Robert Bellarmine, that the episcopate is a distinct sacramental order, and not a mere extension of the presbyterate, as the older Scholastics believed. He admits however that a person is still free to defend the latter view. He likewise holds that the episcopate cannot be conferred validly on one who does not possess the presbyterate. His answers to historical difficulties connected with this last point do not seem convincing. The Rev. Thomas Gerster, O.M.Cap., has written a brief treatise on the doctrine of St. Bonaventure on Purgatory — *Purgatorium juxta Doctrinam Seraphici Doctoris S. Bonaventurae* (Turin, Marietti, 1932). It manifests the latitude of opinion permissible to a Catholic regarding the purgative state of the other life. Unlike St. Thomas, who held that the venial sins of a person that dies in the state of grace are forgiven the first moment after death, St. Bonaventure taught that the remission of these minor faults takes place only gradually in Purgatory. The Seraphic Doctor also adopted a more lenient view than St. Thomas regarding the gravity of the pains endured by the suffering souls, and even did not hesitate to speak of the joys of Purgatory.

In response to the appeal of the present Sovereign Pontiff, scholars are devoting themselves assiduously to the study of the doctrine, history and liturgy of the Eastern churches. A valuable addition to this field of research is *Glaube und Sacramente der Koptischen Kirche*, written by Dr. Clement Kopp, and published under the auspices of the Oriental Institute in

Rome. The author claims that the only substantial difficulty to the reunion of the separated Coptic church with Rome is the doctrine of the primacy of the Roman Pontiff. All other doctrines, including even Monophysitism, are of minor importance to the Copts, who now are about nine million in number, living principally in Egypt and in Abyssinia. There must be a vigorous spirit of faith in a church that has remained Christian despite the Mahommedan persecutions for 1200 years. Dr. Kopp informs us that at present a small band of devoted priests are striving to raise the educational standards of the clergy and to restore the original traditions of the church.

A number of small monographs on points of interest in the realm of the ecclesiastical sciences is being sponsored by the Gregorian University in Rome. To this collection the Rev. S. Tromp, S.J., has contributed the treatise *De Spiritu Sancto Anima Corporis Mystici*—an accumulation of citations from the early Greek writers—in the original Greek with a Latin translation—concerning the relations of the Third Person of the Holy Trinity with the Church. Father Browe, S.J., has enriched the series with a collection of the documentary testimonies of papal and synodal decrees, the writings of the Fathers, and monastic rules, concerning the practice of frequent Communion in the Western Church previous to the year 1000 A.D. The citations prove conclusively that the Church was always zealous in promoting frequent Communion among the faithful.

The Rev. F. De Groot, S.J., has added to his valuable works a *Conspectus Historiae Dogmatum*, embracing the period from the apostolic Fathers down to the thirteenth century. The thousand pages that make up the two volumes of this work might seem to belie its claim to be a "conspectus"; but one who is aware of the numerous details that must be included in even a schematic treatment of the history of dogmas will rather marvel how Father De Groot has managed adequately to cover the ground within such a compass.

A history of Modernism in France, and especially of its prime instigator, has come from the pen of the Rev. M. Lagrange, O.P., under the title *M. Loisy et le Modernisme* (Seine-et-Oise, Jovisy, 1932). The author is fully competent

to expound and to refute the doctrines of M. Loisy in the field of Scriptural studies. A similar account of Modernism in England is *Father Tyrrell and the Modernist Movement* (London, Eyre and Spottiswoode) by J. Lewis May. The work presents an impartial picture of its principal character. Mr. May's own solution of the sad history of George Tyrrell is that he never really absorbed the true spirit of Catholic faith.

Among new editions we note *De Poenitentia* by Father Galtier, S.J., and the masterly *Lehrbuch der Dogmatik* by the late Dr. Pohle, with the revisions of the Rev. Michael Gierens, S.J.

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Criticisms and Notes

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Rt. Rev. Monsignor Horace K. Mann, D.D. The Popes at the Height of their Temporal Influence, Innocent II to the Blessed Benedict XI, 1130-1305. Vol. XVIII. Boniface VIII to Bl. Benedict XI, 1294-1305. St. Louis Mo., B. Herder Book Co. 1932. Pp. viii+491.

By far the greater part of this volume is devoted to the biography of Boniface VIII. In life Boniface was an imposing figure and after more than five hundred years of discussion he still remains one of the great enigmas of history. He was a storm centre when alive, and even yet the mere mention of his name is the signal for conflict and controversy. He had opponents and detractors among his contemporaries and, like every strong ruler, he had friends and admirers. A similar division of opinion exists among those who have written about him. Monsignor Mann approached the discussion of his life and deeds with an open mind. He has not hesitated to set down the cruel and bitter things that were written by Boniface's enemies, but by this very frankness he has succeeded in ridding the worst accusations of most of their poison. That Boniface was a great Pope nobody will deny; but that his talents were employed in a manner to produce the largest benefits for the Church and society will, perhaps, remain for all time a matter of dispute. Even the best intentions of modern biographers will not destroy the effects of the rancor and bitterness of Dante's immortal lines or make the world forget his terrible picture of the sufferings of the Pope among the damned in the Inferno. The feelings aroused by Dante's Ghibelline hatred and malice will not be easily allayed by a calm consideration of the opinions of others among Boniface's contemporaries who relate his services for religion, education, and morals, and his efforts in the defence of Christianity against the Moslems and in the reorganization of the Church and the defence of Faith.

The pontificate of Boniface marks the close of the most glorious period in the history of the medieval Papacy and opening of the dire epoch of the Babylonian Exile and the Western Schism. His name is usually associated with both these periods, but the final verdict has not yet been spoken as to how far he was responsible for closing the one or opening the other. Because of his position and very largely because of his character and gifts, Boniface was involved in the affairs of all the nations of Christendom at a time when these nations were, themselves, in a state of transition and flux. Every

one of these nations made extravagant, and for the time, unjustifiable claims on the Church. Boniface was opposed to radical changes of any sort, and indisposed to surrender the time-honored prerogatives of the Church and the Papacy, and if he was harsh in his dealings with the rulers of his time, "he may be excused," as Monsignor Mann says, "for failing to see that the medieval conceptions of a united Christendom under the Pope and the Emperor were beginning to be abandoned and that the old order was doomed".

If Boniface is to be blamed for having failed to recognize the signs that a new order was impending, his opposition to the men who represented the new as opposed to the old, can readily be understood. While nearly every ruler in Christendom exhibited the restiveness that goes with a time of transition and while Boniface was ready to coöperate with all of them in most matters, he was confronted throughout his pontificate with the next to impossible task of satisfying the demands of the Colonnas in Italy and of Philip the Fair in France. That he won the enmity of these men is to his credit. They would have all or nothing, and Boniface's determination neither to compromise nor to surrender forced him to take an extreme attitude, which, unless it is examined in connexion with the circumstances of the time, can never be properly evaluated. Monsignor Mann is not partisan in his opinions. He finds nothing to censure in the measures taken by Boniface, though he is not effusive in his estimate of Boniface the man. In his relations with others Boniface was impulsive, haughty, rash in act and expression, and entirely too much given to seeking means to advance the fortunes of the members of his own family. Monsignor Mann's calm investigation should serve one useful purpose for English readers, namely, the burying of most of the calumnious and utterly groundless stories that have been repeated from generation to generation regarding Boniface's conduct toward Celestine, his unorthodoxy, and his shameful death. All these and many other such reports he proves to be utterly without foundation.

Only a few pages are devoted to the short pontificate of the Blessed Benedict XI. This holy man suffers, perhaps, because he was colorless and timid, and because he was far below the intellectual and administrative stature of his great predecessor. He lacked self-reliance to the extent that he did nothing without the advice of others, and sometimes he did nothing at all owing to the divergent party views of the factions among the cardinals.

This volume is among the best in this series of *Lives of the Popes*. Though the apologists for Boniface usually stand in need of apologists, themselves, the absence of open partisanship in this book will make any defence of Monsignor Mann entirely unnecessary.

CHURCH ARCHITECTURE. Building for a Living Faith. By Frank Brannach, Member of the Federation of Catholic Art and the Liturgical Arts Society. ("Science and Culture Series." Joseph Husslein, S.J., Ph.D., General Editor). Bruce Publishing Co.: Milwaukee, New York, Chicago. 1932. Pp. xxi+266.

The author of *Church Architecture* says: "In the beginning of the century a book on Church Architecture would have gone without readers" (p. 3). This is a hard saying and, possibly, is justified by the character of the artistic and liturgical tastes of the Catholic body, thirty years ago. It seems, however, that this arraignment of those of a generation past might have been qualified. It is not difficult to recall earnest and persistent efforts made by priests and laymen in the final quarter of the nineteenth century who pleaded, in season and out of season, for the reform of church music, the return of true church architecture, as well as study and observance of liturgical laws in regard to altars, vestments and ceremonies. Even though there might not have been at the time a common and generous appreciation of a volume so valuable and informative as *Church Architecture*, who will deny that those who asked for the right and the becoming in everything pertaining to the church structure, planted seed the fruits of which are in evidence to-day, in the rapidly-growing endorsement of the present liturgical movement and the demand both of priests and people that architects design structures that fulfil the purpose for which they are erected.

There are architects to-day who know their art; they design churches that stand up under the severest criticism. In addition, they know the liturgical laws in regard to altars, sanctuary, baptistery, sacristy, church furniture, vestments, vestment cases, stations, confessionals, etc. They visualize the church as a whole. Hence the fatal blunder is avoided of providing, in a haphazard sort of a way, altars, windows, pews, etc., after the building has been erected. It was not always so. Happily there is a change for the better. *Church Architecture* will help the forward movement, because it offers practical suggestions: it describes various styles of buildings, outlines the correct principles of church architecture and supplements this information with illustrations of some of the best specimens of Catholic church buildings in America. It is pleasant to read on page 29 a reference to the late John Comes, "who died while still in the midst of his splendid efforts to free Catholic Art from the shackles of inferiority." The reviewer endorses this timely tribute, for of his own knowledge he can testify that forty years ago Mr. Comes, comparatively young, had the spirit of a crusader in

his desire and effort to make Catholic churches of modern days worthy of the great traditions of the past.

Bishop Kelly's foreword and the preface by the General Editor form a fitting introduction to *Church Architecture*.

INTRODUCTION TO THE BIBLE. The Nature, History, Authorship and Content of the Holy Bible with commentated selections from the Various Books. By the Rev. John Laux, M.A., Instructor of Religion, Notre Dame High School, and Professor of Psychology, Villa Madonna College, Covington, Ky. With Introduction by the Rev. Carl J. Ryan, Ph.D., Dean of Teachers' College and Superintendent of High School, Cincinnati, Ohio. With Illustrations and Maps. New York, Cincinnati, Chicago, San Francisco: Benziger Brothers. 1932. Pp. 324.

Parts of the Bible are read to the faithful in the Sunday and feast-day gospels. They are an essential part of the daily Mass. Those in sacred orders, from the Pope to the Subdeacon, are obliged to read portions of the Bible as a part of the canonical daily prayer. The entire liturgical service of the Church is a chain of selections from this revealed Word of God. Hence numerous efforts have been made by learned divines to interpret the Bible. Yet these so-called Introductions, dealing for the most part with problems of exegesis, the growth and history of the canonical books, the so-called Apocrypha, with versions and traditional interpretation, are meant in great part for the special student. They do not appeal to the average intelligence of the Catholic lay reader.

Father Laux has had a different and more practical aim in view. His volume of little over three hundred pages defines and sets forth in simple language the main purpose, form, and authoritative tradition touching the Bible. He gives the books contained in the approved version, in chronological order, points out their credibility and integrity. After that each book is studied in its historical and prophetic aspects, so as to illustrate the truth of the Catholic Church based upon this foundation. There are at the end of the volume some excellent suggestions for the popular study of this important source of divine truth. Besides numerous illustrations there are geographical maps to aid the simple reader in the location of events. The book fully answers the prayer of the psalmist (Ps. 118): "Thy Word, O Lord, is a lamp unto my feet."

MEDIEVAL FAITH AND FABLE. By J. A. MacCulloch, D.D., Canon of St. Ninian's Cathedral, Perth, and Honorary Canon of the Cathedral of the Holy Spirit, Cumbræ. With a Foreword by Sir J. G. Frazer, O.M., author of "The Golden Bough." Marshall Jones Co., Boston. 1932. Pp. 345.

The title of this book is not well chosen. The subjects discussed in the seventeen interesting chapters it contains might more properly be described as Medieval Superstition and Fable. That there was much superstition in the Middle Ages cannot be denied, but that there was, in addition, and entirely distinct from the superstitions of the time, a faith that was both reasonable and edifying is equally certain. The book is entertaining, but its value might have been immeasurably increased had the author seen fit to make comparisons with the vagaries of thought which the present time has to offer. Such a method of procedure would have illustrated the permanence of some superstitions and the outcropping of others similar in character in a different social and intellectual environment. Many subjects are discussed in the first chapter, entitled, *Survivals of Paganism*. It was inevitable that paganism should linger on in remote country districts and in small villages because of the poor means of communication and because of the social dislocation caused by invasions and wars.

Great stress is laid on the common belief in Demonology in these times, but frequently the denunciations of the Christian moralists then is no more valid in proving a widespread belief in demoniacal influences than the frequent references to the "demon rum" or to the denunciation of playing cards as the "devil's prayerbook" are in our own times. Such statements in proof of the backward state of thought in the Middle Ages as: "People resorted to diviners to discover future events or went to magicians for remedies against disease or snakebite," mean little when compared with everyday happenings in our own times. The advertisements in our newspapers by crystal gazers, chiromancers, astrologers and spiritualists prove that human nature has not changed much in the course of the centuries. The dispensers of cures for snake-bite in some places in our own country had a following as large and just as credulous as the magicians of the earlier time. Carrying amulets or beads as protectives against disease had as much to recommend it as carrying a horsechestnut to ward off rheumatism. Astrology was widely cultivated in the Middle Ages even though the practitioners did not have the opportunities of reaching their devotees offered by daily newspapers and the radio. That dancing, especially round-dancing, came in for reprobation during the medieval period does not argue that

morals were much worse or that moralists were more restrained in their language.

The superstitions of the Middle Ages were not, of course, identical in all particulars with the superstitions of the present, but it is significant that nearly all the information we possess about them comes to us through condemnations of the church authorities and the denunciations of ecclesiastics. The chapters on Heretics, Miracles, Emotional Movements and the Goliards, are records of strange manifestations of popular beliefs, and merely show that the untutored and uncontrolled human mind pursues a strange form of logic when seeking the reasons for the most ordinary happenings. Emotional movements and manifestations, especially those of a religious character, as seen in the Middle Ages were no more extraordinary than those seen in camp-meetings and during revivals. The Goliards have no modern counterparts and, perhaps, the modern world is all the poorer for not having such picturesque rascals and vagabonds.

The Middle Ages do reveal many strange aberrations of religious feeling and expression, but nothing more bizarre than may be observed among the Holy Rollers, the Holy Jumpers, the Faith Healers, the Come Outers, the followers of Pastor Russell or of John Alexander Dowie. Even the piety of the Middle Ages would receive a shock from the letter of a nun in Pittsburgh who, after listening to the radio description of a football-game, wrote to one of the heroes of the encounter that, throughout the game she prayed: "Please, God, take the mud off Marchie Schwartz's shoes, so he can run faster than the Army boys". The Middle Ages, in any case, were not confronted with the problem of deemphasizing football in colleges and convents. What is said in this book about the Middle Ages may be said about any other period in history. *Mutato nomine, de te fabula.*

CONTEMPORARY PHILOSOPHY AND THOMISTIC PRINCIPLES.

By the Rev. Rudolph G. Bandas, Ph.D. Agg. ("Angelico", Rome), S.T.D. et M. (University of Louvain). With an Introduction by the Rev. J. S. Zybura, Ph.D. The Bruce Publishing Co., Milwaukee. 1932. Pp. viii+468.

Dr. Zybura's Introduction, entitled "The Perennial Vitality and Timeliness of the Philosophy of St. Thomas," is a treatise in itself, very comprehensive in its scope and equally positive in its defence of St. Thomas and the Neo-Thomists. The author has amassed a very exhaustive list of authorities, from whom he quotes very judiciously in support of his main thesis.

After a preliminary chapter on Fundamental Principles and a discussion of the relations of Science and Philosophy, Dr. Bandas proceeds to an examination of several of the more important philosophical movements or systems. He devotes separate chapters to Idealism and the New Realism, The Philosophy of Becoming, the Philosophy of Value, and he shows the wide range of his philosophical outlook in succeeding sections dealing with Religious Experience, Humanism, the Theistic Argument, the Nature of God, and Revelation and Dogma.

The programme he set himself was an extremely ambitious one, and he has compressed into his pages the results of very wide and varied reading. Any of the subjects to which he has turned his attention might easily have offered material for a volume as large as this. His object, however, was rather to give a general conspectus of the entire range of modern philosophical speculation than to make an exhaustive analysis of any particular movement or system. Naturally there will be many omissions in the treatment of such an extensive subject, but it is very much to be regretted that such an important phase of modern religious thought as that of Neo-Ritschlianism should have been passed over. It might very well have been considered in connexion with what the author has to say about Ritschl and the Ritschlians. The work is very well printed and contains an excellent Index of topics and one of proper names.

CHRESTOMATHIA BERNARDINA. By the Rev. Dr. Emerico Piszter, S.O.Cist., Prior of the Monastery of St. Godhard, Hungary. Taurini: Marietti. 1932. Pp. vii+391.

In the compilation of this book the learned prior has rendered an appreciable service to students and lovers of theology. He has threaded his way through the ponderous tomes of St. Bernard and extracted the best selections bearing on the fundamental truths of Catholic faith and morals. Accepting the usual division of General Theology, Special Theology and Moral Theology, the compiler has assembled from the saint's writings whatever topics fit these various headings. Since there is no commentary by the author the book is in the fullest sense the theology of St. Bernard systematized after the modern fashion. As most of the quotations are taken from the sermons of the saint, we have in place of the cold, stilted style of the schoolmen a richness of expression that betokens the poetic fancy of the sainted doctor. For this reason the book is all the more readable and consequently all the more serviceable for retreat and sermon material. Reading and studying this "fine gold" of St. Bernard one readily understands why we call him the "*Doctor Mellifluus*" and

why St. Thomas styles him the "*vas pretiosum, os aurium, totum mundum vino dulcedinis inebriantem*". Typical of Bernard's sublime thought and charming expression is his description of satan: "O Lucifer, qui mane oriebaris, imo non jam *lucifer*, sed *noctifer*, autem etiam *mortifer*, rectus cursus tuus erat ab oriente ad meridiem et tu praepestero ordine tendis ad aquilonem? Quanto magis ad alta festinas, tanto celerius ad occasum declinas." Passages such as this are common in most of the selections, and we cannot but express the hope that some scholar sharing Bernard's theologic mind and poetic fancy will render this book into English so as to make it available to a wider circle of readers.

LIFE OF THE VENERABLE ANNE OF JESUS, Companion of St. Teresa of Avila. By a Sister of Notre Dame. With a preface by Father Benedict Zimmerman. B. Herder Book Co., St. Louis, Mo. Pp. 327.

The name of Anne of Jesus is known to everyone familiar with the life of St. Teresa of Avila. Anne of Jesus was a marvellous woman in many ways. It was St. John of the Cross who said that she was endowed with talents not even second to those of St. Teresa. And her high degree of contemplation is attested by the same Saint, who wrote the famous explanation of his *Spiritual Cantic* at her request. Born in 1545, a deaf-mute, Anne unexpectedly regained her speech and hearing at the age of seven. In 1570, she entered the Convent of St. Joseph at Avila and for five years enjoyed the close company and confidence of St. Teresa. From her very entry into the Order, Anne became closely linked with the Teresian foundations. While a novice, she was chosen as one of the charter members of the foundation at Salamanca. Five years later, St. Teresa chose her as prioress of the new foundation at Veas and in 1581 she was sent to make the foundation at Granada. It was here that, on account of some misunderstanding, Anne became the recipient of one of those "terrible letters" from St. Teresa. The crisp language of the letter is an excellent example of how the Saint could rebuke in such a way that no resentment was felt. St. Teresa died in 1582, and four years later the foundation which she had desired to make at Madrid was accomplished and Anne became the first prioress. While here, she was entrusted with superintending the publication of the works of St. Teresa and was put under obedience to add to the Saint's *Book of Foundations*, the history of that of Granada.

The latter part of the book is taken up with the foundations of Carmelite convents in France and Flanders, in all of which Anne took the most prominent part. She had to encounter untold hard-

ships and there were almost insurmountable difficulties to overcome. Added to these were many physical sufferings and painful maladies that demanded heroic patience. At her death in 1621 there were Carmelite convents at Paris, Pontois, Dijons, Brussels, Louvain, Mons, and the Discalced Friars had settled in Flanders. Anne of Jesus was declared Venerable in 1878, and in 1885 the cause of her beatification was introduced. Nothing is now wanting but the approbation of certain miracles.

The author has gone to much trouble in making researches in different archives and has appended a short list of the more important books consulted. However, the result of this research is lost to a great extent owing to the absence of critical footnotes. The invaluable weight of authority which would have been thus added to the facts related should have outweighed the fear lest references in the text "might prove wearisome" (p. 316).

AMERICAN OPINION ON THE UNIFICATION OF ITALY, 1846-1861. By Howard Marraro. New York: Columbia University Press. 1932. Pp. xii+345.

With the solution of the Roman Question in February, 1929, it was only natural for historical minds to revert to the crucial years between 1846 and 1860 when the Italian upheaval created the question. Beginning with the discontent in the Papal States, the author pursues his story through the revolutionary outbreaks of 1848, the establishment of the Roman Republic necessitating the flight of Pope Pius IX, the reign of despotism in the two Sicilies, the creation of the Italian Confederacy and the final establishment of the Italian Kingdom by Victor Emanuel II in 1860. As the title suggests, the author aims at gauging the American opinion on these Italian events and as chief sources uses the American newspapers, magazines, government documents, personal records of the time including biographies, letters, diaries and speeches. Indispensable as are these sources, it is to be regretted that the author makes no attempt to evaluate them, since the editors of those days, as indeed of all days, are not necessarily to be considered the spokesmen of the majority of their readers. Editors with this or that political trend or religious prejudice naturally seek to mold the opinion of their readers, but the opinion of the press in this or that locality is not always the opinion of the people, especially of the thinking classes. Nor is the press always correctly informed. As a matter of fact, the ex-priest Gavazzi who was notorious in denouncing Pius IX and his government of the Papal States deceived the press of America by giving it only the one side of his misfortunes abroad. Some comment, there-

fore, on the calibre of the papers quoted should have been given by the author.

Another regrettable feature of this book is that in its compilation Catholic papers and magazines were but seldom used. Among the outstanding Catholic sources of the time overlooked by the author might be mentioned: The *Miscellany*, founded by Bishop England in 1822 and continued to the Civil War; the *Catholic Telegraph*, of Cincinnati, 1831; the *Boston Pilot*, 1836; the *Pittsburgh Catholic*, 1844; the *Mirror*, of Baltimore, 1849-1908. Many other Catholic papers and magazines both in English and in other languages were published in the decade preceding the Civil War, and if quoted would give more balance to the American opinion on the affairs in Italy between 1846-1860. The story, however, is interestingly told and the summary at the end of each chapter is a most desirable feature.

Literary Chat

The Report of the Fourteenth Annual Meeting of the Franciscan Educational Conference (Vol. XIV, No. 14, Capuchin College, Brookland, D. C.) acquaints a reader with Franciscan research and educational work carried on to a degree that many may fail to appreciate. Articles, monographs and volumes listed as of 1931-32 occupy thirteen pages in the Report. The Conference consists of three departments—Classical, Philosophical and Theological. Many practical details concerning the physical plant of a college, equipment, curriculum and ideals are discussed in a way that has value for all who are interested in Catholic education.

The Iowa Catholic Historical Review for October 1932 contains interesting papers on Bohemian Catholics in Iowa by W. A. Dostal, the History of the Catholic Press of Iowa by Anne Stuart, and Europe's Pennies and Iowa's Missions by M. M. Hoffman.

One can hardly question the propriety of active clerical interest in international peace in view of the pronouncements of Benedict XV in 1917 and Pius XI in 1930. The Catholic Association for International Peace (1312 Massachusetts Avenue, N.W., Washington, D. C.) endeavors to stim-

ulate the interest of American Catholics in this distressing problem and hopes for the action of Catholic affiliation on American public opinion. That the interest of Catholic educators in respect of international relations has been aroused is well indicated by the fact that in 36 of our colleges in the United States courses on international relations are conducted. Nine pamphlet publications, not including mimeographed material published by the Catholic Association for International Peace, are available at nominal cost and may be obtained by application to the office.

It would seem that the whole duty of the American citizen calls for his contribution to the making of public opinion concerning war and general international relations. In view of the fundamental moral questions involved and of the leadership of the Holy Father in forcing the discussion of war upon an authoritative moral basis, the full duty of the American Catholic can hardly stop short of an active interest. The Catholic Association for International Peace offers guidance here toward which no one should remain indifferent. The Most Rev. Thomas F. Lillis, Bishop of Kansas City, is Honorary President. Professor Parker Thomas Moon of Columbia University, New York, is President.

The problem of the existence of God has always worried the minds of men. Régis Jolivet in his *Études sur le Problème de Dieu dans la Philosophie Contemporaine* (Paris, Emmanuel Vitte, pp. 240) tells us that philosophers are studying this problem very seriously to-day. Modern philosophers, he says, are reacting against the conclusions that follow from the idealistic and positivistic philosophies of the last century. The idealists and positivists have given us pantheism and materialism. Jolivet has studied these reactions and gives the results in the present work, and also in another recent work on the philosophy of Le Roy. In the present book Jolivet studies the conclusions of three philosophers, Brunschvieg, Parodi, and Ruysen. Brunschvieg has attempted to find a religion that will answer the needs of the day better than the medieval doctrine of God as the Author and Prime Mover of the universe. He builds up a spirituality without God. Parodi has arrived at a pantheism very similar to that of Spinoza. Ruysen, the opponent of Parodi, establishes the need of a Supreme Being as the first principle of the universe and author of the spiritual and moral order. However, Ruysen denies personality to the Supreme Being.

The author of the present book points out that there is no middle ground between atheism and theism. Adopt atheism, and all virtue, both individual and social, is gone. However, Jolivet is hopeful for modern philosophy because it is conscious of the falsity of idealism and positivism.

P. J. Kenedy & Sons of New York deserve well of all students of Sacred Scripture for republishing the fourth volume of *The Catholic Student's "Aids" to the Study of the Bible* (1932). The prediction of the *Month* for a cordial and widespread acceptance of Father Pope's "*Aids*" is realized in this second printing. The book needs no introduction. The main changes in the present edition concern bibliography. The new references will be chiefly noted in the 1926 edition on the following pages: 51, 59, 70, 220, and 270; in the chapters dealing with

the Johannine and the Synoptic problems the bibliography is considerably enlarged. The index, too, is revised, to care for the new references incorporated into the notes.

Platonis Doctrina Circa Animam, by Joseph Souilhé, S.J. (Rome, Pontificia Universitas Gregoriana, 1932; pp. 82), consists of appropriate texts selected from the original Greek dialogues of Plato accompanied by a Latin translation. Father Souilhé has wisely made his selections from the Oxford text of John Burnet, whereas the Latin translation is that of Marsilio Ficino, amended by Schneider and Hirschig, of the Paris edition of Firmin-Didot. The compiler has added explanatory notes here and there. They are destined to elucidate the more difficult passages. The pages are so formed that the Latin translation appears immediately below the Greek text. This is a most convenient arrangement. The texts are grouped in five sections, treating of: the nature of the soul; its relation to the body; its parts; immortality; and the lot of the soul after death. One must admit that the choice of passages is felicitous indeed. They are largely from Plato's *Phaedo*, the *Republic*, *Phaedrus*, and *Timaeus*. We recommend this little work to all students of Greek philosophy. One should add that the present book constitutes No. 1 of the philosophical series of original texts and documents announced by the Gregorian University. We are happy to accord it a hearty welcome.

The Rev. Joseph Leonard, C.M., has published a translation into English of Abbé Armand d'Angel's work on Saint Vincent de Paul. (*Saint Vincent de Paul*, A guide for Priests; P. J. Kenedy and Sons, New York; pp. 287.) The author has culled from the fourteen volumes of the Saint's letters, writings and addresses a series of chapters on the personal life, duties and relations of the priest. These are of extraordinary interest and value. Two readings of the book lead to the conviction that it stands out in singular eminence in the great body of literature that deals with the priest

and his labors. The reader gains not only a fascinating picture of Saint Vincent de Paul himself, but also a most practical and inspiring insight into the meaning of the priesthood and its providential work in the sanctification of souls. Of course, it is the reader who makes a book. Read thoughtlessly by one who feels no need of its message, a book becomes futile. But the priest who reads this work with an honest desire to be helped by it will profit to an extraordinary degree by the insight which it offers into the personality of Saint Vincent de Paul and the marvelous common sense that it displays as regards practical details of priestly life.

The Saint himself is set before us as a man who combined mystical experience with extraordinary human sympathy and understanding; wide scholarship and cultural interests with restless zeal; the remoteness of the religious house with patient attention to the troubles and feelings of the simplest soul privileged to come into contact with him. We see the Saint at work as he deals with the anxiety and doubts of a colleague, as he consoles and directs those who come to him for advice and comfort. We find him displaying infinite patience to discover all of the mental and social elements in a spiritual problem, anticipating everything good in modern psychology as he unravels situations and helps the sufferer to meet them. At every step we find him self-effacing, never regarding "his own personal views as if they were God's", resourceful, firm, tender and satisfying. It is refreshing beyond measure to find Saint Vincent at the apex of sanctity telling the priest how to conduct himself in a drawing-room, how to converse with men, women and children, while avoiding a shallowness and worldliness so often apparent in social life. We are lifted to the heights of a heavenly vision as we read, and we find the Saint making the prompt payment of bills an expression of justice and charity and thereby dignified. We see the priest as a leader to whom ways of arrogance are forbidden, as an authority in spiritual matters who is yet humble, open-minded and self-effacing.

The claims of Liturgy, of prayer, clerical studies, preaching, spiritual direction, education, fellow priests, family, servants and employees, society and business are interpreted with a sureness of touch, understanding and imagination that could hardly be excelled. The translator has rendered an outstanding service to the priesthood. One can but hope that this work will enjoy a circulation equal to its extraordinary merit.

One of the happiest experiences of a parish priest is that of discovering and encouraging vocations to the priesthood. Recent instructions from Rome call attention to this aspect of the ministry. The work is greatly helped when a pastor maintains constant and friendly interest in the seminarian. An illustration of the way in which this may be brought about will be found in a little volume that has just issued from the press of the Stratford Company, 289 Congress St., Boston. (*The Secular Priesthood*, by the Rev. George J. Donahue; pp. 223). The work consists of a series of short letters to a seminarian by his pastor friend "against the warmer background of clerical friendship". The letters should be read as taking for granted and supplementing systematic training in the seminary.

Another work comes from the gifted and restless pen of Father C. C. Martindale, S.J. (*The Words of the Missal*; The Macmillan Company, New York; pp. 224.) It may be well to let the author describe his own purpose. "The method of this book, then, is quite simply to take a few of the words which come often in the Missal so as to be in a certain sense 'favorite' words in the Liturgy, or else, other words that we might not notice; to collect several instances of their use (for isolated instances prove little; many exercise a cumulative effect); and then, as it were, to worry them to an extent that may even appear exaggerated—but it may serve that intermediate purpose mentioned above, and crush a kind of juice of meaning out of them which should be valuable. Certainly no reader would be expected to attend to such details

during Mass itself; but having done it outside of Mass, he will find that Mass becomes full of added delight."

While the book is intended for the laity, it may well render first-class service to the priest. It will serve to remedy the habit of routine in celebrating the Holy Sacrifice of the Mass by force of which the priest is apt to miss the extraordinary beauty and spiritual depth contained in the text of the Mass. Father Martindale's

volume might prompt a clerical reader to take the Missal in hand occasionally for spiritual reading and in this way discover in it much that is often overlooked by force of habit. And the satisfaction thus experienced might prompt one to go farther into the history of the Mass and the immense significance of the sublime truths hidden within it. It is the epitome of the work of the Redemption.

Books Received

SCRIPTURAL.

A BIBLE HISTORY WITH A HISTORY OF THE CHURCH. For Catholic Children. By the Rev. Stephen J. McDonald, O.Carm., Rector, Carmelite College, Washington, D. C., and Elizabeth Jackson, former Teacher in Elementary Schools. Illustrations by Sister Esther, St. Mary-of-the-Woods, Indiana. Row, Peterson & Co., Evanston, Ill.; New York, Philadelphia, San Francisco. 1932. Pp. xiv—466. Price, \$1.04.

DAS LEBEN JESU IM LANDE UND VOLKE ISRAEL. Von Dr. Franz Michel Wilam. Mit 33 vom Verfasser selbst aufgenommenen Bildern. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1933. Pp. xii—514. Price, \$2.25 net.

THEOLOGICAL AND DEVOTIONAL.

BACK TO CHRIST. From Essays in Catholic Morals. By the Rev. Jacques Leclercq, Director of *La Cité Chrétienne*. Translated by the Rev. Francis Day, B.A. P. J. Kenedy & Sons, New York. 1932. Pp. xxii—260. Price, \$2.15 *postpaid*.

ST. ALBERT THE GREAT. By Thomas M. Schwertner, O.P., S.T.Lr., LL.D. (*Science and Culture Series*. Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. xxxi—375. Price, \$3.00.

THE LIFE OF ST. ALONZO RODRIGUEZ. God's Theologian. Translated from the Spanish of I. Casanovas, S.J. by M. O'Leary. With a Preface by the Rev. William Peers Smith, S.J. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1932. Pp. 188. Price, \$1.25 net.

THE FORGOTTEN GOD. By Francis Clement Kelley, D.D., Ph.D., LL.D., Litt.D., Bishop of Oklahoma City and Tulsa. (*Science and Culture Series*. Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. xix—145. Price, \$1.50.

GEMMA OF LUCCA, 1878-1903. By Benedict Williamson. Alexander-Ouseley, Ltd., London; B. Herder Book Co., St. Louis. 1932. Pp. 207. Price, \$1.25 net.

GUY DE FONTGALLAND, 1913-1925. By Lawrence L. McReavy, M.A. Alexander-Ouseley, Ltd., London; B. Herder Book Co., St. Louis. 1932. Pp. 207. Price, \$1.25 net.

ANNUNCIATION. VISITATION. By Francis P. LeBuffe, S.J. (*"As It Is Written" Series*, II.) America Press, New York. 1932. Pp. 67. Price, \$0.35 *postpaid*; 12 copies, \$3.00 (*carriage extra*).

ABBOT COLUMBA MARMION. A Master of the Spiritual Life. 1858-1923. By Dom Raymund Thibaut. Translated from the French by Mother Mary St. Thomas, a Nun of Tyburn Convent. Crowned by the French Academy. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1932. Pp. xiv—488. Price, \$5.00 net.

THE MEDAL-CROSS OF ST. BENEDICT. By Dom Adélard Bouvilliers, M.A., Mus.Doc., Belmont Cathedral Abbey. Second edition, revised and enlarged. Belmont Abbey Press, Belmont, N. Car. 1932. Pp. 85.

INSTITUTIONES IURIS CANONICI ad Usus Utriusque Cleri et Scholarum. Vol. III: De Processibus. P. Matthaeus Conte a Coronata, O.M.C., Doctor et Lector Iuris Canonici, in Archid. Genuen. Examiner et Iudex Prosynodalis. Marius E. Marietti, Taurini, Italia. 1933. Pp. ii—669. Pretium, *Lib. it.* 30.

THIRD ORDER FUNDAMENTALS. A Plea for Clarity. By a Friar Minor. Commissariate of the Third Order, Province of St. Barbara, 133 Golden Gate Ave., San Francisco. 1932. Pp. 26. Price, \$0.10; 10 copies, \$0.75; 25, \$1.75; 100, \$6.00.

L'EDUCAZIONE DELLA CASTITÀ. Dott. Luigi Scremin, Dottore in Medicina, Docente all'Università di Padova. Prefazione del P. A. Schmitt, S.J., Professore di Teologia Morale all'Università di Innsbruck. Marius E. Marietti, Torino e Roma. 1930. Pp. 160.

SUR LES PAS D'UNE SAINTE. Étude biographique, psychologique et littéraire concernant les séjours de Ste Thérèse de Lisieux au Bord de la Mer (1878-1887). Par M. l'Abbé V. Lepetit, Missionnaire de N.-D. de la Délivrande, Membre de la pieuse Union Sacerdotale de Lisieux. Préface de Mgr L. Prunel, protonotaire apostolique, lauréat de l'Académie Française. Deuxième édition. Pierre Téqui, Paris—6^e. 1932. Pp. xi—108.

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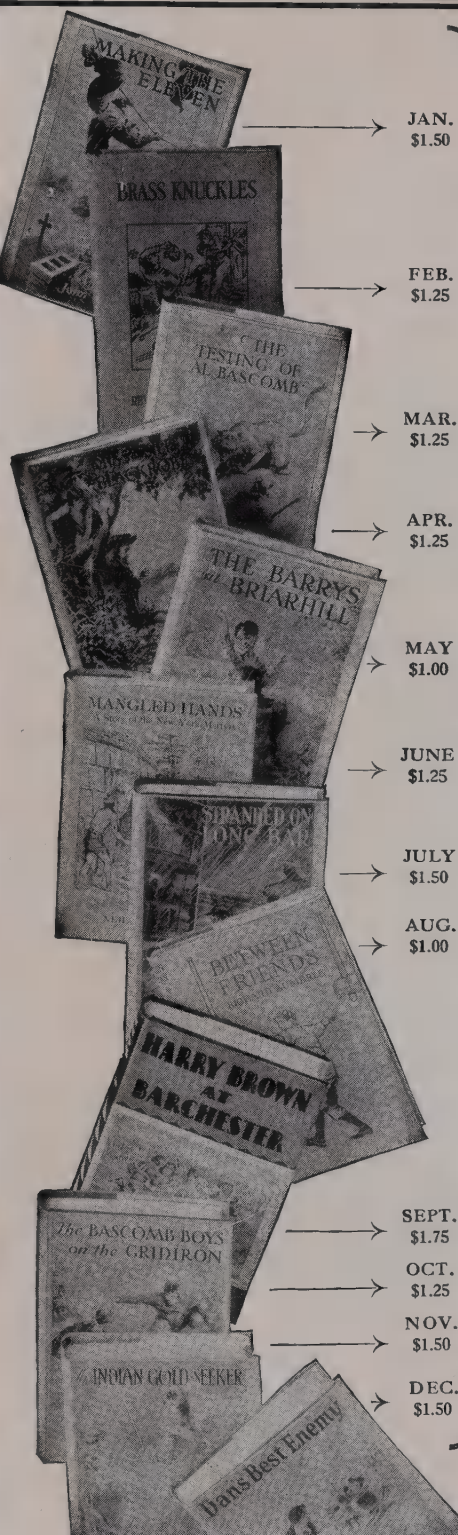
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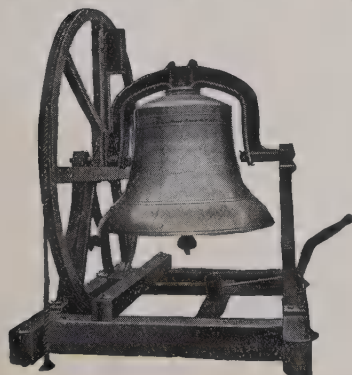
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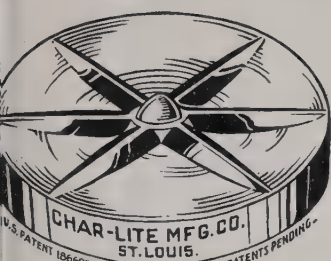
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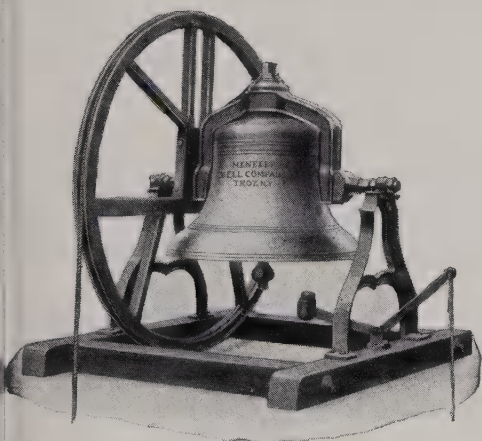
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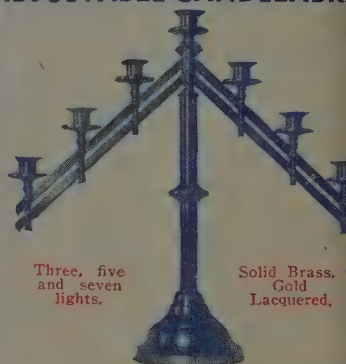
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OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:

- (a) On Sundays of the first and the second class;
- (b) On Feasts of the first and the second class;
- (c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricis Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:

- (a) Sundays of the first class.
- (b) Feasts, double of the first class.
- (c) All Souls' Day.
- (d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a feria of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

American Ecclesiastical Review

1722 Arch Street

Philadelphia

The Confraternity of Christian Doctrine

THE REV. RAYMOND PRINDIVILLE, C.S.P.

Describes the work of the Confraternity of Christian Doctrine among the Catholic children not attending our parish schools. Before taking up the Confraternity, it gives in brief the Catholic philosophy of education in maintaining the present parish-school system. It likewise makes mention of the ways and means other than the Confraternity in ministering to the public-school children. The Confraternity's aims, its early European origins and its recent development in America are discussed. The description of the local diocesan organizations, the operation and the results obtained are based chiefly on information gathered from the Confraternities of Pittsburgh, Brooklyn, Los Angeles-San Diego, Santa Fe, Monterey-Fresno, Great Falls and Helena.

FOREWORD

Father Prindiville has made a much-needed contribution to our pastoral literature in his brief treatise on the Confraternity of Christian Doctrine. No problem is more vexing to the zealous pastor than that of providing for the religious training of children attending the public schools. This problem, considerable in extent in almost every parish in the United States (the percentage of cases in which no children are attending the public schools is incredibly small), assumes enormous proportions when viewed on a diocesan or national scale. When thus viewed it becomes apparent that organization to cope with the situation confronting us must be planned on diocesan lines.

The solution which Father Prindiville suggests has a double good fortune, namely, it is prescribed by Canon Law and it has been found to work. The special value of the present treatise is that it gives both the rich historic background of the Confraternity and sets forth in detail methods of adapting it to present-day needs in America. This timely brochure will be widely welcomed.

✠ EDWIN V. O'HARA,
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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VIII.—(LXXXVIII).—MARCH, 1933.—No. 3.

THE OXFORD MOVEMENT IN ACTION AND REACTION.

THE present year is a year of jubilee to many Anglicans: it is the centenary of the Oxford Movement. The dating of that epoch's beginning is due to the common acceptance of Newman's opinion, that the launching of the movement was marked by Keble's sermon of 14 July, 1833, afterward published under the title "National Apostasy". The undeniable facts—that the Oxford revival at least indirectly defeated a political revolution against the Anglican establishment; that its internal effects on Anglicanism itself became both conspicuous and general; and that after the lapse of a century it still commands the adherence of a distinct and active party—are certainly from the latter's viewpoint sufficient reasons for marking the hundredth year of Tractarian tradition by formal and public commemoration. Accordingly there will be celebrations at various times and places during the course of the year. Besides referring to such future occasions, the Anglican press on both sides of the Atlantic has already given much space to appreciative sketches of leading characters in the movement's beginning, and of some of the more prominent and active of their early successors.

Since the Oxford revival was quite innocent of "comprehensiveness" and wrought its work by the propagation of a very specific and exclusive system of doctrine, it is natural to expect that sympathy with the proposed celebration will be as unevenly distributed among Anglicans as the aforesaid doctrine itself. Such a commemoration can have no general appeal. Anglicans of the Liberal and Modernist schools can

see no occasion of honest self-congratulation in a conscious awakening of faith in the supernatural and insistence upon eternal rather than temporal ideals and aims. The Evangelical element can only detest and deplore the movement's emphasis on the innate virtue of sacraments and the Divine sanction of an episcopate. The sincerest rejoicing, if not the only rejoicing that is sincere at all, must be confined to that minority of Anglicans who style themselves "Catholics" within their own circle and "Anglo-Catholics" before society at large. Even in England these last can hardly amount to more than a fourth part of the Establishment's membership. Of American Episcopalians they are probably not more than fifteen per cent, though the proportion is hard to compute, being higher in the clerical than in the lay estate, and higher again in a few large cities than in smaller towns and rural districts. Even in its most favorable surroundings, Anglo-Catholicism is rather the exception than the rule—and that, too, when one refrains from deciding who may best deserve the doubtful name, and accords it to all who care to claim it. Probably there is little risk of error in concluding that, taken the world around, not more than one Anglican in every five considers himself enough indebted to the Oxford Movement to observe its centenary as an occasion of thanksgiving and praise.

While the movement was undoubtedly an epochal source of influence upon the religious history of modern England, it presents to Catholic judgment a mixed and doubtful title to merit. Of course it cannot be unreservedly commended, since an attempt to interpret Protestantism as Catholicity not only adds error to error, but makes the last error worse than the first in power and effect by masking its nature *sub specie boni*. Yet, on the other hand, that Providence which can make even evil serve the cause of good, has so utilized the effects of this illusion that the newer error has done much to defeat the older. Within these hundred years tens of thousands of men and women have died, or are still living, in the priceless blessings of the Faith, who in human calculation would never have loved and sought those blessings if the Oxford Movement had not been. Other means to their enlightenment God could doubtless have used at pleasure, but these at least lay nearer to hand. Many are the souls for whom Anglo-Catholicism has

breached the wall of prejudice with unsuspected blows, and thus admitted to the inner citadel the first herald of a saving faith. Viewing the strange phenomenon for ourselves, it may be as well that we, as ministers of Christ and dispensers of the mysteries of God, are too fully occupied in work of real effect to intervene unasked in the guidance of this peculiar type of blindness. We need no warning of the baneful effects of injustice or uncharity, but many among us cannot even suspect the irreparable evil which may result from a mistaken sympathy.

Of the causes, authors, and origin of the Oxford Movement the best account, as also the most authentic, is Part IV of Newman's *Apologia* — the second of four chapters headed "History of my Religious Opinions". The whole story, however, is now available in many biographical and historical works of the past half-century, and need not be reviewed here except in the briefest summary. As the very creation of Elizabeth's Established Church originated in a political issue, so did the rise within it of the revival of 1833. Not that the Oxford leaders were mere opportunists, as Elizabeth's ministers had clearly been; yet it was a political crisis which first occasioned their wholly sincere profession of faith, by enlisting it in the defence of their politically-involved Church.

A general wave of republicanism was sweeping over Europe as the second quarter of the nineteenth century began. In France it had succeeded in unseating the Bourbons. In Italy it had found expression in Mazzini's abortive congress at Bologna. In England it now effected a Whig victory, won on the very issue of demand for radical reforms in the national life. The rising disposition was to regard the Established Church as a useless encumbrance to progress. This, of course, pointed first and most naturally to disestablishment, but it aimed further at the overthrow of real authority within the religious sphere, as well as the removal of its civil support and symbol. "The vital question," writes Newman, "was, how were we to keep the Church from being liberalized?" Many within the Church itself were far from troubled by that prospect; the Bishop of London himself had been quoted for the opinion "that belief in the Apostolic succession had gone out with the Non-jurors", i. e. in 1690. Newman and his

friends, no upholders of State control, would possibly not have regretted disestablishment in itself, could they have felt that their Church had confidence enough in its own teaching and mission to endure the separation and make good use of its freedom.

Precisely to awaken that confidence within the Church—to arouse her to the full exercise of the powers they believed her to possess from Christ—was the aim of the mission they now undertook. It was, of course, important to make the nation, if possible, see that the Church was something too great and precious to be divorced; but it was of vital moment to teach the Church that view of itself. Within its circles, however, there were but two really active platforms at the time, neither of which could furnish the needed source of inspiration. In Evangelicism, the better entrenched of the two, could be found no root of Divine sanction for one form of organization above another, for episcopacy rather than congregationalism, nay, not even for solidarity in any form rather than dissolution. If “the Church” was not the Kingdom of God, but merely His democracy, the accidental and subsequent association of individuals whose opinions happened to agree—if “they were of value to it, not it to them”—it could claim no Divine and inviolable character. On the other hand, the critical philosophy of Tübingen, already beginning to filter into English clerical and academic circles, or even the equally aggressive but less positive spirit of the current Liberalism, would be frankly amused at the claim of Divine sanction for any human institution at all, be it Church, Scripture, or Tradition. Neither an Evangelical nor a Liberal account of Christianity could effect the needed awakening, as neither, obviously, could any purely political theory. To save the Anglican Church to the nation, or at least to herself, there must be a definite and forceful appeal to the supernatural within her as she stood. She must be taught that her very essence was the creation of the Divine Will and Power; she must identify herself as the Spouse of Christ.

Truly, the undertaking was a noble and inspiring one. The men who set about it—John Keble, Hurrell Froude, William Palmer, Arthur Perceval, Hugh Rose, Edward Bouverie Pusey, and Newman himself—were Oxford scholars, of whom,

however, only Newman and Pusey were now in residence there. All were men of ability, integrity, and genuine piety. They shared from early education certain basic truths of Christianity. All of them might be considered fundamentally "High Churchmen"—believing that "the historic episcopate" preserved Apostolic succession; that it had been retained in the sixteenth century as an intentional link with Christian antiquity; and that (in Newman's own words) "antiquity was the true exponent of Christianity". These principles, moreover, they judged to have been substantially those of the most representative Anglican divines of the seventeenth century, the predecessors of the Non-jurors; these, they felt, had simply interpreted the Fathers of the Church to their own age and its conditions. Hence the message of the Oxford leaders to their own age was to be similar, but more explicit—an exhortation to the Anglican Church to look back to undivided antiquity and learn to see itself reflected there, in character, in mission, in power and privilege. Newman himself reduces their program, as he then apprehended it, to three headings: the principle of dogma, the principle of a visible Church with valid orders and sacraments, and the principle of opposition in some respects to the doctrine of the Church of Rome.

The convictions involved in these guiding principles had as yet to be worked out in detail with a view to definite teaching. This demanded much serious thought and careful study. The Fathers of the Church were especially searched as witnesses to that ancient Faith which the Oxford associates assumed to be the ultimate standard of Anglicanism and the only key to the true explanation of its formularies. Meanwhile, as a means of spreading the results, a series of "Tracts for the Times" was decided upon, and their issuance began immediately in 1833. Most of these Tracts were Newman's own work. His residence at Oxford, his personal gifts, and the definite progress in his own opinions, soon led the others to defer much to his judgment, and he found an unsought leadership thrust upon him. The Tracts were industriously circulated far and wide, arousing opposition in certain quarters, but exerting a strong influence upon many persons, clerical and lay, whose minds were somewhat open to their line of reason-

ing. Certainly by 1845 they had created a distinct theological school within the Anglican Church, whether or not it might as yet be called a party. Its early accessions, moreover, were largely from the ranks of the coming generation, especially of Oxford students for the ministry.

Newman's own position now seemed to call for a more constructive statement, and this, after three years' labor, he endeavored to supply in 1836. His work, "The Prophetical Office of the Church viewed relatively to Romanism and Popular Protestantism", has become better known as "The *Via Media*". Excluding organized "Protestantism" from any foundation in antiquity, and identifying all survival of the original Church with continuous episcopacy, Newman here propounded the theory of a visible Church comprising three separated "branches"—Roman, Eastern, Anglican. This demanded direct attention to the question of the relation between Anglicanism and Rome. But both Newman and others felt that this latter theme had not been settled to satisfaction. There remained at least one crucial question: what to think of the Thirty-Nine Articles of Religion. When at length, after much thought, Newman faced this subject in print, his reason was "the restlessness, actual and prospective, of those who neither liked the *Via Media* nor my strong judgment against Rome". His attempt to solve the problem appeared in 1841 as the famous Tract No. 90. It was an analytic and candid comparison of the Articles with the doctrine of the Council of Trent, the former being interpreted in a sense as nearly Catholic as they could bear.

This honest and courageous study could not but challenge the elemental Protestantism of Anglicans of every type. To attempt to reconcile Elizabeth's official confession of faith with the latest form of authentic Catholic doctrine, was studying relations at too close quarters. Moreover, it insinuated something still more serious—that perhaps the "three branches" were not of equal worth and dignity, if one of them, and not the Anglican, called for respectful consideration as a norm. Newman had defied the one *tabu* which voices Protestantism's only inviolable article of faith, and he was made to feel it on all sides. Quietly but firmly he held his ground until Tract 90 began to be censured in one after another of the Bishops'

annual charges. This Newman accepted as official condemnation, and henceforth his public activity in the Oxford Movement ceased, though not the publication of other studies, nor private conference with those who sought his guidance and advice.

His positive account of Anglicanism as Catholic had now reached its term, and could take no further step in advance. But he was now to be led unseeking to a forward stride indeed, though hard to recognize at sight. When the "three branch" explanation has been once embraced, it prepares the unsuspecting mind for one momentous question: Is the Anglican Church a "branch" of Catholic origin after all? No blame can attach to the devout and earnest soul that recoils from the vision of this radical doubt and deems itself bound to pray and wait for assurance. No wonder if at first the suggestion is even promptly dismissed as a temptation. Yet it is really an external grace, possibly the reward of earnest prayer and search like Newman's own; and if the misread favor is for the time declined in humble sincerity, and not in prejudice or self-will, that same favor will be offered again. For Newman its first foretaste was the reflexion that he might not be able to continue serving a Church that condemned the only sense in which the Articles could be held to endorse the Fathers. This led him, ever true to conscience, to retire from official duty to the privacy of Littlemore. But here the vital question was to beset him as an explicit challenge. During his historical studies he was twice startled by ominous and unsought parallels to Anglicanism in the status of certain early heresies. But he still awaited conviction. Then suddenly his own Church of the present declared herself. In the scheme of a "Jerusalem bishopric" to be erected by Anglican authority for the partial benefit of Lutherans, the Primate himself revealed to the world his own conception of his office and mission. Against this same crux of "intercommunion with non-episcopal Christians" our own contemporary Anglo-Catholics merely protest while the practice grows before their eyes; but Newman was thoroughly in earnest, and read the lesson at its actual worth. He too protested as a matter of present duty, but he was led to see that Anglicanism was simply organized and state-supported heresy. With characteristic courage and honesty

he made his decision and acted upon it. A considerable number of the Tractarian party followed his example sooner or later; the majority did not. From that time (1845) until his death in 1882, Pusey was the movement's chief counsellor and guide, though hardly its leader in the same sense that Newman had been.

Tract 90 had brought the Oxford theory to maturity; the path marked out for it could be explored no further. Its remaining adherents had now no mission but to persevere and to await results. If they needed the inspiration of a definite goal, it must be sought in the question "What is to be the final outcome of it all?" And it is significant that in that very year 1841 appeared the first public appeal for "corporate reunion with the Holy See". Newman's own letters express the hope. For Ward and Dalgairns, its public sponsors, it was to prove the last station. Pusey himself maintained from first to last that the Oxford theory could not consistently aim at less than eventual union with the Patriarch of the West. His famous "Irenicon" marks his supreme effort to commend the idea. With characteristic obtuseness he began writing it in 1865, only a year after the Holy Office had formally condemned as heretical the whole supposition on which any theory of a *corporate* union could ever find basis or excuse—the doctrine of the "three branches". Pusey's elaborate emphasis on the groundless theory and its hopeless conclusion, deliberately produced at just this juncture, is significant of one thing at least: all were aware that the Oxford position had been stated in full, and had no further message to unfold.

But this coming of age was yet in theory only. The moulding into some consistent and manageable form was still to be achieved in the sphere of practice. The doctrine of the movement was already dynamic in the belief, the teaching, and the private lives of many of the clergy, but its visible effects were not so evident as yet. It was their general emergence, at about the time of the Vatican Council, which earned for their promoters the popular name of "Ritualists". The whole phenomenon was natural enough. Catholic doctrine sincerely embraced must find expression in Catholic practice, and the standard of such practice must be the current use of the Catholic West. The motive was not mere unreasoning imita-

tion, least of all for deception's sake. Now came the anointing of the sick, the fast before communion, and the formal development of the practice of confession; the introduction of more or less ceremonial in "the Mass" and other public services; the use of candles, incense, unleavened altar-bread, and a mixed chalice; the reservation (rare at first) of "the Blessed Sacrament"; the adoption of Catholic devotions; the founding of religious communities; the use of spiritual retreats. These were not all matters of mere "ritual", but all pertained to the external manifestation of Tractarian principles. Some of them Pusey himself did not approve, but could not prevent.

These practices won their way slowly, unequally in different places, and against universal resistance, sometimes extending to mob violence as well as to ecclesiastical penalties. But "persecution" only stiffened resolution. Before the close of the nineteenth century the Oxford Movement had established itself in outward expression as well as inward motive, and was one of the rival explanations of Anglicanism. It is this second and practical stage of the movement which we may expect to hear most emphasized in connexion with the coming centenary—both because its outward form is almost all that is left of the movement, and also because its influence in this respect has really been very extensive. As doctrine created its own devotion, so devotion demanded its own appropriate symbols, and the norms of the latter have perforce been conventionally Catholic, however modified in application. Hence the visible transformation which has come over Anglican churches, especially within. Some of its features are really universal. Not in "Catholic parishes" only, but in the lowest of the "Low", the once insignificant communion-table (sometimes even concealed) has given place to an altar of more or less impressive proportions, with gradines bearing at least an ornamental cross, often candles, sometimes even a tabernacle. Concurrently the once predominant pulpit has been reduced and set aside. There are many artistic details in which churches have become what is called "more churchly". But the commonest as well as the principal note of the whole gradual transformation is an impression, silently conveyed to the eye, that corporate worship has assumed an ascendancy over the ministry of preaching.

It is in this outward expression of an altered viewpoint that the influence of the Oxford Movement is most widely extended. Such a feature is certainly considerable, and might even be called significant if only its original meaning still clung to it wherever introduced. At the beginning the altar's gradual ascendancy over the pulpit was both noted and understood. For thirty years of "ritualistic" advance every point gained or lost was matter of principle. Different grades of "churchmanship" could be read in various modifications of the ideal Catholic altar. Besides the few Anglican interiors which resemble Catholic models closely enough to be deceptive, the more numerous types exhibit many shades of distinction—tabernacle or none, crucifix or ornamental cross, candles or only flower-vases, hangings of the liturgical colors, or of indifferent coloring, or no hangings at all, and so *ad infinitum*. In the last quarter of the nineteenth century such features betokened the beliefs of their employers.

That day is gone. Practice in these particulars no longer indicates any specific doctrine, and the two are drifting ever further apart. From 1840 to 1870 the doctrines of the Oxford Movement withstood denunciation. From 1870 to 1900 its external signs gradually overcame opposition. And then at the turn of the century, just as Anglo-Catholicism seemed to have "come to stay", it was quietly captured by mere appropriation. If its outward token had been stamped upon the Anglican system, it must thereafter serve as a sign of that system itself, with all that it might involve. Never was a turning of tables more simply or effectively accomplished. As a distinct religious force the Oxford Movement is now in rapid decay, infected simply with normal and representative Anglicanism.

In this country the beginning of the change could be noted at least as early as 1906, and was closely connected with the first attempts at Pan-Protestant federation. Already the Modernist shuffle that "Catholic means comprehensive" was acceptable to certain Anglo-Catholics. To-day it is the very slogan of a large section of the party. Most significantly, it is the confirmed creed of *The Living Church*,¹ professed with

¹ See for example its editorials for 8, 15, 29 November, 1930, or in almost any current issue.

emphasis as often as occasion seems to offer. As this group now views Christianity, it is Rome that is most evidently "a form of Protestantism", since there are some religious opinions which she excludes, while Anglicanism proves itself ideally Catholic by gladly including all. These gentlemen are not ignorant of what the Oxford leaders meant by "Catholic"; yet they are Anglo-Catholics all the same, and far more numerous than those who still agree with the Tractarians that "is" and "is not" cannot be simultaneously true.

And this section of Anglo-Catholicism is comparatively moderate in its divergence. The intellectual progressives are in the lead at least in England, represented by the school of thought developed and guided by the late Dr. Gore. In this country their basic attitude is maintained (though not too expressly insisted upon) by the *American Church Monthly*. The views of the English leaders are well known, and have made a clean sweep of every doctrinal principle that ever was distinctive of the Oxford Movement. There was no fall, nor any privileged state from which to fall, and there is no regeneration in Baptism. There is no Divine authority in either Scripture or Tradition, nor in any other norm accessible to man. The rule of faith comprises "the teaching of Christ as recorded for us in the Gospels", and as progressively interpreted from age to age by "critical scholarship". Statements of the Apostles conveyed to us in the New Testament merely reflect their personal opinions, Christ having neither provided nor intended that His Revelation should be inerrantly transmitted to us through them. The Incarnation, in short, has but complicated uncertainty in religion, and a Christian is one who never ceases from the search for Christianity. Are these the doctrines of Anglo-Catholics? So their teachers assure us. And these together with the former group probably sum up to fully three-fourths of all those Anglicans who now claim the title.

The fact that the Oxford Movement had reached this state of dissolution was exposed at considerable length in an earlier issue of this REVIEW.² Now the admission comes with emphasis from an Anglo-Catholic quarter. Last autumn the

² LXXX, 5, May 1929, pp. 518 ff.

London *Tablet*³ commented on a public protest which had just been communicated to the English papers. The original document (before us at this writing) is a four-page folder entitled "The Oxford Movement: A Centenary Manifesto". It is signed by fifty Anglican clergymen. None of them is a bishop, although Lord Victor Seymour was erroneously so reported by the *Osservatore Romano*,⁴ probably on account of his title of nobility. One signer is an American, of the Episcopalian Diocese of New York; all the rest are Englishmen.

The text of the document mentions no individual names, but its statements, while couched in terms of dignity, are very explicit. It begins with a brief summary of the principles which the Tractarians professed and taught as the true and historical interpretation of Anglicanism. Next the note of contrast is clearly struck: "There is manifest to-day a drift and tendency leading the main body of Anglo-Catholics to depart fundamentally from the religion of the great leaders who began the Movement. It is now infected with a spirit of compromise and Modernism which is gradually leavening the whole and threatens to divert it from its true course." Thirdly the document professes in seven paragraphs the faith of its authors on those particular issues where the present divergence appears most evident. This doctrinal platform is of great interest, and shows that a few Anglo-Catholics still really agree with the Tractarians.

Thus §1, after confessing the Catholic doctrine of the Incarnation, expressly repudiates the "Kenotic" theory which was Gore's first discordant note of forty years ago. §2 rejects "all theories concerning Holy Scripture which detract from its inspiration and authority", and declares that "the Catholic Church alone has the right and power authoritatively to interpret it". §3 hits the king-bolt on the head: the Catholic religion is divinely revealed and "essentially a religion of authority"; utterances claiming to interpret it, even by Anglican Bishops, "are only worthy of consideration just so far as they are faithful to Catholic Faith and Practice—

³ 12 November, 1932, pp. 626-8. See also *The Month*, December, 1932, pp. 553-5; January, 1933, pp. 58-69.

⁴ 18 November, 1932, front page.

when they depart from these, they must be disowned". Particular reference is made to "the immoral sanction of artificial contraception given by many Bishops at Lambeth". In §4 judgment is passed on "comprehensiveness": "the Catholic Religion cannot take a place as one of many contending 'schools of thought' or versions of Christianity". §5 gives a strange turn to the "continuity" myth, dragging it in by name to justify the Tractarians' appeal to Tradition as a norm of belief; for "that essential continuity [of Elizabeth's Establishment with the pre-Reformation Church in England] is not satisfied by mere succession in property, nor by revival of ceremony, nor by use of words, but only by complete identity of Faith, the possession of which is the sole justification of her existence". §6 finds in State control and the Erastian theories which justify it "the efficient cause of most of the evils from which we suffer". In particular, "We denounce the culpable silence and acquiescence of the main Anglo-Catholic body in the face of appointments of Modernists to important and influential positions in the Church, at the Universities, and in Theological Colleges, and we protest against this insidious attempt to change the character of the witness of the Church of England by according favor and advancement to Modernist teachers."

Finally in §7 appears the usual conclusion. Twice the length of any other section, its theme is that "the real and essential goal is Reunion with the Apostolic See of Rome". "We assert that Reunion with Rome is the logical and highest goal and the natural consummation of the movement celebrated by the present Centenary. For that consummation it is a supreme duty to work and pray." In conclusion, the Manifesto appeals to all who "look with sympathy to the Oxford Movement as the origin and source of the modern Catholic Revival"; urges upon them "a realization of the present dangers to that revival in the conditions which obtain in the Anglo-Catholic body"; exhorts them "to repudiate prevailing errors, to advance the spiritual freedom of the Church of England, and to labor and pray for that outward unity with the Catholic world and with the Holy See which alone will justify and crown the efforts and sacrifices of our forerunners, and by the grace of God bring the seed sown by the Oxford Fathers to full fruition, and the Oxford Movement to its perfect term".

Courageous words, but useless. "The main body of Anglo-Catholics" find the Oxford Movement too conveniently movable, and do not want it brought to any term at all. It has a name to conjure with, and a reputation to be borrowed; and if most Anglo-Catholics interpret its symbols in their own way, they do precisely what "the Oxford Fathers" did with Anglican formularies. The Manifesto may sharpen outlines to some eyes that have not clearly seen the issue, but its influence cannot be a wide one. Dated 1 October, 1932, it has been industriously circulated since early in November, in quest of other signatures beyond the fifty. And after more than two months, it is now claimed to bear three hundred. This mere handful are all who can and dare express approval of such a protest against the normal progress of Anglican development. Meanwhile the Anglo-Catholic *Church Times* (as quoted by *The Month*) disclaims it for the "great majority of Anglo-Catholics, both clergy and laity", as "a regrettable example of irresponsible mischief-making". The Manifesto is as a voice crying in the wilderness.

But the straw of "corporate reunion" always floats upon the surface to be caught at, and the whirlpool's course is ever bringing it round again. The writer is credibly informed that a sort of committee of Anglo-Catholics are already (or have recently been) in Rome, where they have studiously avoided English-speaking Catholics, cultivated the acquaintance of ecclesiastics of other nations, and revived in particular the eternal question (to themselves only) of the possible "conditional rectification" of their own ordinations. All of this runs true to past models, and will prove as futile as ever. It is absurd to speak of a "reunion" of two elements which never before were one. If the horde of Protestants who allied themselves with Elizabeth's spurious hierarchy in 1560 could acquire no organic character with a Catholic origin behind it, still less can a group of its seceding members acquire such character by an organization not yet even effected among themselves. The more intelligent among them are aware of this, and "corporate" has long since ceased to mean "organic", and come to mean only "specially privileged". And that expresses the real aim. They would make their own terms for admission to the Kingdom of Christ.

Must one conclude that this means conscious insincerity? By no means. Divine faith cannot be rejected where its first and faintest ray has not yet shone. These men are still in the apologetic stage. They are discussing Catholic truth with the speculative attitude of a Protestant mind. Their apparent familiarity with our principles, which puzzles many Catholics and even misleads a few, is the stock of controversial material which every Anglo-Catholic inherits from the start. All of it is the stuff of *scientia praevia naturalis*, even including their increasing respect for the Holy See. If they disregard the censure of tripartite Catholicity so long ago uttered by the Holy Office; if they ignore the formal decision of Leo XIII (publicly called *irrevocabilis* by himself three months later) that the nullity of their orders is a demonstrated certainty with nothing doubtful about it, they do but estimate the Catholic Church by their knowledge of their own, whose decisions can never be taken seriously. They still think it possible to discuss "what keeps us apart". And so to the field again, to tap the Rock of Peter with their hammers in the hope of finding it a little more weathered and a little less resisting than when the last experiment was made. Let no Catholic waste his time to tell them that they are wasting theirs; he will be silently inscribed on the list of those who "do not understand". The repetition of the process must go on, for it is born of a mental obstinacy such as only spiritual delusion has power to engender in a human soul.

Yet where the kindly light has never been shut out, there is everything to hope and to pray for. Only for the individual, however; for as regards the group, the outcome of the present agitation will be precisely that of all its predecessors. A few, in the face of facts that cannot be ignored, will ask themselves the all-important question, and these may be graciously answered from above. The many, however, will never face that question; they will compile a supplementary volume of explanations, and remain where they are. But to judge by the present course of events among them, the heirs of their persuasions will become fewer and fewer with each successive effort to reopen the fixed and final issue between Christ's own terms of salvation and the preferences of wayward man. The Oxford Movement is not far from its "perfect term"—re-

absorption by the same system of error from which it sprang. As to this earnest minority of its adherents, the *Osservatore Romano* has voiced the sentiment of us all: "La preghiera del mondo cattolico deve ora aiutare le buone volontà fino alla dedizione completa al servizio della verità, nell' amore di Gesù Cristo e della sua S. Chiesa."

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THE DIARY OF A COUNTRY CURATE.

December, 19—

JOHN TREVILLE, the Reverend Rector, asks to see you," said a fellow student to me as we met in a corridor. I went to his room somewhat ill at ease. Was it possible he had some bad news for me?

"John Treville," said he to me as I entered, "your bishop calls you to Sacred Orders. You will begin your preparations immediately. You will be ordained sub-deacon, deacon, priest on three successive days to finish on 21 December, which is the feast of Saint Thomas."

"Verily, Reverend Rector, I know absolutely nothing."

"What! you know absolutely nothing, you—a 'Grand' seminarian for four years! What could you have been doing?"

"I did not believe that all would end so soon. Really I counted on remaining here till spring."

"You are one of those who put off till to-morrow what they can do to-day, in the hope that someone may do it for them. Now, as no one can prepare for you, you feel helpless. Take courage."

I went away very much disturbed. What remained exactly for me yet to learn? First the reciting the Holy Office, the celebration of the Sacrifice of the Mass, the administration of the Sacraments, the study of a few rubrics, in which I never shone, the review of the principal theses of moral theology and the preparatory retreat. And just twenty days for all that!

10 January, 19—

So occupied were those twenty days, I scarcely noted their passing. Now that all is over, retreat, ordination, first Mass,

it seems to me as though I dreamed. It is only on board the train, which I took to that distant diocese of my choice, that there fully dawns upon me the sublimity of what has just entered the past. In my pocket was the message from my bishop, calling me to his residence. Where was he about to send me? Of that I had not the slightest idea. After a two days' journey I reached the episcopal town and immediately went up to the palace.

"Let us see," said the bishop, whom I had never seen before, "it is my intention to send you to Port Hood, Father Treville. There you will aid a priest of seventy-eight years, in a parish where the work is not burdensome. Your health will also profit by this appointment. The pastor is a saint. To him, I send nearly all my curates to make their novitiate, as it were."

So His Excellency began to give me some information as to how I should proceed to Port Hood. My knowledge of the geography of the particular country was quite scanty, so the bishop rose and brought me to a map of the diocese hanging on the wall and said to me:

"After a two-hour journey by rail, you will go down to a small station, Point Tupper, pointing all the while with his finger over the route. There you will take a local train which will bring you to Port Hood after three or four hours. At the station you will easily find a taxi, which will take you to the glebe, about one mile away. As you may see here, Port Hood borders on the ocean."

Indeed I could read its name quite near the shore-line on the map. "Now, my child," said the bishop in a fatherly tone, "I give you my blessing. Do not worry—all will go well."

And I set out. To the letter I followed the route as it was traced for me. From the miserable little car of that railway, quite primitive in style, I viewed the landscape as it drew out of sight with a despairing slowness. There were forests of trees, stunted, ragged, torn by storms, interrupted here and there by barren strips of land with occasional cottages. As we went on, desolation seemed to grow. Surely Port Hood must be a verdant oasis amid such barrenness. Already twilight encircles the treetops and soon I no longer distinguish anything. A little lamp was lit, but so yellow and perturbed was its light, I scarcely could read my office. At last, toward eight

o'clock, we reached Port Hood. There I found the cab mentioned by the bishop. The post boy whipped his horses and we set out. The night was so sombre that I saw nothing, but I could feel we were travelling over a sandy road. The weather was very cold; the wind was blowing at full strength, and from a distance came the heavy ocean growl. Truly, nothing is so painful as arriving by night in some strange land, when imagination endeavors to draw a picture of the situation—a poor picture when compared with reality. At length after a journey which for me was frightfully long, we reached the glebe. The post boy took my trunk and led me to the door. I was alone and with a heavy heart I rapped on the door. An old priest came to open it and, though he held it ajar, I managed to peer through the narrow passage and glance about the interior. In a low-ceilinged room sat another old priest, near him a small table, on which stood a lighted candle, flickering in the breeze from the opened door. This old priest was arranging cards, for apparently the two were engaged in a card game when I entered. He who ushered me in and who appeared the older asked me:

“Who are you?”

“I am the new curate”.

“You would do better to go to Cheticamp.”

I was stupefied, and when about to inquire as to whether he had received word from the bishop announcing my arrival, the other priest interrupted:

“Let him come in. Have him enter.”

The door was opened completely and I walked in. What they offered me to eat I greedily accepted, as I was hungry and tired. In the interim the two continued their game without interruption. I began to wonder where I could be? I must be mistaken in my route. One thing is certain: this pastor did not expect me. Or am I dreaming? Does what I see really exist? I am quite tired, overtaxed—perhaps I have fever. This house is not real—it is haunted. Maybe it is a legendary house lost in the mountains of Scotland. Scenes from Walter Scott harassed my imagination.

Nor was this impression altered by the housekeeper, who served me at the table. A little fairy creature, she moved about so quietly no one would believe she had a body. When

she had finished serving me, she disappeared as if by magic—where or how, I do not know. When the meal was over, I was shown my room. It made me shiver to see it. Poorly adjusted windows allowed the wind to enter, to which the curtains gave testimony. And I could hear that swelling roll of the waves as they beat against the breakwater. Surely I must have taken a wrong route, and on some distant isle I must be lost. With these thoughts I retired and, being fatigued and preyed on by so many different emotions, sleep came at once.

The following morning, my very first act was to go to the window and get my bearings. In the distance the ocean; muffled waves washed whitened cliffs; beyond stretched land as bare as on the day of creation, with some hunched trees bent in the way of the wind. What wretched scenery! But on further reflexion I painted it as very picturesque, when the verdant gown of spring clothed this arid landscape.

I was going downstairs, passing before an adjoining room when a voice called:

“Father Treville! Father Treville!”

As the door was open, I went in. One of the old men whom I had seen the night before, the younger of the two and, according to all appearances, the visitor, was in bed. Imagine my surprise to find him in that state clothed in his soutane, shoes and even biretta.

A strange old man in a country just as strange! Three or four explanations entered my perplexed mind. Perhaps it was because of the cold or perhaps it was for mortification, and I recalled the examples of the blessed Benedict Joseph Labré, or then again, perhaps it is but a local custom. Without attempting an explanation or even an apology, he pushed aside the clothes and there he was, ready for another day's work. He began to talk in a very friendly tone.

“You know”, he said to me, “the pastor here, Father Chisholm is a very old man. He has grown old doing good—his manner is a little rude but his heart is of gold. You will like him.”

These encouraging words sank in my troubled soul.

“And you, Father, do you stay here?” I asked.

“I—but first I am Father McGregor, I introduce myself, as I remember the pastor overlooked that last night—I live at Judi-

que, about thirty miles from here. There I live retired. I come to aid Father Chisholm as to-day is the feast of the Epiphany and we did not expect you."

"But, tell me, where is Cheticamp, where the pastor meant to send me last night?"

"It is a parish about sixty miles by coach from here. As it is a French parish, and as you are French, he believed you would be more useful there."

"And, are there no French here?"

"No, not one."

"What shall I have to do here?"

"Well, first you will sing High Mass every Sunday, make the announcements and preach. The pastor has been troubled with a chronic throat, which has prevented him preaching for several years."

Suddenly I felt overpowered at the thought of preaching every Sunday. Father McGregor continued:

"You will teach catechism, preside at the parish societies, and on week days say Mass at the convent. The pastor says his in the church, and he hears all the confessions. He sees to the office work, as a rule administers all baptisms and visits the sick, who do not speak English for there are a number here who speak only Gaelic, which you know is the mother-tongue of the Scotch. To-day you will sing High Mass and the pastor has arranged that I preach."

I could have fallen on his neck in gratitude—so much did I feel relieved!

He dismissed me and I went on downstairs and found the pastor praying in his study. His white hair frizzed about his biretta. Never did I see an old man so glorious. His finely drawn features reminded me of those of the Curé d'Ars. He prayed, pronouncing each word with a touching fervor. I was afraid that I had disturbed him, and I was about to withdraw, when he beckoned to me to wait till he had finished his Ave. He told me that I was to sing High Mass; as for the sermon of the day, Father MacGregor was in charge. That was all. Few words, but to the point. I liked this conciseness. At the hour appointed I went to the church. Honestly, it was as cold as the glebe. It was a strong building of sober construction. I found beautiful vestments in perfect condition. I vested and sang my first Mass at Port Hood.

20 January, 19—

It is two weeks since I came to Port Hood, but I shall not say that the time has passed quickly. I found the hours mortally long. All alone in this great house with a priest seventy-eight years old and a housekeeper of sixty-three. The days drag on as though they would never end. If only I had work enough to do. Excepting on Sunday, I have nothing to do but prepare my sermon. It was necessary then that I create a subject to study, an interest of some nature, or develop some hobby such as collecting stamps, old guns or matchboxes. I had barely any books at my disposal and greatly coveted for some time a few of the pastor's. However, he found out my desire, I do not know how, but when I admitted the truth of it, he permitted me to borrow from his library. And now every day I take several volumes to my room, and at this rate his entire library will be transported. I find them a very judicious choice of books. All realms of theology have representatives in his library—moral theology, dogma, Holy Scripture, history, liturgy, in brief, all the best books of the masters of the theological science. And these books are not for ornament but for study by the pastor. Each page bears notes, annotations and signs which testify it. He does not read much now except some ecclesiastical reviews, but it suffices to converse with him to discover that he is versed in all that pertains to theology. Meanwhile, his books find, one after the other, their way to my room.

Last Sunday I preached my first sermon. I had prepared one to last exactly five minutes. I memorized it, and when the time came I did creditably well. I stammered a little, lost the thread two or three times but caught it again and reached the end without a break. I may say that the best passage was the passage to my seat.

I visited the sick for the first time. I was sent for in a great hurry about five o'clock in the evening for an old man whom I found seated at the stove smoking his pipe. I asked him what was the trouble. He showed me his bandaged foot.

"I was afraid of blood-poisoning," he said, "I have an ingrown nail."

And I, who was so hard pressed for time!

Saturday, I had my first experience in the confessional. In the evening the pastor was at the church and as the number of penitents was large, he asked my assistance. I began to tremble. I had never before heard confessions and I realized for the first time the gravity of the responsibilities I had assumed. What is there more touching than old men, persons from all ranks in society coming to kneel at the feet of a young priest, who is inexperienced, and to him confide their most secret thoughts—thoughts, which they conceal even from father or mother.

I feel that I have not succeeded in gaining the sympathy of the worthy crowd that surrounds me. This morning I went to make a few purchases in a store, where I talked with a parishioner, who gave himself away by an innocent remark. They expected a curate of Scotch nationality, who would be able to preach in Gaelic at least once a month, as my predecessors in office did. I intended to begin to study that language, but the pastor said it was so netted with difficulties that I should only lose my time. All I can do is to devote myself to these good people and make them forget that I am not Scotch. I read a great deal, but I cannot read always. Then I decided to accustom myself to smoking. It will not be an easy matter at first, but with perseverance, I hope, to succeed. What a distraction for the long winter evenings! Long, indeed they are! The housekeeper disappears mysteriously every evening at half past seven. Even the pastor himself retires at eight, leaving me alone in this creaking mansion. However, when I shall become acquainted with my pipe, I shall feel less alone.

If the pastor retires early, he rises very early—at five o'clock in winter and at four in summer—and passes the time in prayer till breakfast. He prays continually, for he is a man of prayer. It is by prayer he leads his parish—not by preaching, as he does not preach; nor by scolding or reprimanding, for he never accustomed himself to that. Yet his parish is a model of its kind, where order rules supreme.

On several occasions I have already observed that he is the idol of his parishioners, who are very curious to learn what I think of him. Often they ask me: "How do you find him?" I only tell them the truth, that he is an old man to be admired, a saintly man. My admiration for their pastor wins for me

their friendship and they become sympathetic, meet me with more pleasure, smile to me and are even more sociable in every way. The other day one of them told me the circumstances which accomplished the building of the glebe.

"The pastor lived formerly in this little cottage," he said as he pointed to a little thatched hut to the left of the church. We hated to see our pastor so poorly housed and although we asked him many times to build a glebe, he replied that he left that to his successor and was quite pleased with his present abode. However, the parishioners decided to present him with a trip to Europe and the Holy Land, for, you know, he never went farther than the episcopal town. He accepted perhaps through his desire to see the places sanctified by the presence of our Saviour. He set out with some other priests, who were also to make the trip. As soon as he was gone, the parishioners agreed and planned the erection of a new glebe in his absence, plied their work very rapidly and presented it as a gift on his return. He was obliged to live in it."

I considered this a double lesson, first for pastors, who are always wishing to build and secondly for parishioners who always regret the least coin given for the glebe expenses. Indeed, Father Chisholm exercises perfect evangelical simplicity. In his parish is only one class of funeral services, one class of marriages. Rich and poor alike enter the church by the same door, are clothed with the very same mortuary cloak, or are married with the same ceremonials.

Curious to know his reason for this, I said to him the other day:

"You lose considerable revenue."

He raised his spectacles and appeared dissatisfied with my remark. Then he said dryly:

"Money is not everything. The richest churches are not the most visited. During my European tour I saw very magnificent churches, but they were practically empty."

He pushes evangelical poverty even farther in refusing a tithe for church pews. Each one occupies the pew he likes best and no more is said about it.

"In the catacombs," he would reply to me, "no pews were sold."

"Without doubt," I returned "but our modern churches make this a necessity."

"No, not at all, the generous and voluntary Sunday collection answers well all our needs."

Indeed, here is a double, yes, a triple lesson for richer and more peopled parishes. On the other hand I also observe that the religious vestments, the sacred vessels, all the church objects are of good quality and lack nothing.

8 February, 19—

The time is passing and the loneliness is less acute than at first. It is true, I still have times of homesickness, and despair when all my resolutions seem to go adrift, even that of learning to smoke. So far am I from my own! So far from the things of my youth! But the thought that this diocese was my own free choice occurs to me and I become reconciled.

I prolonged my sermons gradually but I make it a point never to exceed a quarter of an hour. They are not brilliant masterpieces, but I feel more at ease. Nothing discomforts me more than to see some of the faithful sleep while I am preaching. I foolishly long to wish them the grace of eternal life and descend from the pulpit. I told this to the pastor and he said to me:

"Do not think of it like that. You could be the best preacher in the world and yet someone would sleep. You must remember some of these rise very early to come to church, many having come from ten to twelve miles in the cold air, and when they find everything quiet a reaction sets in and they yield to sleep."

I admitted the sincerity of these remarks, yet those heads tossing from left to right, those open mouths in the act of yawning distract me very much and paralyze me.

And coming here, I was to fill a difficult vacancy, for I was preceded by men of action and initiative. Without wishing to hurt me or to make any comparisons an occasional parishioner says to me:

"Father X preached such fine sermons."

Yesterday evening a little aged man came to my room and after I asked him to be seated, he began to advise me. Nothing can one give more easily than advice. He said to me.

"You are not violent enough when you preach. In every corner of the parish disorder seems to reign."

"What disorders do you refer to?"

"Oh! there are many. First, children do not obey their parents. You should pass through the streets about eight o'clock at night and drive home these children, who run at random."

"The bishop has named me curate, not policeman. If parents no longer know how to command their children, let them call in the police. For my part, I am not adapted to that kind of work. In a word, what are the disorders other than mis-managed children?"

"They play cards on Sunday," the old man continued.

"After one assists at services, playing cards is but a pastime and one which I believe is quite permissible."

"Protestants do not do so," came the quick retort.

"Must we model our religious life on that of Protestants?"

"That is not all," said the old man. "A certain parishioner has sent for a cask of rum for the Christmas festival."

"Listen, my dear sir, that's not a bad testimony to your parish that it imports a single cask of rum. And further," I said, as I rose to put an end to this conversation more emphatically, "I take my orders from the pastor. Instead of ordering me to be aggressive, he asked me to begin a series of instructions on the sacraments. He and I will judge what is best to instruct and then do it without troubling or alarming their souls."

The old gentleman withdrew.

Well, I made an enemy. This old man will never forgive me, but he aggravated me to such an extent that I could not help myself.

I was not slow in learning that the pastor had his own political opinions. He was an ardent conservative. I remained neutral, for after one has passed four years in a seminary where no newspaper is read, one is scarcely informed upon the government of the country.

One day at table he openly asked me what I was. I told him I belonged to no party, although I came from a liberal family. Whereupon he began my political education.

After the meal he picked up his newspapers, which are the most conservative periodicals in the country, and brought me an armful of them and threw them at my feet.

"Read," he said, "enlighten yourself."

After he went out I said to myself: "To enlighten and to enliven are synonyms. I shall make a bon-fire of these newspapers." And I smiled as they provided me with a gentle warmth.

10 February, 19—

The evening before the feast of St. Blaze the pastor said to me:

"To-morrow you will bless the throats."

"What is that?"

"You don't know what blessing the throats is?"

"I confess I do not."

"Have you this ceremony in your country?"

"Not to my knowledge."

He looked at me with pity. Saint Blaze, he said, is the patron invoked by those suffering from throat troubles. On his feast day the faithful come to have their throats blessed, to be preserved from all diseases throughout the year.

Indeed I found a special formula in the ritual. The following morning at both Masses the crowd was as large as on Sunday and all came up for the blessing. As a matter of fact there was a continual procession all day to the glebe. It is a pious custom, but one which gives much trouble to the priests.

In the parish there are no appointed hours for confession. The pastor hears them at any hour of the day. He sits continually at his window and if he sees anyone going to the church, he follows him, hears his confession and returns, thus making many trips daily. A worthy countryman comes to market and while there takes advantage of this and goes to confession.

"That's what I am here for," the pastor said one day when I remarked on the inconvenience of such a custom.

What confuses and astounds me are the distances. It is not possible to make a sick-call without having to go five, ten, twenty miles and even more. The people themselves find the distances quite natural. But they terrify me, who am accus-

tomed to parishes in Quebec, parishes of more people, but where they are grouped about the church so that the most distant farmer reaches the church in less than an hour.

I had a peculiar experience yesterday. I was called in the early afternoon by 'phone to go to one who was dangerously ill. He lived twelve miles away. I took a sleigh and set out with the boy, who was to guide me. I was certain that he knew the way quite well and he thought that I knew it. But we quickly discovered that neither of us knew where we were going. Fortunately we met some persons who gave us directions exact enough to enable us to reach our destination without much delay. The snow began to fall gently, then heavily and as though it were determined to continue. It was already late when we made ready to return. What traces of a road were ahead of us were being quickly covered by snow. Soon we were face to face with several roads which crossed and recrossed one another, short cuts, wood roads, on which woodmen carry their wood, and roads we could not classify. The young guide began to grow uneasy.

"We are lost," he said.

Really we seemed to turn always in the same circle, returning everytime to where we began. Everything was white, desperately white, so that one would imagine that a white wall was floating before one's eyes.

"We are going to sleep outside," he said.

"Come, courage, my friend. Though it snows, the air is not cold. If we must sleep outside, we shall sleep in comfort."

I began to reflect that I had often read that horses when left to themselves find their way by instinct. So I said to the boy:

"Let the horse go. Perhaps he will fix this. He is as anxious to return as we are."

After more than an hour on the way we saw little flickering lights in a rarer fog.

"That's Port Hood," cried the boy with joy. "I remember it well."

It was then nine o'clock. I said to the post boy as I came out of the sleigh:

"Give a double ration of oats to your horse for he is a noble beast."

The pastor had begun to be uneasy.

"What happened?" he asked me as I entered.

"We were lost."

"Lost, who can believe that?"

It was impossible to him who knew all these places for forty years.

"Come and warm yourself," he said as he led me to the kitchen.

"My sister, prepare a cup of gruel for Father Treville. He was lost and we have found him."

Gruel is a Scottish drink, a universal remedy, a sort of panacea. It consists of oatmeal to which is added butter, wine, cloves and nutmeg. While I was taking it I asked the pastor:

"How far is it to the end of your parish?"

"Forty miles," he said, "That is but little in comparison with my former territory of two hundred miles. That was when I was in charge of all this part of the island. Do you wish me to tell you a story about the distance?"

"Here goes: Forty years ago I had my station at Margaree, a colony of fishermen, about a hundred miles from Point Tupper, which was the nearest town. Now in October the people in Margaree saw that they had no more rum for Christmas. They decided to send on foot the most daring and the most incessant walker to Point Tupper for a jug. This was the only way, for there was no railroad, nor even a winter road. The appointed hero set out with a jug on his shoulder. With a firm and regular step he arrived, filled the jug and began the return trip. Full of hope he retraced the way step by step, mile by mile, and on Christmas eve he came in sight of the Margaree church. The autumn rains had swelled the waters so that the bridge had been carried away by the storm in his absence. To make it passable the people had felled several trees across the stream. Our hero comes to the spot, steps on a tree covered with silver thaw, loses footing, down falls the jug, meets a stone, is reduced to smithereens! Can you fathom the rage, the humiliation experienced by the adventurer, and alas and alack! the disappointment of those who awaited his return."

"That is a cruel ending," I said to him. "Our French writer Maupassant never wrote a more pathetic story."

The following day as I went out for a walk, I saw at the doorstep of a small house a little old woman who was calling a wee gray kitten.

"That is a fine little pussy you have there."

"Do you wish to have it?" she asked me.

"Indeed I do, but I do not know if all would be well with both pastor and housekeeper, but I shall inquire."

At dinner I opened the topic, the housekeeper raised her eyes to heaven.

"I never kept cats. Only pagans allow those animals in their homes."

"Let us be a little pagan. That will cheer and distract us."

"I have no objection to your bringing in this cat, if you deem it necessary for your distraction," added the pastor ironically.

"It will animate your Thebaid", I continued in the same tone.

"Your youth is sufficient to animate us," ended the housekeeper insidiously.

"I have grown quite old of late," I returned in a manner half rude.

"I shall take care of your adopted," she said with resignation. "He must be well behaved, and neither steal nor be cross."

"We do not ask so much of men. That is too much to exact of a little animal."

When the cat came, the pastor even rose to go to see it.

"It is very tiny," he said to me.

"I have decided to call it Caprice."

"Caprice! what does that mean?" asked the housekeeper.

"To be capricious is to be whimsical—that is to jump from left to right as a goat in liberty."

"Now, Caprice," said I to it in French, for now I should have someone to talk French to in the future; "do your best to your masters. Earn their sympathy."

In no time it was a "*persona grata*" at the glebe. The housekeeper loved it and addressed it in long Gaelic sentences, which it seemed to understand better than I. Even the pastor patted it when they met. It often visits my room, climbs up on the table, scatters the papers, catches my pen as I write.

"Do you know," said I to it the other day, "that Rostand has written some charming verses on those of your race. Baudelaire made you famous in verses destined to live a long time. Theophile Gautier loves you very much, for he mentions you often in his books. Anatole France has sung of you in *The Crime of Sylvester Bonnard*. Finally the great Cardinal Richelieu was pleased with your undulating and nimble grace."

It was said that I was to become acquainted with all trials at Port Hood. One day at dinner the pastor spoke:

"You know, here in winter we have card parties in the parish hall every Monday evening to unite our people and to prevent them from seeking distractions at the homes of our separated brethren. Over these games the curate presides."

"I beg you, nay—I implore you, excuse me from these tasks. I cannot play cards and I shall never learn. They have never interested me. They are for people who have nothing to say. Do you know they were begun for the distraction of an insane king?"

"Come" replied the pastor, "make it a sacrifice. The parishioners would find it very strange, if you did not assist at their games. You knew how to win their good will. Do not lose them by impudence."

I submitted. The first evening I played, but so poorly that my partner, for whom I spoiled many a good hand, said to me:

"Did you ever play cards before?"

"No, I did not."

"It is plainly seen you didn't," she added in the tone of an outraged queen.

20 March, 19—

We are now in the middle of Lent. I am edified by the manner in which it is observed in this country. The number assisting at Mass is very large. Everyone fasts rigorously. Do not tell them they are dispensed through circumstances of health or work, lest you scandalize them. I was strongly scolded by an elderly person whom I advised not to fast. "You! a priest advising me not to fast."

When the pastor was away yesterday I was called for baptism. The father of the child wished it to be called Nabuchodonosor.

"Listen," said I to him, "I have no objections to baptizing your child, but do not commit the injustice of attaching to it a name he will drag all his life like a disease or disgrace."

"That name is in the Bible," answered the good man.

"Sure. But in the Bible there are names of wicked men, put there to bring out more fully the virtues of the just. Do you know that Nabuchodonosor was condemned by God to browse the fields as animals do?"

The old man remained silent. "What do you wish to call him?" he asked at length.

"We are now in the month of March, a month consecrated to Saint Joseph. Call him Joseph." This was the second time a like adventure befell me. The first time they wished the child called Symphony.

"You mean Symphonia?" I asked.

"No, no, Symphony."

"Symphony means a musical composition played by an orchestra."

"That's right," said the father. "My wife went to the States and while there heard the Symphony of Boston. She wishes the child to be so called."

"At least add another name. Wait, call it Blanche Symphony or Claire Symphony."

I looked at the child more closely. She was a little brunette whose black hair came down over her eyes. "No, not Blanche! that would be too ironical. Then, we shall call her Claire Symphony."

During the baptism the little unfortunate one yelled loud enough to quiver the window panes. The name was quite appropriate. To be a little symphony, she already had her credentials.

"Good-day," said the old man as he went out.

"Good-day, sir. I wish you much enjoyment with your little symphony."

Last Sunday I had to replace a neighboring pastor, who was away. Late Sunday afternoon, I got a 'phone message to go to see two sick people in an inland parish. After Rosary and Benediction, about seven o'clock, I took two consecrated Hosts in my pyx, believing that the two patients were in danger of death, for otherwise they would not send for me to go twenty

miles at so late an hour. I set out. The roads were practically impassable. I reached the house of the first at eleven o'clock. She was dying. I heard her confession, administered the Viaticum and then Extreme Unction, and set out for the other. He was a young man sick with tuberculosis, but not in immediate danger.

"I shall receive to-morrow morning," he said to me.

I did not insist. "That is well," I said to him. "I must take the train very early in the morning to Glendale. As you are on my road I shall call here. I went to the Brook Village church. That is the name of the parish. I woke up the housekeeper and asked: "Is the church open?"

"No," she made reply.

"Where are the keys?"

"The beadle has them."

"Where does he live?"

"Here during the day, but he sleeps home, five miles from here."

I was in an embarrassing dilemma. I had the Blessed Sacrament on my person. It was midnight, the church locked, the beadle five miles away, and the man who brought me left while I spoke to the housekeeper. What was I to do?

I asked her to show me my room. I put the Blessed Sacrament on a bedroom table and then lit a candle before It. I was quite uneasy, at the thought of the situation.

The following day my young sick man received and I returned to Port Hood. I told my experience to the pastor.

"What would you have done in my place?"

"I think I would have stayed up and prayed."

"Listen, I was very tired. I had said two Masses, heard confessions, preached twice, had catechism, baptisms, presided at the society meetings, gave Benediction and then made this long journey after dark. I was literally exhausted. I said to God: 'I offer You my fatigue and each beat of my heart.'"

It was little, but it was all I had. After a moment the pastor said to me, without doubt lest I be troubled at my conscience:

"I believe under the circumstances I would have done as you did."

I perceived that the pastor is a little prejudiced against French philosophy, which he accuses of being guilty of many errors, especially that of Modernism.

"Descartes is the jailer of subjectivism," he said to me. "Virtues are no more than the individual creations which your Taine calls secretions. Who can calculate the detriment done by these evil theories to sane Catholic theology?"

"Notice that besides those philosophers we have a great legion of thinkers, who place their genius at the service of truth," I replied and I named about twenty, one after another. But he was not convinced. My pastor often has a determined air which irritates me. I continued:

"French literature is often immoral. I do not deny it. But what literature has not dangerous authors? If your great Shakespeare had written some of his passages in French, they would be on the Index. Realize that no country has a religious literature so rich and so varied. You must admit it. You have in your library a number of the best books and best instructions, which were translations from French."

At this moment the pastor's sister entered, her arms stretched skyward.

"Do you know what Caprice has done?"

"No."

"She entered the cupboard, stole a piece of meat, ate it and to-day is Friday!"

We chuckled to hear it. It was so spontaneous. This pious lady was accustomed to think in terms of Catholic life. She did not realize how nonsensical was the report she had just made.

Caprice, perhaps conscious of the theft, was playing with the curtains.

"See," said I to the housekeeper, to apologize for her, "she tries to hide her guilt in play."

"Do you think so?"

"I am certain of it. She does as criminals do; she seeks to have it overlooked."

"Caprice," said I to her in French, "your actions are considerably below par to-day. Try to reinstate yourself in the favor of the housekeeper or else you will be banished to the cruel world some fine night."

After dinner, the pastor insisted that I go to his study to talk for a few minutes. It was a social discourse we had and all in ceremony. I would open the door of the dining-room and

then the door of the study and invite him to pass. He would salute by raising his biretta. In short it was a gracious pretense of worldly life. One day the conversation fell on the meaning of "culture". I asked him:

"Just what is culture? It certainly is not synonymous with erudition. One may know many things and yet not be cultured and on the other hand one need not read nor write."

"Culture," said the pastor, "is the reflexion of goodness."

"Then you do not admit that a rascal can be cultured."

"Hardly."

"Does it seem to you to be the art of living in harmony, in doing everything at the proper time, place and way. It is to react to all that is fine, and noble."

"I cannot," replied the pastor, "distinguish culture from a good conscience."

I did not dare to contradict further. Perhaps he was right. I do not remember by what association of ideas we happened to speak on the question of grace. The pastor, undoubtedly anxious to sound my theological knowledge, asked me:

"What do you think of the theory of Molina?"

"I can say frankly that I never enjoyed Molina. Since I came to the age of reason, I have been demi-semi-Pelagist."

"You are incapable of correction," he answered, smiling. There was no more a question of Molina.

Holy week has passed. The pastor was determined that I would do all the services alone. I felt I would have to invent ceremonies, so I said to him:

"I do not guarantee the perfect orthodoxy of all my movements."

"That is very well," he assured me. "You assume such a cocksure appearance that no one will think but that it is according to the letter of the rubrics."

Springtime is being announced with splendor. Thousands of little shrubs, glad to be alive, are coming out of the earth. The birds return to seek a new site for their nests. The sun too sings an alleluia and bathes us with its benevolent warmth. I profit by these fine days to give "Easter Duty" to the old people of the parish.

Yesterday I went to see a fine old lady, whom I found near the stove, smoking a large pipe.

"It is to you, no doubt, I am coming."

"Yes," she said, "but I have eaten a little."

"You have eaten a little . . . And what have you eaten?"

"I have eaten a plate of porridge, two eggs, some ham, a plate of beans with lard. You know, I no longer have a good appetite. I am getting old."

"Listen, I shall return to-morrow. Do not eat." And I told her daughter-in-law not to let her eat.

"She always complains she is weak," said she to me.

These last evenings I had a visit from an old man sick of life and of the world. He came to complain how the young people make merry and in so doing prevent him and his wife from sleeping. "If you wish, you can intervene and prevent these gaffers from persecuting us."

I promised him I should take a walk in that direction, that same evening.

About nine o'clock, despite my hatred of acting the part of a policeman, I went. Sure enough, on the way I saw a group of young people singing and dancing before the very door of these old people. I approached gently so as not to scare them and said:

"It is not very nice to disturb the sleep of those old people."

"He is a sarcastic fellow," they answered in unison. "He insults us and calls us riff-raff, rascals, imps of Satan, wood of the gallows."

"You are none of that, but if you continue to serenade him, the parishioners will end by believing you deserve these names. Come to the parish hall for a game of cards."

As we were going away, the old man opened his window and cried aloud in an enraged voice: "Rascals! scoundrels!"

"I would like to kill the yelping polecat," said one of the young people.

"Think of no such thing. He wants to have the last word. Let him play with his mean vengeance."

The following day I saw him coming to thank me. "Listen," said I to him, "you are too touchy for these young people and they resent the insults you give them."

"They are riff-rafs, gaffers, worthless persons who spend their parents' money. You should denounce them from the pulpit."

"Have no fear, I shall not do it. There are young people, whom you do not understand."

"You approve of them? I shall carry my complaints to the pastor."

And the old man went out grumbling. And I thought how many people there are, who always see the evil side of human nature and create for themselves no end of worries. The incident has never been mentioned since.

In our hermitage the least event takes on an enormous importance. For some time the pastor wished to buy a cow. One day he gave me the money to order one from a farm. I prepared for the business and could note the anxiety of the housekeeper. One single thought bothered her. She stopped me at the door:

"Father Treville, what is the color of the cow you intend to buy?"

"All depends. If you wish milk, I shall buy a white one; if it is for coffee, I shall buy black, for white cows give milk and black ones give coffee."

"You always mock me."

I set out with a parishioner. After some time we returned. A cow tied to our wagon, followed behind.

The pastor's sister saw us coming and rushed outside.

"Oh! what a fine cow. Brother, come see the cow Father Treville has bought."

The pastor came out. We were all around the beast. "She has a fine hide," said the housekeeper.

"Yes, I read in an agricultural magazine that the striped cows are good milkers."

"She is not very young and she is thin," said the pastor. "without doubt she has passed her first and second childhood, but she may live a long time yet. If she is thin it is because the herd was large. Now that she is alone we can fatten her."

"Father," said the pastor's sister suddenly. "What will you do with her when the winter comes?"

"We shall eat her," he stoically made reply.

I could foresee the winter feasts characterized by great struggles with knife and fork. But the poor animal, wearying of its companions, began to moo.

"She is tired of the surroundings," said the housekeeper. "I know a royal remedy for worry or fatigue. Make her a good porridge."

Into the kitchen the housekeeper hastened. It was agreed that a neighbor should come to milk her, and his little boy would lead her to and from the pasture morning and evening.

Our housekeeper is a singular person. She works incessantly. Of two ways to work, she always chooses the longer, the most difficult and the one exacting most effort. In passing through the kitchen, I have seen her beat eggs with a fork. I was about to say to her: "Here, use an apparatus for that. You will finish in the wink of an eye." Then I thought it was not my duty to busy myself with affairs in the kitchen.

I am here but a few months and yet I have come in contact with much suffering. I just now saw a person with St. Vitus' dance. I shall never forget that contracted countenance, those bagged eyes beyond their orbits, that extended tongue and those poor twisted arms. It is at the bedside of the sick that I experience my inability to relieve them in suffering. There I wish for the gift of miracles. They say there are some priests who have this gift, which they have merited by a life of sanctity. I have performed but one miracle and in these circumstances.

One day as I was saying my Office in the garden walk, a girl who was blind in one eye came to me, asking me to bless and cure her. She went on her knees before me. As I was blessing her the wind raised a cloud of dust and when she rose she was blind in both eyes. . . .

I meet some parishioners who are so advanced on the way to perfection that I blush at my unworthiness.

The other day the pastor called me to tell me to put on my sick list little Henry, whom he regularly visited but had been neglecting of late.

I went to see him. His mother said to me as I entered: "The child is suffering more, but he is always smiling and resigned."

He was a little boy of about twelve years, confined to his bed for four years, his little dislocated limbs held together by plaster cast.

Four years without motion, always in the same position, the bones pierce his skin. What a martyr! The little one smiled on seeing me. His figure was emaciated, his color was that of a long-suffering patient, but all the flame of youth seemed to have taken to his eyes, which shone with extraordinary brilliancy.

"You will come to see me often," he said to me.

"Yes, surely."

"And you will tell me stories?"

"Do you like stories?"

"Very much."

"I shall tell you some fine ones." At the moment we heard the murmur of an automobile which was passing by.

"Do you know, I never saw an automobile."

"Never? We are going to move your little bed to the window, from which you may see the road."

"No, no, I wish to make this a sacrifice for my good parents." This child teaches me a lesson of mortification.

"Henry," said I to him, "your home resembles that of Nazareth. I hear your father plane and saw his boards in the attic. Your mother busies herself about the house and you perfect the picture of Jesus in your soul by suffering."

"He is too beautiful. I should never resemble him."

As I was going out, I wondered: What could I tell this child to interest him? It would not be appropriate to tell stories of Cinderella, of the Wonderful Lamp, of the Forty Robbers, of Blue Beard, to a child rendered so precocious by pain. When I reached the glebe, I began to recite my Office. I was at the lesson for the day. An idea entered my mind. Could I not put the lives of the Saints in the form of stories. I went to the pastor's library for a volume of the lives of the Saints of the month, and began to read biographies, which I moulded to please his innocent imagination.

Every day he awaited my arrival. I observed the joy in his eyes as I was telling my story.

One day as I was speaking about St. Pancras, he said to me:

"It is certainly great to be a saint."

"Yes, but it is better to be one without knowing it." He was too modest to understand the point in my remark. I felt that the end was approaching. He was weaker and more ex-

hausted. One afternoon I was summoned. The last agony had begun. Slowly his beautiful soul broke the bonds which held it to the mortal envelope. Taking my hand, he said in a low voice:

"Stay near me when I die."

"I promise you, that, my child."

His head fell, his features relaxed and an angelic beauty surmounted all. I said to his parents, who were weeping:

"Great is the joy in heaven at this moment. An eternity of happiness opens to receive him."

I had to meet all disappointments in Port Hood. I do not know why, last Sunday, I preached on calumny and slander, likely because the Gospel lent itself to it. At any rate I had only returned to the glebe after Mass when a lady who lived far from the church came in. She was in an extraordinary frenzy. She accused me of pointing to or exposing her. She had some quarrels with her neighbor and thought my remarks so pointed as to single her out of the whole parish. I told her I was not aware she was in enmity with her neighbor, that my remarks were general ones, that she was not in my mind when I made the remarks—but she would not be convinced.

"You must fix it at Benediction this evening," she said in going out.

"Madam, to take back what I have said is to admit that there is a foundation. This would single you so that your name would be on the lips of everyone."

"I never thought of that. What then will I do?"

"Nothing at all. The less it is mentioned, the sooner it will be forgotten." And she went out very excited. I had a narrow escape, yet so well did the cap fit her, that she came to accuse herself.

15 July, 19—

We are preparing for the bishop's visit. I have two hundred children to catechize, confess and prepare. It is no easy task to fix the attention of these little bird heads who turn from left to right. They seem a swarming hive. When I tell them a story, they are quiet, but I have no sooner finished than they resume their restlessness. It is a crime to hold them a long time from their youthful frivolity. I allow them to relax and

when they are gone the church is like an empty bird cage, deprived of the song of noisy feet up and down the aisle. The pastor questions those who speak only Gaelic, and there are a few of them here. When I return to the glebe I am harassed by questions from the housekeeper, as to how she is to receive the bishop.

"What shall we give him to eat?"

"Whatever you have."

"Oh, that is nothing."

"Nothing! Every day I see a fisherman come up with fine salmon and baskets of lobsters. Do you call that 'nothing,' that which is fit for the table of a king!"

"That is too common and too ordinary." Because she sees this every day, she thinks it is too commonplace for the bishop.

"Where will His Excellency sit at the table?"

"In the centre, I suppose."

"You must tell me how to set the table."

"Never mind, all will go well. The bishop is a man of much tact, of great charity and very easy to please." She was encouraged for a while but soon returned.

"Must I put flowers on the table?"

"Yes, lots of them."

"And about the soup, will I serve it on plates or in the soup-tureen?"

I began to grow impatient. I took a guess and said: "In the plates." I am literally maddened by these questions. Even the parishioners come to ask me all sorts of advice as to decorations and organizing the parade. They wish to meet His Excellency with bagpipes and escort him with music.

There comes the housekeeper again.

"Is His Excellency Scotch?"

"Yes."

"Then he would like Scotch cakes. I am going to make some. Everyone likes Scotch cakes, they are delicious."

The bishop's visit is over. All went very well, I was glad that His Excellency before going had presence of mind to go and thank the housekeeper. It was one of the great joys in her life. How little is needed to make simple, innocent souls happy!

20 August, 19—

My stay at Port Hood was to be tried by the greatest test of my life—the death of my mother. I received a message announcing her condition to be very alarming. The pastor said: “You will go by the first train.”

When I reached home after two days of a mortally long journey, I could see it was the last of “Mother.” I prayed, implored, made promises and vows, but the Good God remained deaf to my supplications. That fatal minute which I always dreaded had approached. I had lived to see her whom I loved most in the world die. It was in the evening, we were all united in the room, all the children gathered in by the same grief from the most distant parts of Canada. Even our family doctor himself wept for her, whom he was unable to save. Our dear mother’s countenance became at once calm and serene. We were orphans. Nevermore shall I hear that sweet voice, nevermore shall I see her dear smile. She is gone from us, and how little time I had to love her!

After the funeral services, nothing bound me to these places. The only binding link was broken. So I set out to return to Port Hood.

16 September, 19—

The days which followed I spent in a reminiscent mood. The pastor who knew my grief said to me:

“Those who go are happier than those who stay—they go to their reward and we stay to grieve and struggle. These autumn days, so quiet and so lonely, agree with the spirit of my soul. The afternoons are so warm and so tepid that nothing moves in the air. In this country the autumn is the best season of the year.”

One evening as we sat outside, the pastor and I, I said to him:

“I believe the mail has come. I am going to the office for ours.”

“Go,” he said. There were two letters, one for the pastor, the other for me. Two like letters, evidently from the same person. I opened mine. It was from the bishop. He said to me:

“I appoint you to X. Kindly leave to-morrow.”

In the pastor's, he said :

"I name Father Treville for X. Father V will replace him soon."

The pastor seemed visibly moved and said :

"I was becoming used to you."

I went upstairs to pack my trunks.

The following day I bade farewell to the housekeeper.

"You are going," she said, wiping her eyes with the edge of her apron. "I know it, for my brother told me. Come and see us often. We are more affected than we appear to be. We shall miss you."

"I promise you to call every time I can."

The wagon waited at the door. The pastor followed me out.

"God bless you," he said to me.

Never did he appear so tall and beautiful as in this morning light. His hair frizzed about his biretta, forming a halo.

For a long time he stayed in the same position. Soon I saw only a luminous vision, which was dying out slowly, slowly, and then gone. And I too felt my eyes swell.

JOSEPH RAICHE

Antigonish, Nova Scotia.

THE CONFRATERNITY OF THE BLESSED SACRAMENT

AT the Annual Conference of the Bishops (N.C.W.C., 1932), the Confraternity of the Blessed Sacrament was considered, and the request was made that information regarding said Confraternity be sent to the Ordinaries of all dioceses. In compliance with this request, the following notes are now sent to THE ECCLESIASTICAL REVIEW in the hope that they may prove helpful to Bishops, and also to parish and assistant priests.

ESTABLISHMENT OF CONFRATERNITY

- I. The Code (Canons 686, § 2 — 711 § 2) gives every Ordinary the faculty to erect the Confraternity of the Blessed Sacrament in every parish, and directs that said Confraternity be established. The Society, when canonically erected, is *ipso jure* affiliated to the Archcon-

fraternity established in Rome by the authority of His Eminence the Cardinal Vicar.

2. The Pontifical Commission for the authentic interpretation of the Code on 6 March, 1927, declared that:

- I. The Ordinary, by reason of Canon 711 § 2, is not strictly obliged to establish in every parish the Confraternity of the Blessed Sacrament, as owing to particular circumstances he may erect Eucharistic societies or sodalities.

- II. Only Confraternities of the Blessed Sacrament, strictly understood, as mentioned in Canon 711, § 2, are affiliated to the Archconfraternity of the Blessed Sacrament of Rome. Other Eucharistic societies or sodalities are not affiliated to the Archconfraternity of the Blessed Sacrament of Rome.¹

3. The Confraternity of the Blessed Sacrament is canonically established by the simple decree of the Ordinary for each parish church of the diocese, whether under the care of diocesan or Regular clergy. There should be a decree of the Ordinary for each parish.
4. Each Ordinary may formulate the decree for the establishment of the Confraternity of the Blessed Sacrament. The following formula will satisfy substantially the canonical requirements:

DECREE OF FORMAL ERECTION

"We by these Letters, in virtue of the authority conferred upon Us by the Sacred Canons, hereby erect the Confraternity of the Blessed Sacrament in the Church of ———, city (or place) of ———; and We further declare said Confraternity to be canonically erected, with all the rights and privileges of Confraternities affiliated to the Archconfraternity of Rome established by authority of the Holy See.

"We also decree that the pastor, or acting pastor, of aforesaid church shall be the Director of the Confraternity, and that he can always be represented by his delegate.

¹ *Acta A. S.*, XIX, p. 161.

“ We direct that this Our Decree be read in the aforesaid church either at the parochial Mass or on some occasion when the faithful of the parish are gathered together in large numbers.

“ In testimony whereof, We affix Our signature, under Our seal.

“ Given at _____, this _____ day of _____, year of Our Lord _____.

“ Bishop of _____ ”

5. It is to be noted that the erection of the Confraternity of the Blessed Sacrament is a public act, in the sense that it concerns the faithful; hence, there should be some public notice given of its establishment. The reading of the decree of establishment by the Ordinary in every church where the Confraternity is founded will suffice. While no ceremony is necessary or prescribed, each Ordinary may determine what solemnity, if any, he wishes in connexion with its canonical erection.
6. The Confraternity of the Blessed Sacrament cannot be erected except in a church or in a public or a semi-public oratory (Canon 712, § 1). In churches or chapels of Sisters the Ordinary, according to Canon 712 § 3, may permit the establishment of the Confraternity for women only.
7. As no ceremony is necessary for the canonical erection of the Confraternity of the Blessed Sacrament, but only the decree of the Ordinary, so no ceremony is necessary for the reception of its members. It is, however, required that the names of members be entered in the register of the Confraternity. Any one may transcribe the names in the register, provided the Director affix his signature at the bottom of each page (*S. Cong. Indulgences*, 7 July, 1877).
8. The Director, or Moderator, of the Confraternity of the Blessed Sacrament should be a priest appointed by the Ordinary of the diocese (Canon 698, § 1). This may be done as suggested in the decree of erection by providing that the pastor, or acting pastor, shall be the Direc-

tor; or the appointment may be made in each instance, according to the judgment of the Ordinary. When the Confraternity is established in churches under the care of Regulars, the religious Superior appoints the Director, unless his choice should fall on a diocesan priest, in which case the consent of the Ordinary of the diocese is necessary (Canon 698, § 1).

REGULATIONS

9. The Ordinary may make whatever local regulations he deems necessary or advantageous for the Confraternity of the Blessed Sacrament.

PRACTICAL CONSIDERATIONS

10. It would seem that the Confraternity of the Blessed Sacrament can be established in our parish churches to great advantage with the minimum of organization. Emphasis at times has seemed to be placed on many devotions in our churches which may give a wrong impression to those of the faithful who are not well instructed in religious matters. Considering the present splendid organization of our parishes, which accounts in large measure for the strength of the Church in America, it seems very unwise to attempt to organize the devotional life of our people in any way that is detrimental to the parishes and that is calculated to undermine the confidence which the faithful have in their parish clergy. Sodalties or confraternities organized as parish societies can greatly strengthen the parish. Confraternities and sodalties established in religious centers of our cities which tend to weaken or disrupt the organized life of our parishes, and which have a manifest financial appeal, or even the implication of one, cannot but prove detrimental to religion.
11. In organizing the Confraternity of the Blessed Sacrament, emphasis can be placed on the fact that devotion to the Eucharistic Christ is the center of all devotions, the one to which all others must tend and which they should promote. The faithful should be encouraged, when it can reasonably be expected of them, to gain the

rich indulgences granted by the Holy See for visits to the Blessed Sacrament in their own parish church. It should be remembered that, to gain the extraordinary indulgences granted to members of the Confraternity of the Blessed Sacrament—

- (a) no meetings are necessary;
- (b) no officials, other than the Director, need be elected or appointed;
- (c) no dues whatever need be imposed.

It may be well to emphasize these facts. Let the people understand that the Confraternity is established simply to develop in them a great personal love for our Lord in the Blessed Sacrament, and that they are urged to make the parish church the center of the observance of their devotional exercises in His honor.

12. The faithful should be reminded that the daily "toties quoties" plenary indulgence for the recitation of five decades of the Rosary in a church or chapel where the Blessed Sacrament is reserved (there need be no public exposition), can be gained on the usual conditions in their own parish church. Distinct visits for the gaining of this indulgence are not required.²

The Bishops of the Province of Cincinnati at one of their annual meetings thought it well to request each parish priest to put this notice in the vestibule of his church:

"A plenary indulgence can be gained by all the faithful in this church on the usual conditions for each recitation of five mysteries of the Rosary before the Blessed Sacrament, whether publicly exposed or enclosed in the Tabernacle. This 'toties quoties' plenary indulgence can be gained every day of the year.

"Bishop of _____" ³

While Pope Pius XI did not grant this extraordinary indulgence especially to members of the Confraternity

² *Acta A. S.*, XX, p. 376. *Raccolta*, 4 January, 1929, No. 170.—*Collection of Prayers and Good Works*. Ed. 1931, p. 134.

³ *Acta A. S.*, XX, p. 376.

of the Blessed Sacrament, the Pontifical concession made in favor of every church or chapel where the Blessed Sacrament is reserved, was intended to cultivate greater devotion to our Eucharistic Lord and to Our Lady of the Rosary.⁴ It would seem advisable to lay special emphasis on this grant to the members of the Confraternity of the Blessed Sacrament. Through them, all the faithful of every parish where the Blessed Sacrament is reserved will soon respond to the strong appeal of Pope Pius XI to the world for a more general and ardent devotion to the Sacrament of the Altar.

13. From the list of indulgences and privileges, it will be seen that—

- (a) the Votive Mass of the Blessed Sacrament may be sung on the third Sunday of the month, “servatis servandis”, with exposition during the Mass, where the Confraternity of the Blessed Sacrament is established;
- (b) a plenary indulgence can be gained once a day for an hour of adoration spent before the Blessed Sacrament, solemnly exposed;
- (c) every altar at which Mass is celebrated by any priest whomsoever for a deceased member of the Confraternity of the Blessed Sacrament is to be considered as celebrated at a privileged altar;
- (d) a plenary indulgence can be gained whenever members take part in a procession of the Blessed Sacrament, wherever held.⁵ Parishes that can arrange for a fitting procession of the Blessed Sacrament several times a year can ask the permission of the Ordinary for said procession. In the list of indulgences previously published a procession of the Blessed Sacrament was permitted on the third Sunday of each month in churches where the Confraternity was established.

⁴ *Acta A. S.*, XX, p. 376.

⁵ See List of Indulgences, *infra*, pp. 273-4.

14. The zealous parish priest whose motive is to cultivate an intense love for our Lord in the Blessed Sacrament will soon with a minimum of organization have all his parishioners, including the children, inscribed in the Confraternity of the Blessed Sacrament. It will prove a successful means of arousing and sustaining devotion to our Lord in the Sacrament of His love. The zealous pastor and assistant priest can urge the members of the Confraternity

- (a) to assist at daily Mass, or as often as they can assist during the week;
- (b) to become weekly, or even daily, communicants;
- (c) to multiply their visits to our Lord in the Blessed Sacrament in their parish church;
- (d) to be present at Benediction of the Blessed Sacrament, whenever they can do so without grave inconvenience;
- (e) to promote respect for and public homage to our Eucharistic God and to make reparation for those who outrage, deny, ignore or forget His Eucharistic Presence;
- (f) to make frequently an hour's visit to our Eucharistic King, to intensify their own love for Him and to ask God to bestow the gift of faith upon countless souls who know not Christ. These adorers are asked not only to pray for their own personal sanctification, but to beg God's blessings on His Kingdom on earth, and on His Vicar who rules it; on the bishop of the diocese, on the priests who minister to the people, on the various sisterhoods, and on the schools and children of the diocese. They are urged to petition God's blessing on the officials of their city, state and nation. They are asked to say in every visit: "May God bless our Church and country, its rulers and its people! May America be ever in His keeping!"

INDULGENCES OF THE CONFRATERNITY

A *Plenary Indulgence* can be gained :

1. On the day of admission to the Confraternity.
2. On the following feast-days: the Nativity, Epiphany, Easter, Corpus Christi, Sacred Heart, The Lord Christ the King, Annunciation, St. Joseph, St. Thomas Aquinas, St. Paschal Baylon and St. Catherine of Sienna, on the condition of making a visit to a church where the Blessed Sacrament is reserved.
3. Whenever members of the Confraternity take part in a procession of the Blessed Sacrament, wherever it be held, provided they say five times the Our Father, Hail Mary and Glory be to the Father, etc., according to the intentions of the Holy Father. Members who are legitimately prevented from taking part in such a procession can gain this indulgence by reciting five times the Our Father, Hail Mary and Glory be to the Father, etc.
4. Once a day by members who spend one hour in adoration before the Blessed Sacrament, solemnly exposed.
5. One day in every week by members who assist at the Holy Sacrifice of the Mass daily, or at least five times a week.
6. On one day during the time for the fulfilment of the Easter duty by members who have satisfied their personal obligation and who receive Holy Communion with the intention of supplying before God and making reparation for those who neglect to fulfil this duty.
7. At the moment of death by members who have confessed and communicated, or at least with sorrow for their sins have devoutly invoked, with their lips if possible or at least in their hearts, the Sacred Name of Jesus and have accepted with resignation the sentence of death as just punishment for sin.

Partial Indulgences

1. Ten years and as many quarantines if members recite together the entire Votive Office of the Blessed Sacrament.
2. Seven years and as many quarantines once a day if after midday members make a visit to our Lord in the Blessed Sacrament in any church or public oratory.

3. Five years and as many quarantines if members recite together but a part of the Votive Office of the Blessed Sacrament and assist devoutly at some Eucharistic function.

4. Two hundred days for members who fast on the vigil of Corpus Christi.

5. One hundred days every time members of the Confraternity perform any work of piety or charity.

Privileges and Indults

1. In Eucharistic processions the members of the Confraternity of the Blessed Sacrament, taking part as a body, have precedence over every other Confraternity or Archconfraternity.

2. On the third Sunday of every month on which special feasts solemnly observed, or privileged Sundays, do not fall, a Votive Mass of the Blessed Sacrament, with exposition during the Mass, can be sung in a church where the Confraternity of the Blessed Sacrament is established.

3. Every Mass said for a deceased member of the Confraternity of the Blessed Sacrament who has died in the friendship of God, celebrated by any priest whomsoever, is to be considered as celebrated at a privileged altar.⁶

No historical notes have been given about the Confraternity of the Blessed Sacrament. It was founded in Rome in the year 1538, and was approved by Pope Paul III, 30 November, 1539. A consideration of the Confraternity historically may prove an inviting task to some of the students of history among our young priests. Beringer⁷ has a very brief historical account of the Confraternity. Fanfani also has historical notes and has given references which would be helpful in such a study. Historical data on the "*Scholae SS. Sacramenti*", which arose at the end of the twelfth century, cannot fail to interest us. An article will be found in *THE ECCLESIASTICAL REVIEW*, Volume XXXIX, p. 690.

✱ JOHN T. McNICHOLAS
Archbishop of Cincinnati.

⁶ *S. Poenitentiaria*, 15 April, 1929.

⁷ *Les Indulgences*, Ed. 1905.

THE PAULIST DIAMOND JUBILEE

THE MISSIONARY SOCIETY OF ST. PAUL THE APOSTLE in a period of seventy-five years has written its name large and clear on the pages of American religious history. The spirit of St. Paul has guided its ways, and from beginnings that in a worldly way gave little promise has led it into fields of endeavor in which success has been the portion of its zealous missionaries. How sublime the zeal of the five great founders as they undertook early in 1858 the fulfillment of the twofold purpose of their congregation—the pursuit of spiritual perfection and the conversion of America! Well may their children of to-day pause to observe in all reverence and gratitude the seventy-fifth birthday of the congregation. It is for them in an especial way a Holy Year. But not only for the Paulists is this a time of rejoicing. To the host of admirers among the Hierarchy, among the priests and among the laity of the Church in America, it is an occasion for reviewing in appreciative thankfulness the great things wrought for God through the ministry of the Paulists from the beginning of their Society down to the present day.

Every priest knows that things do not happen by chance in the spiritual realm. The Providence of God directed the saintly Father Hecker and his companions, all converts to the Faith, in founding the Paulists; the Providence of God furnished means for its development; the Providence of God continues to direct it in accordance with the purpose for which it was founded. My heart warms at the recalling of the day some forty years ago when from my father's household went forth one who had up to that time never seen a Paulist, had never heard one preach, to seek admittance to the Community because he felt that God had called him to this life. Our household always felt that there was something providential in a call that concerned a religious institute not near at hand, not well known through its members, but far off and almost unspoken of in our neighborhood. Many a young levite in the course of the years has presented himself even as did Lewis O'Hern at the door of the Paulist House asking admission in obedience to the call of vocation. God's blessing was on the humble beginnings of this congregation and God's blessing has

continued to make fruitful the labors of its consecrated members. We of the clergy outside the Paulists rejoice in reviewing briefly the eventful years that have led up to this happy Diamond Jubilee.

BEGINNINGS

The spiritual life of the founders of the congregation was built on the thorough training for which the Redemptorists were noted. Each of the five was an outstanding man of his generation. Each was a convert to the Faith, with a knowledge of the difficulties and the hardships of those outside the true fold. Father Hecker had experimented with a varied list of philosophical and religious cults searching for the truth; he had been close to many men whose names have made history in America. Born of German stock, he brought into the religious field the same sturdy qualities that have made the Hecker family so successful in the business world. Entering the Novitiate of the Redemptorists at St. Trond, Belgium, with his two companions, Walworth and McMasters, he followed his vocation in the midst of difficulties and misunderstandings, led on by the urgent sense of his mission to preach the Faith to the people of America. Cardinal Wiseman ordained him to the priesthood, at the close of his course at Wittem and at Clapham. Returning to America, he assisted in the conducting of Redemptorist missions, caring for the work of giving instructions. Augustine Hewitt was a native New Englander who came into the Church from Episcopalianism in which he had taken orders. As a priest of the Diocese of Charleston and later as a Redemptorist, he secured the training that stood him in good stead in his subsequent office of Assistant to Father Hecker as Superior of the Paulists, and later as his successor. Father Walworth was a native of northern New York, the son of the last Chancellor of this state. He was a classmate of Edgar Wadhams at Chelsea Seminary; both of them entered the Church, and Wadhams became the first Bishop of Ogdensburg. Father Walworth is celebrated for his masterful oratory. Francis Baker came into the Church from Episcopalianism, in which he had served as a minister. He was the first of the group to die, departing this life early in 1865. George Deshon was of New England stock and

received his early training at West Point. He was the third Superior-General of the Congregation, and the last survivor of the group of founders.

These were the men upon whom rests the glory for bringing into being the great religious society of the Paulists. These are the giants who have builded well the edifice of its greatness. Their spirit, their training, their zeal for every doctrine of the Faith and for every beauty of the Liturgy, have marked the Paulists in all the years down to to-day. Imbued with characteristics strikingly different one from another, they were alike in the consecration to a common ideal, the preaching of the Gospel to their fellow-Americans.

It has been my great pleasure and privilege to have known Father Deshon, one of the five founders, and every distinguished Paulist for the past thirty-five years. These names include Fathers Searle, Wyman, Elliott, Doyle, Hughes, McMillan, Thomas Burke, and others.

ACTIVITIES

As children and as students, as newly-ordained priests and as veterans in the ministry of parish work, we naturally connect the name of the Paulist Fathers with missions first and foremost. Other labors and important ones the Society performs with commanding success; but its first work and its most essential service is the giving of missions. The great missionary journeys of St. Paul have had their counterpart in the travels of members of this Community. Seventy-five years have witnessed the traversing of many thousands of miles by zealous Paulist Fathers, have heard the preaching of the doctrines of the Faith in grand cathedral and in simple country chapel—yea, in the rude halls of little hamlets and in the rooms of lonely residences, often in the open air—wherever the faithful and the seekers after truth could be gathered together. Notable in their preaching is the absence of a controversial spirit, the lack of any desire to confound the hearer, the denial of all self-seeking; and the corresponding presence of those qualities that are to-day marks of the Paulist missionary: the fair presentation of the doctrines of Christ, the desire to let the power of the teachings impress the hearer by their own reasonableness, the pointing out of the clear agreement of

Catholic doctrine with the principles on which the American government is founded. They have preached to the faithful of the flock; what priest has not occasion to look back with joy on the good produced in his parish by the influence of the missions they have given! They have gone forth to seek the "other sheep that are not of the fold", bringing them on their way to the "one fold and one Shepherd". What entire absence of bitterness, what love for their fellow-man, what utter reverence for the Divine Message they presented, have marked these missions to non-Catholics! To bring America to a knowledge of the Faith of Christ as preached by His Church, to place before all His doctrines in all their clarity and beauty—this has been their purpose, this has been the ideal that they strive ever to attain. The ministry of preaching has been and shall continue to be for them the means of reaching the thousands to whom they would make known the unfathomable riches of the knowledge of God. Names of celebrated orators among the Fathers who have passed on rise in our memory: Fathers Doyle, Dwyer, Wyman, Younan, Smith, and the very dear friend, Father Walter Elliott, were to their generation great heroes of the pulpit. The Paulists of the present day number many who are worthy followers in their footsteps.

The printed word has also been used with cogent power by the Paulists; the *Catholic World* is a monthly periodical that gives voice to the best in Catholic culture, and points to a glowing series of years in which it has introduced to the American public authors who have since attained to fame. *The Missionary*, ably edited at present by the renowned Father Thomas Daly, is a powerful agent for the promotion of the missionary projects within our country, and especially of those missions for Catholics and non-Catholics which are the especial charge of this Community. Father Daly and my late revered brother, the Rev. Lewis O'Hern, have held as their purpose in editing *The Missionary* to make it a living power to interest the faithful in the apostolate to the American people, according to the intention of its founders, Father Elliott and Father Doyle. Father Doyle brought into being the Apostolic Mission House in Washington as the home of this American Apostolate, and as a preparatory seminary for diocesan mission bands.

Of course, it is not for me to even mention the important work which Father Lewis O'Hern did for the Church in America and for his religious community during the twenty-five years or more of his priesthood until death called him. Those deeds have been and will be fittingly commented on by his grateful fellow-Paulists in the years to come when the history of the centenary perhaps of the Paulists Fathers will be placed before the American people as the celebration of the Diamond Jubilee has been featured throughout the nation for the past few weeks.

The Catholic Publication Society was founded years ago by Father Hecker to bring low-priced pamphlets and booklets to the poor, instructing them on the questions of the day and on the varied aspects of Christian doctrine. Millions of pieces of literature have gone forth from this organization. It was to be according to Father Hecker's intention an "Apostolate of the Press". His deep faith in the power of this apostolate was shown in the famous address made by him before the Fathers of the II Provincial Council of Baltimore, which according to the words of one witness "stirred them up as if Pentecostal fire had descended upon them". Books have also come in numbers from this press covering many phases of Catholic knowledge and research; many volumes of the *Five-Minute Sermons*, of the *Paulist Sermons* have gone forth to form part of the practical library of our priests. The unmatched *Question Box* of Father Conway, the precious handbook that is now in a new and revised form, continues in its third million to be a source of information and guidance to our priests and to the faithful of the flock, as well as to the earnest inquirer after truth. It is a storehouse of information, practical because the questions were suggested by the actual inquiries of non-Catholics at Paulist missions. Searle's *Plain Facts for Fair Minds* ranks with the great *Faith of Our Fathers* of Cardinal Gibbons. Under Superior General McSorley, the annual output of the Paulist Press arose to 1,000,000 copies per year. Father Harney, his successor in this office, continues the good work at the same figure. If Father Hecker did not succeed in bringing into being his dream of a daily Catholic newspaper, he has at any rate produced an effect that will make his name ever glorious in the

annals of the apostolate of the press. Noteworthy among recent books by leading Paulists is the masterful translation of the work of Abbé Anger, *The Doctrine of the Mystical Body of Christ*, by the indefatigable and able Secretary of the National Catholic Welfare Conference, the Rev. John J. Burke, C.S.P., S.T.D. Clerical readers will remain ever grateful to the Paulists for the helpful works of Hewit, Hecker, Elliott, Searle and others. Their names keep coming back to one as one profits by the present-day work of their successors in the community, Burke, Conway, Daly, Gillis, and the rest.

Pioneers in the use of the radio for broadcasting of sermons, instructions and church programs, the Paulists through their station WLWL continue to bring knowledge of the truth and the beauty of Catholic hymnody and sacred music to countless thousands. No one can measure the good effect of these regular broadcasts, no one can picture the unexpected places where they attract an appreciative audience. A Bishop of a southern diocese motoring in a remote region was forced to wait at a gas station until the Paulist program was over before the attendant could leave the group of appreciative listeners who had come from their farm homes to listen to the sermon and hear the music of a Catholic service. May God bless the Paulists for inaugurating this great work, and may He prompt many to give them the support they need to continue its blessings for souls far and near!

Eager to bring their help to all classes and conditions of men, the Paulists have instituted and maintained Newman Clubs in connexion with the secular universities. Mindful always of the fact that a Catholic should if possible attend a Catholic institution of learning, they have made provision for those who are registered elsewhere. Newman Clubs are a protection to the faith of our young students, a means of supplying the ready answer for difficulties brought up in the classroom, centers around which may gather all those forces which make for a proper pride in things Catholic and for a proper Catholic spirit. What a comfort to the American sojourning in Rome to turn to the historic church of St. Susanna and to hear there the accents of his native tongue, to seek advice and help of the Fathers there in arranging for audience with the Pope! Father O'Neill brings to all visitors some of

the atmosphere of their own home, and helps them to feel at home in the city of the Popes. Personally I have always believed that the opening of the Paulist House at St. Susanna's in Rome, under the superiorship of Father Thomas Burke, was a great milestone in the life and development of the Paulist Community, bringing them as it did to the Eternal City where they are to-day beloved and respected by the Holy Father himself, by the highest prelates of the Church, by the clergy and laity. During my recent visits to Rome I have had occasion to see for myself the splendid work which they are carrying on for the American colony and the American tourists in general, besides their activities in behalf of the needs of the Church in Rome. Catholic music has an able exponent in the person of the far-famed Father Finn, founder of the Paulist Choristers.

To every Catholic laymen as to every priest and prelate, Father John J. Burke, at present at his post in Washington, stands as an able, gifted representative, to place our cause before leaders in Church and State in Congress, in the various departments and in the White House. His services as Executive Secretary of the National Catholic Welfare Conference have been of immense benefit to the cause; he has been an advisor to those in high places for the benefit of the people of America. His work stands as a continuation of the good work done for the country by the Paulists when during war-time one of the members of this Community served as personal representative in Washington of Cardinal Hayes, then Episcopus Castrensis for the American Army and Navy, and cared for the appointment of Catholic chaplains for the services. Parish administration has been part of the life of the Community since its foundation. The Church of St. Paul the Apostle, in New York City, stands as the cradle of the Society. How its walls have resounded with the rounded periods and eloquent exhortations, the solid words of instruction, of a gifted and zealous series of pulpit orators! How its precincts have witnessed over all the years since the early sixties the beauty of the Catholic ritual and liturgy, as exemplified by devout and priestly men who saw in its magnificence and splendor one of the means used by Holy Mother Church to attract men to the service of God! Changes have come in the

parish, many thousands have passed on and new thousands have taken their places; but the same zeal for the things of God, the same consuming love for souls, the same pastoral care in the confessional, the schoolroom, at the sick bed, continue to be shown. Other parishes have been confided to the care of the Society and the care of souls remains to-day as it was in the days of Father Hecker a principal occupation of the Paulist Fathers.

PAULIST INFLUENCE

"Teaching them to observe all things whatsoever I have commanded unto you"—this is a mission common to all who do the work of Apostles of Christ. It is a mission to which the Paulists have been most faithful during the first seventy-five years of their ministry; it is a mission on which they shall continue to labor in the years to come. That a knowledge of Catholic teaching would appeal to and ennoble the national characteristics of the American people, was a conviction with the early founders, and remains as the ideal of the present-day Paulist. Father Hecker was a true and patriotic American; he possessed the qualities his countrymen admired, and through those qualities won their admiration. He pointed out to them how Catholicity would supernaturalize and elevate those natural gifts. The results of his ambition and the attainment of his ideal show themselves in the large number of conversions to the Faith made directly and indirectly through his Society. As the work of present-day Paulists continues, and as their successors in the Society shall follow in the ways of the founders, we may hope to see a growing manifestation of the Faith of Christ to the people of America, and an increase in the number of converts. The work of the Society is far from done. Like the work of the Church, it must go on. "Behold, I am with you all days, even to the end of the world", was a promise to the Apostles and to their successors that Christ would be with them to the end, and that there would be work for them to do even to the end. If their work was necessary when belief was the rule and not the exception, how much more necessary to-day when belief in God is the exception rather than the rule, outside the limits of the Church.

Rochester feels a close and intimate relationship with the Paulist Fathers because of the fact that our late lamented can-

onist, Monsignor Andrew B. Meehan, was associated with the Community in the preparation of their Rule, which was approved by the Holy See in 1929.

May their light never dim, may the apostolic spirit of Father Hecker and his companions never fail to animate them! May the Holy Spirit continue in all the years ahead to guide and direct them to enlarged vision, to more and greater spiritual conquests, to increased fruitfulness in the ministry of grace and of the Word.

To the Very Reverend Father John B. Harney, Superior General, and to all the members of the Missionary Society of St. Paul the Apostle, there goes forth on this occasion of the Diamond Jubilee of the Congregation, the grateful appreciation of Bishops, priests and people of America for the good they have accomplished, and the hearty expression of confidence in the even more splendid achievements that the future shall surely bring.

✠ JOHN FRANCIS O'HERN
Bishop of Rochester.

ST. JOSEPH.

THERE is no questioning the devotion to St. Joseph. It is real, practical, universal. He is honored in every land, by every race. Where the Incarnate Word enters most intimately into human life; where, therefore, the Mother of God receives due honor, there devotion to St. Joseph flourishes, the complement of faith. Without the Incarnation there would be no St. Joseph. In a very true sense one may say that without St. Joseph there could have been no Incarnation.

Between St. Joseph and the Blessed Virgin was a real marriage. He was her husband, she was his wife. He was head of the Holy Family with dignity of place and fulness of authority. Jesus and Mary came under the universal law subjecting the child to the father, the wife to her husband. This is of divine faith. Should need arise it might, perhaps, be even defined. Indeed, in proclaiming St. Joseph Patron of the Universal Church Pius IX seems to have opened the way to such a definition. The Patronage of the Church is but a corollary of the Headship of the Family.

What is of faith the Fathers teach with one voice. Nevertheless, they insist for obvious reasons upon what justifies the assertion that without St. Joseph there could have been no Incarnation. The honor of the Immaculate Virgin must be secure. The mystery of the Incarnation must remain hidden until the hour of its promulgation should arrive. This was St. Joseph's part. It contains the root of an unpleasant feeling, that he was, perhaps, but a convenience to serve a need; that, despite our later doctrine, his proper place is in the background.

Hence we gather the reasons for two apparently disparate phenomena. First, why, unanimous in what is of faith, Fathers and early theologians disputed much on accessories touching the reality of the marriage. Among these questions was, whether formal espousals established the essential contract, or whether this demanded a definite ceremony? Whatever one may hold on this point, one must remember that anciently marriage could be contracted in more than one way, and that a wife's status varied according to the dignity of the contract. Turning on this arose others: Did the Incarnation take place in St. Joseph's house or in St. Joachim's? Did St. Joseph suspect the Blessed Virgin of adultery? How did he propose to put her away secretly? All such, growing devotion with its accruing light solves in the way most honorable to St. Joseph, his Virgin Spouse, her Divine Son. Hence the second phenomenon. On these and cognate questions the Catholic mind is so made up to-day, as to find in their revival, still more in their less honorable solution, matter of offence, even of scandal.

On the other hand, devotion, in reaching its climax, prompts one to look more closely into the very essence of the Holy Family, or, what comes to the same, into the intimate nature of the marriage founding it. That by no figure of speech but in the rigorous sense it was a real marriage, is, as has been said, of faith. Theologians from St. Augustine to Suarez, verifying in it the universal definition of marriage, have demonstrated that reality. Nevertheless, one may be pardoned who to-day strives in St. Joseph's honor to add something to what they have said so well.

We lay down the following fundamental principles:

1. This marriage was devised by Eternal Wisdom as an integral part of the Incarnation decree.

2. It was unique. Never had such a marriage been contracted: never could it be repeated.

3. Its purpose was more than to give the Blessed Virgin and her Divine Son a protector of their honor, a provider for their needs. This it did by making St. Joseph in it the husband of Mary, the father of Jesus, in a sublime mystery. "Thy father and I have sought Thee sorrowing."

4. It is, then, to be viewed as the transcendent analogue of the natural contract, not an equivalent.

5. Should question arise concerning terms used about it, these must be taken analogically according to its supernatural character, not in their ordinary sense.

Hence we conclude:

St. Joseph and the Blessed Virgin contracted marriage most honorably before the Incarnation. This, therefore, took place in St. Joseph's house. Whatever the law may have been regarding one formally betrothed, yet not handed over to her spouse, though it may have secured legitimacy of offspring, it could not have saved the honor of a pair conspicuous for sanctity, expected as "saints" to be no less continent than Sara and Tobias, "children of saints". Moreover, and this is important, the union of St. Joseph and the Blessed Virgin, lying at the foundation of Christianity, belongs rather to the new dispensation than to the old. Hence it should imply nothing alien to the higher Christian teaching. We may add that the notion of St. Joachim domiciled in Nazareth is destitute of any solid foundation.

Neither the Blessed Virgin nor St. Joseph divined God's purpose in inspiring them to contract so singular a union. This is of faith. It is certain, nevertheless, that both were conscious of the inspiration urging them to it. Perpetual virginity entered necessarily into the contract. They had already vowed it to God. It became an integral part of their marriage. A virgin, each gave himself or herself to the other to remain a virgin forever. Each acquired a sacred right to the other's fidelity to the pledge. Thus, analogically indeed, yet really,

and how sublimely, was verified in them the apostolic word; "The wife hath not power of her own body, but the husband; and in like manner the husband also hath not power of his own body, but the wife" (1 Cor. 7:4).

Although they knew not the Divine purpose, they knew there was a purpose, in the working out of which they were to be God's instruments. That God should inspire multitudes to observe virginity in the consecrated life; that He should inspire many to do the same in the single life; that He should rarely inspire one, morally forced by reason of high station to marry, to agree with the consort of one's dignity to a common life in perpetual virginity, as did St. Henry and his empress, St. Edward the Confessor and his queen, are positions quite intelligible. That without high purpose He should inspire an obscure couple to contract marriage and simultaneously to abstain by a mutual pledge from its primary end, would seem inconceivable. There is indeed the case of Blessed Sebastian of the Apparition who, twice married before entering the Friars Minor, observed absolute continence in both unions.¹ But one must remember that this took place in Christian times when, according to St. Paul's doctrine, the supreme excellence of virginity was a matter of Catholic Faith; and, through the example of Mary and Joseph, entered widely into Christian life. Moreover, in it there had been no previous agreements. The initiative was with Sebastian alone. The wives, making no remonstrance, were assumed to have consented implicitly; which the fact that Sebastian was a man of substance easily explains.

God's purpose, then, they made their own in the absolute surrender of themselves to His holy will. Thus there was a supernatural union exhibiting in its double analogy the perfect marriage. On the one hand, their oneness of will responded to the natural union whereby husband and wife are two in one flesh (Matt. 19:5). On the other, that union, in its emancipation from the law of the flesh, comes closer than anything else in this world to the Divine union of Christ with the Church (Eph. 5:22-27).

Its absolute perfection appears still more clearly, when one considers that in it was verified most sublimely the primary

¹ Benedict XV, *De Can. Sanct.* 3, 24, 57.

end for which the Creator instituted marriage. This is, as all know, the offspring. For no other purpose is man created male and female. Infinite wisdom saw other ways of propagating the human race. He chose this with its natural consequences in rational man, whence are deduced the secondary ends of marriage. These exist only to serve the primary end; without it they could have no place in man.

Of this unique marriage the primary end was the birth of the One Man, who, redeeming and elevating human nature, was to embrace it all in Himself. Creation being what it is, this marriage became a necessary means to the end; since, without it, the honor of Mother and Son could not have been saved. As instruments in the attainment of the end the parties to this marriage must coöperate with the Creator; the Blessed Virgin, physically; St. Joseph, morally. The Blessed Virgin gave willingly her coöperation in the Annunciation; St. Joseph no less willingly when the Angel appeared to him in his sleep. Each accepted the Divine will fully conscious of the burden it imposed, perfecting in their explicit consent their implicit acceptance of all this marriage might mean when, moved by God, they contracted it. From this consideration may possibly be deduced the mystic sense of the Angel's word: "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost" (Matt. 1: 20). "Knowing as you now do God's purpose in moving you to this virgin marriage, let not any sense of your unworthiness hinder you from taking her to you still more closely, that, united most perfectly in one will, each may share as God's instrument in the accomplishing of that purpose."

Thus, then, as the marriage was divinely ordained to the human life of the one Divine Child, the very source of its unique character; as in it the Blessed Virgin was to be mother as one alone could be; so St. Joseph, as no other could be, was charged with the function of husband. As such he was to be father to the Divine Child, not the less truly because in a way peculiar to this unique mystery. Having regard to the natural relation of father and son, and to the restricted view of mankind in general, we call St. Joseph the putative father, the foster-father of Jesus Christ. In this we do but follow the Gospel: "And Jesus was beginning about the age of thirty

years, being (as it was supposed) the son of Joseph." (Luke 3: 23). Nevertheless, according to the principle laid down, one must give such expressions not their merely ordinary sense, but an ampler, proportionate to the mystery. St. Joseph's relation to the Divine Child is not a mere attribution. Nor is it to be explained as a kind of adoption, still less as only the acceptance of an accomplished fact. He was not father as is every other human father. Neither was he purely passive. Paternity is a great mystery even in its common sense. In its amplitude it reaches out beyond human generation. "I bow my knees to the Father of our Lord Jesus Christ of whom all paternity (lineal origin) is named," says St. Paul (Eph. 3: 14-15). In the breadth of that Divine Paternity, without which not the smallest seed could germinate and generation would be inconceivable, why should not the mutual pledge of virginity effecting the high nuptial union designed by God to procure the birth of the One desired of nations, have had a moral efficacy in the human generation of the Incarnate Word? Of the Mother of God the Church sings: "O Queen of heaven rejoice, for He whom thou didst merit to bear, is risen." Not that she merited the very substance of the Incarnation. This, for more reasons than one, is absolutely impossible. But the Incarnation having been determined upon, her merits were such as to set her vastly before all other women and to establish something of a proportion between her and the necessary maternal function. Her highest merit at the moment was her complete surrender to the Divine call. "Behold the handmaid of the Lord. Be it done to me according to thy word." Should we not say analogously that by his many heroic virtues, and especially by his acceptance of God's will made known to him in sleep, St. Joseph merited the virgin fatherhood of the God-Man, to whose existence and nurture in this world the high mystery of that unique marriage was ordained? Wherefore, better than by any explanatory phrase to preclude false ideas, is the intimate relation between St. Joseph and her Divine Son expressed by Mary's own word significative of the mystery involved: "Thy father and I have sought Thee sorrowing"; and by our Lord's response joined with his immediate subjection, which, far from denying St. Joseph's fatherhood, by putting it into juxtaposition with the Divine Paternity rather asserts and glorifies it (Luke 2: 48-51).

The marriage union constitutes a society perfect in essence, incomplete as regards operation. It finds its complement in domestic society, a society naturally unequal, in which supreme authority is formally in the father, adequately in both parents according to their natural relations to their offspring, so that to both, each in his or her natural sphere, as to one principle of authority belong the duty and right of sustaining, instructing, educating the offspring. This definition no Christian will reject. To it St. Joseph's place in the Holy Family must respond. Nothing could be for him more degrading, more dishonoring of the Mother and her Son, than to suppose him living in their company, exercising out of deference to public opinion the shadow of marital, of paternal authority; keeping up an appearance before men, covering with a mask his actual inferiority. What we endeavor to set forth leads to a fairer concept of his dignity. He represents in the Holy Family the Eternal Father of whom all paternity is named. His was the fulness of domestic authority. He received his full meed of reverential obedience. The Child who said: "Knew ye not that I must be about my Father's business?" did not in simultaneously subjecting Himself to paternal authority, withdraw from that business, but continued in it, recognizing that for Him as man, the greater could not be without the less; and this by the Creator's law who, creating man social, established authority in its rights and duties as the bond of all human society.

The exclusive possession of parental authority by the mother, were it possible, would be abnormal. She has neither the character nor the qualities for such a charge. To divide it between father and mother as two independent principles, would be monstrous. It exists in each and is exercised harmoniously because their natural union, as it makes them but one composite principle of generation, so it constitutes them one composite principle of authority in the domestic society thus generated. They are a single social element executing, each according to natural aptitudes, their common parental obligation and asserting their common parental right.

This the Blessed Virgin understood. She was a woman; and her sublime perfection did not give her the capacity to act the father's part. This was St. Joseph's, or else the Holy

Family lacking the essential element of social authority, was but a name, not a human society perfect and complete. From this the step to the monophysite heresy would be obvious and logically necessary.

One may object that the father's death or unworthiness often leaves parental authority to the mother, without loss to the family of its social character. This can not be asserted absolutely. Not infrequently the loss of the bread-winner, feminine weakness or insubordination in children weaken notably the social bond, or even destroy it. By any such defect its natural perfection is always impaired. One can not conceive as maimed or imperfect what is intimately connected with the Incarnation and the unique marriage union designed in view of the Incarnation by God Himself.

It is, perhaps, further urged that our Lord, infinitely perfect needed not formal parental authority. This would be entirely beside the question. Since our Lord was perfect in His human nature, His human surroundings were perfect as such. To suppose these imperfect because not required by the God-Man, would be to ignore the claim of His perfect human nature to perfect human surroundings, and would open the way to an attack upon the perfection of that nature. This is why we said that to deny social perfection to the Holy Family would lead logically to the monophysite heresy, which denied in our Lord the perfect human nature distinct from the divine.

Not so very long ago Protestants of every denomination cried out against our devotion to the Blessed Virgin and St. Joseph. "This," they repeated incessantly, "detracts from the honor due our Lord by putting the sinful creature in the place of the Saviour." Even Episcopalians of the party fancying itself "Catholic though not Roman," could not abstain from shaking the head over "the dangerous exaggerations of Roman emotionalism". To-day such rebukes are seldom heard. The world at large knows, of the sects, individual members retaining something of the older pietism feel, that, as far, at least, as Western Christianity is concerned, the Catholic Church alone retains the faith of ages in Jesus Christ, and proclaims as firmly as did the Fathers of Ephesus the unchangeable doctrine of the unchangeable fact of the Incarnation. Should one ask why her children in an unbelieving

age cling instinctively to that saving doctrine, the seed of eternal life, the answer is but one, through the habit of supernatural faith infused into their souls in holy Baptism. But going further, one may inquire into the helps God gives for the practical exercise of faith. Among these are to be seen conspicuously, as we know by experience and as all the world has begun to perceive, those very devotions, once vilified as destructive of "trust in Christ alone," now despised as fostering ancient myths and obsolete superstitions; and among them the devotion to St. Joseph holds high place.

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KNOWING OUR OWN.

I am the good shepherd; and I know mine, and mine know me.—Jn. 10: 14.

I. KNOWLEDGE REQUIRED OF US.

THERE is a passage in Ruskin's *Sesame and Lilies* that strikes me as remarkably apt to sound the keynote of this paper. The passage is found in the well-known lecture on reading entitled "Of Kings' Treasuries". Ruskin is giving an illustration of what a wealth of meaning may be discovered in a passage from a great book if one reads it carefully and examines every word. The passage Ruskin is commenting upon is taken from Milton's pastoral elegy *Lycidas* and concerns a certain class of bishops in the Established Church. I merely substitute the word "pastor" for the word "bishop" and "parish" for "diocese" in Ruskin's comment:

The pastor's duty is to *oversee* the flock; to number its sheep by sheep; to be ready always to give full account of it. Now it is clear that he cannot give account of the souls, if he has not so much as numbered the bodies of the flock. The first thing, therefore, that a pastor has to do is at least to put himself in a position in which, at any moment, he can obtain the history from childhood of every living soul in his parish, and of its present state. Down in that back street, Bill, and Nancy (the reference is, of course, to the famous characters in Dickens' immortal *Oliver Twist*), knocking each other's teeth out!—Does the pastor know all about it? Has he his eye upon them? Has he *had* his eye upon them? Can he

circumstantially explain how Bill got into the habit of beating Nancy about the head? If he cannot, he is no pastor.

A bishop, addressing his priests at the annual retreat, could hardly express the thought more aptly or forcefully. Yet some of us, it is safe to say, will think that this is asking too much. But is it less than the Lord Himself expects of us? In the Parable of the Good Shepherd, He has given us a picture of the model pastor of the flock. "I am the good shepherd," He says, "and I know mine, and mine know me, even as the Father knoweth me, and I know the Father" (Jn. 10: 14, 15). Is this asking less of us? Christ here puts before us the ideal after which we should strive to fashion our ministry. And the ideal is nothing less than that intimate, perfect knowledge which the Father has of the Son, and the Son of the Father. "But this is impossible," you will say. So it is; we shall never reach the ideal, but yet we must *strive* to attain it. It is very much like that other word of the Lord's: "Be ye perfect, as also your heavenly Father is perfect" (Matt. 5: 48).

The same objection cannot, however, be made against the parable itself. Christ would have us know and care for our people as well as the shepherds of Palestine know and care for their flocks. What this knowledge and care is can be gathered from the various accounts of shepherd life in that country. "The loneliness of pastoral life in these countries (i. e. of the East)," writes Geikie, "throws man and the creatures he tends so much together—binds them so to each other by a sense of companionship, of dangers shared, and pleasures mutually enjoyed—that the Eastern shepherd . . . forgets the distance between himself and his flock, and becomes their *friend*."¹ Living with them constantly, he knows them all intimately. "He calleth his own sheep by name," says the Gospel. At nightfall, he numbers them one by one to make sure that none is missing: "The flocks pass again under the hand of him that numbereth them" (Jer. 33: 13). He knows the sheep who are inclined to stray away and brings them back by dropping a stone from his sling beyond a wandering sheep

¹ *Life of Christ*, Vol. II, p. 302. For a detailed description of shepherd life in Palestine, see "Among the Bethlehem Shepherds", *The National Geographic Magazine*, Dec. 1926.

which does not heed call or cry. He knows the sick and the weak, curing the one by anointing it with olive oil from his horn (Ps. 22: 5), and carrying the other home on his shoulders (Ps. 22: 6).

Perhaps nowhere in the Bible is this idea of the pastor seeking out and caring for his sheep more fully drawn out than in the 34th chapter of Ezechiel: "I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment".

Can we honestly say that such intimate and circumstantial knowledge of our people is impossible? Men in other walks of life, who have as many souls subject to them, achieve it. In *My New Curate*, Canon Sheehan puts on the lips of one of his characters this narrative which must represent an experience of his own: "I was once at a military review in England, having been invited by some Catholic officers. I stood rather near the Duke of Cambridge. And this struck me. The Duke called out, 'Who commands that company?' 'I, sir.' 'What is the name of the third man on the right? Married or single? Term of Service? Character? Trade?' And I was utterly amazed at the accurate information of the officers. Now, I often thought, if our Great Commander-in-Chief questioned us in that manner, could we reply with the same precision? And I determined to know, as soon as possible, the name, history, and position of every man, woman and child in this parish."

What true priest, on reading this, is not impelled to take a similar resolve? If the captains of a worldly monarch can know circumstantially every man in the company, why cannot the captains in Christ's army, on whom depends the welfare of immortal souls, do the same? No, the question is not "Can we?" but rather "Will we take the trouble to know our people intimately?"

II. DO WE KNOW OUR OWN?

Have we the knowledge of our flocks that is necessary for effective pastoral care? Ruskin says: "Now it is clear that he cannot give account of the souls, if he has not so much as

numbered the bodies of his flock." Can we do at least so much as say definitely (not guess) how many souls are in our parish?

Listen to this confession made by one honest shepherd of his flock after a house-to-house census: "Perhaps the most surprising thing about our whole census undertaking was the *extraordinary number of hidden and unsuspected Catholics* that it revealed. We have taken up a census repeatedly in this parish and we make a very energetic effort to keep in touch with all our parishioners not only by personal contact, but by mail; and yet, in spite of everything, out of 2,055 persons enumerated in our census, *910 of them were absolutely unknown to us even by name*. They had never identified themselves with any of the parish activities; they had never contributed to the collection. They were, so far as we were concerned, not yet born."²

How many a pastor, were he but honest with himself, would have to make a similar confession! If these things happen in the green wood, what about the dry? *Our official statistics furnish incontrovertible proof* that a great number of priests do not so much as know the number of their parishioners, much less have that intimate knowledge of each individual soul so necessary for rendering wise assistance in their spiritual needs. The recent articles on this subject published by various Reviews all point to this as a fact.³

"*Census work in Catholic parishes has gone out of style in this country*," observes a correspondent in *The Commonweal* in reply to Dr. Ross's article claiming that we lost half a million souls in 1930. "Most priests do not do it any more, except in the most perfunctory fashion." And then he goes on to speak of nine parishes in three different cities, in which one-third of the funerals in a year were of people till then utterly unknown to the priests. Most of us, in large city parishes, can vouch, I think, from our own experience for the truth of what is here said.

² "Some Revelations of a Recent Parish Census", THE ECCLES. REVIEW, Mar., 1930.

³ See *The Commonweal*, June 10, 1931 and July, p. 244, for comment; *ibid.*, Jan. 27, 1932; THE ECCLES. REVIEW, Dec. 1931, Feb. 1932, Mar. 1932, in the course of which discussion it appears how faulty our statistics really are.

Nor is this at all surprising if we consider how *many years are often suffered to elapse between censuses*. What happens in most parishes is this: a pastor on being appointed to a place takes up a fairly complete census while in his first fervor. After that there are spasmodic efforts at census-taking, efforts that usually come to a fruitless end before one-fourth of the parish has been visited. The result is that in most parishes the priests do not know even the number of their families, much less the number of individuals. The writer could name parishes that for years claimed only seven or eight hundred families, but were found on actual count to contain thirteen or fourteen hundred.

This neglect in numbering our parishioners is *in marked contrast with the practice of priests in past decades*. I can well recall the regularity and care with which the census was taken up in the parishes in which I spent my boyhood. During the warm, bright days of early fall, it was the custom of the parish priests to make the rounds from house to house and inscribe all the names with particulars temporal and spiritual of each soul. It was not a perfunctory affair undertaken chiefly for the purpose of getting a good collection. In every house, the priest would take time to have a friendly chat with the good housewife. We children looked forward to his coming and hoped devoutly to be home from school when he came.

In the interim, the parishes of which I speak have been much circumscribed, new parishes having been formed from them. There are additional priests in these parishes, and each priest has his own automobile. But instead of the annual house-to-house census, there are now sent out at the same season envelopes asking members to send in their house collection. The reason assigned for not visiting as of yore is that the priests are "too busy". Perhaps the parishioners do not know what being "too busy" means in modern priestly parlance; but their clerical friends know that they can find most of these priests on almost any fine summer or autumn day togged out in jerseys and plus-fours pursuing a golf ball across the greensward at the local country club. A sad contrast!

But there are other reasons besides neglecting the census why we do not know our people as we ought. *We are losing contact with them because our recreations and diversions are too*

often taken outside the parish rather than in it, as was formerly the custom of priests. There is too much riding in automobiles, too little walking about among our people. What a delightful picture is that drawn by Longfellow in *Evangeline* of the pastor of Grand-Pré!

Solemnly down the street came the parish priest, and the children
Paused in their play to kiss the hand extended to bless them.
Reverend walked he among them; and up rose matrons and maidens,
Hailing his slow approach with words of affectionate welcome.

Before the advent of the automobile, the picture was true enough of the majority of priests. They did "walk reverend" among their people. *The daily walk through their parishes was the common recreation of priests of the day.* By means of it they kept in constant contact with their people. How much information valuable for the guidance of souls and for effective preaching was there not gathered in the course of the daily walk! The priest who had his eyes and ears about him—and most of them had—was never at a loss to understand what was happening in his parish. *He* could tell "how Bill got into the habit of beating Nancy about the head". He had often seen Bill staggering about the streets under the influence of strong drink. How many a mixed marriage was prevented simply because the vigilant pastor had surprised one of his girls strolling arm in arm with a non-Catholic boy, and took occasion to warn her before the shafts of Dan Cupid had wounded her heart too deeply for healing.

The windows of an automobile afford no such occasion for pastoral supervision and contact. The only sign of recognition one can bestow on a passing parishioner in such hasty transit is a supercilious nod or a friendly wave of the hand. Even riding in street-cars is better than this. Merely rubbing elbows with people often serves to establish a sympathetic cord. Before I joined the ever-growing number of motoring priests, some of my most beneficial contacts with people were established by a chance conversation on a street-car. The mind is exceptionally free and receptive when making a journey, however short.

III. HOW CAN WE LEARN TO KNOW OUR PEOPLE?

The first step in acquiring intimate knowledge of our people is *a thorough-going census*. And, in taking up the census, it is desirable that it be definitely understood by the people that the main purpose is not to obtain a big collection or to keep the contribution list up-to-date. Indeed, we are much more likely to obtain the information we need for the guidance of souls, if there is no collection attached to it at all. People do not readily grow confidential with a collector. They feel in this case that they have done all that is expected of them when they hand the priest a few dollars. The very ones that the pastor should be striving to reach will probably pretend not to be at home when he comes or may even shut the door in his face.

It goes without saying that census-taking should be done *by the priests of the parish themselves*. Only very seldom are parish priests so busy that this important work must be turned over to laymen. Checking over the results turned in by others can never furnish that first-hand information which comes from meeting people individually in their homes. It should be evident also that the *pastor must be the guiding spirit* in this undertaking. He must set the pace and indicate the lines of inquiry on which his assistants shall proceed. Unless he takes a personal hand and interest in the work, it is almost certain to lag and come to a premature end. The assistant's tenure of office is too uncertain to give him the natural incentive to become thoroughly acquainted in a large parish. He is there to-day, and gone to-morrow. The pastor is the stable element in the parish; his, too, is the ultimate responsibility for the well-being of the sheep; therefore it is his duty to know the entire flock intimately.

Moreover, pastoral visitation should not confine itself to those who are known to be Catholics. *Every house in the district should be visited*, if the pastor is to make sure that not a single sheep is to escape his vigilant care. This is especially necessary in districts where there are many boarding houses or where a number of the families have domestic servants. Many a non-Catholic establishment will be found to contain one or more Catholics that are likely to escape the priest's notice unless he takes the trouble to ferret them out. It might

be advisable to have laymen call in these homes, since they are likely to find entrance in many places where the priest might be denied.

Though the *questioning* in every case should be *thorough*, it should *never* be *formal*. It is not well to have the census-book too much in evidence from beginning to end of the visit. The approach should not be that of a hired census-taker, but rather that of a friend seeking closer acquaintance. Consummate tact is required especially in cases where there is some disaffection toward the Church or the pastor of the parish. The priest's whole attitude here must be disarming. To begin by putting the members of such a household through a third degree might merely serve to alienate them still further. A friendly chat in which they are given a fair chance to air their grievances might well be all that one should seek to accomplish on a first visit. Acquiring minute knowledge as to the religious standing of each member of the family can safely be left in such cases to future visits.

The *census books* published by various Catholic book concerns are for the most part complete enough. Personally, I have found the "Liber Status Animarum" of Benziger Brothers the most satisfactory. Very fittingly, it carries as motto on its title-page the text of this paper: "Ego sum pastor bonus; et cognosco oves meas, et cognoscunt me meae" (Jn. 10: 14). So far as I can see, it overlooks only one item of pastoral interest, and that is the *support of the Catholic Press*. And this, I would suggest, is not the least important in an age when there is so much printed matter subversive of faith and morals entering the sacred precincts of the Catholic home.⁴

It must not be imagined, however, that our work is done when we have listed the names of all our parishioners with the data as to their religious status. It is then only that our real work begins. In a broad sense, the parish visitation will reveal three classes of parishioners: the fervent, the lukewarm, and the cold or fallen-away. To *mark clearly the class to which each family belongs*, it would help to have cards of different colors for transferring the census data. A white

⁴ For acquiring sound convictions on the importance of having a painstaking census, I would refer the reader to the excellent article of the Rev. Walter Stehle, O.S.B., entitled "Census-Taking and Its By-Products", THE ECCLES. REVIEW, Nov., 1924; also Dr. John O'Grady's "The Parish Census", Jan., 1929.

card might indicate families in which the members are attentive to all their religious duties; a pink card, the families in which there is indifference in all or some of the members; a yellow card, the families in which the members neglect habitually such serious obligations as attending Mass or receiving their Easter Communion or in which there is a marriage contrary to the laws of God and His Church.

One of the priest's chief endeavors must be to bring the families in the latter two divisions into the class of the fervent. It is these *families of the lukewarm and the fallen-away that require his special care* as the weaker members of the flock. It is remarkable how far even a little kindly attention on the part of the priest will go to render such straying members better disposed and bring them back to the fold. But too often it happens that where the parish priest does any social visiting at all, he seeks his own consolation in the bosom of some model family rather than the good of his spiritual children. The pastor after Christ's own heart will proceed on a quite different principle, to wit, that of the Good Shepherd: "They that are whole, need not the physician, but they that are sick. I came not to call the just, but sinners to penance" (Lk. 5: 31, 32). And if there be among his parishioners any Pharisees who are scandalized that he should consort with sinners, and eat and drink with them, he has his defence ready to hand in the concluding words of the Parable of the Lost Sheep: "I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance" (Lk. 15: 7). For, "it is not the will of your Father, who is in heaven, that one of these *little ones* should perish" (Matt. 18: 14).

In large parishes the number of the indifferent and fallen-away is likely to be too large for any one priest to take the whole responsibility for them on his own shoulders. Unless there is *division of labor* here, the spiritual care of this large group is apt to be neglected, and left almost wholly to chance. What is to prevent the pastor of such a parish from dividing his vineyard into districts and assigning a priest to each for more intense cultivation? Such a procedure would not only result in the better care of these souls, it would likewise react favorably on the spiritual life of pastor and curate, and bring

about that sympathetic understanding between them which comes from coöperating in a great work. It would develop in the assistant a sense of responsibility that would go far toward making him content with his subordinate position, and would fill him with gratitude toward the pastor for the confidence thus reposed in him. The pastor, too, will be benefited by such an arrangement. He will be spared the depressing consciousness that a task beyond his strength rests on his ageing back. In the tireless zeal with which his assistants set to work in their portion of the parish, he may find a renewal of his own youthful energies. Some of the vision and zest with which he set out on his quest for souls in the early days of his priesthood will return to lighten the heavy burden of his declining years. Almost imperceptibly there will spring up between the pastor and his assistants a holy rivalry and a mutual trust as charming and inspiring as that which existed between St. Paul and his colaborers.

A special effort should be made to *form an early acquaintance with families moving into the parish*. It will not do to wait till the time for the next census rolls around. Requests from the pulpit for newcomers to make themselves known to their priests will help, but it is still more effective to have some sort of parish organization for the purpose. Members of the Holy Name Society or of the Sodality assigned to certain parish districts for supervision would be a great help in establishing contact between the priest and new arrivals. As soon as the strangers are comfortably settled in their new home, a call from one of the parish priests will be appreciated by them. If the new family is a thoroughly Catholic one, it will be easy to enlist its interest in the various parish organizations and activities. If, on the other hand, the newcomers are lukewarm or irregular, they will at least be favorably impressed by the priest's earnestness in looking after the members of his flock. The friendly feelings aroused in their breasts by such a visit will give the priest a decided advantage in his efforts to bring them back to their religious duties or to remove the obstacle which separates them from the Church.

The *parish school* affords another excellent opportunity for obtaining intimate knowledge about the lives of our people. The priest who is on friendly terms with his school children

can gather from them much useful information concerning the homes from which they come. The very appearance of children will often indicate the homes in which want reigns and give the priest an opening for the exercise of a little charity. His weekly questioning in the school about attendance at Mass and the reception of the Sacraments will put him on the track of parents who are indifferent in religious matters. At the bottom of such neglect he will frequently discover some marriage tangle that needs unravelling.

IV. CONCLUSION.

The price of a successful ministry is *eternal vigilance*, and the knowledge which it engenders is its indispensable foundation. Detailed knowledge of every man, woman and child in our parish *will react favorably on all our dealings* with them. It will guide us wisely in choosing our topics for preaching as well as in our manner of development. It will give life and color to all that we say in the pulpit. In the confessional, it will show us the sins confessed in their proper setting of local and family conditions. It will help us in the ministry of the sick. A man stretched out on a bed of pain likes to have about him faces long familiar. They inspire confidence. How much easier in such cases to confess and to straighten out the worries of a lifetime, if the priest by his side is a friend of many years' standing! When parishioners come to us for advice, be it in matters temporal or spiritual, we can better guide them when we know the circumstances in which they live and move. Indeed, it is only the priest who truly knows his people that will inspire in them the confidence to come to him for advice.

Such a priest will hardly ever be betrayed into dealing harshly with any member of his flock. The circumstantial knowledge acquired by dint of observation and questioning will give him an understanding and a sympathy that will put every word and deed of his children in its proper light. In such a shepherd of souls will be fulfilled the words spoken by Isaias and applied by St. Matthew to Christ Himself: "He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break: and smoking flax he shall not extinguish" (Matt. 12: 19, 20).

JAMES PETERSON.



Analecta

BULL "QUOD NUPER" OF THE JUBILEE OF THE REDEMPTION.

Pius Bishop

Servant of the Servants of the Lord,

TO ALL THE FAITHFUL WHO READ THESE LETTERS, GREET-
INGS AND THE APOSTOLIC BENEDICTION.

We hasten to fulfil the promise made recently, the day before Christmas, not only to the Venerable College of Their Eminence the Cardinals and to those Our sons who had come to extend to Us the holiday greetings, but also to the whole Catholic world—that is, by decreeing an extraordinary Holy Year and a general and highest Jubilee at the close of the nineteenth century since the accomplishment of the Redemption of Mankind.

Indeed, although the precise year of this event has not been historically ascertained, nevertheless the fact in itself, or rather the series of these admirable works, is of such gravity and importance that it would be improper to let them pass in silence.

Moved, therefore, by this most happy centenary, men should turn their thoughts, at least in part, from earthly and passing things in which to-day they are struggling so unhappily, to celestial and eternal things. Let them lift their minds from the fearful and sad conditions of these days to the hope of that happiness to which Our Lord Jesus Christ called us when He poured out His Blood and conferred immense benefits of every

kind. Let them withdraw themselves from the din of daily life, and reflect in their hearts with themselves, especially during this Centenary Year. Inasmuch as our Saviour loved us and with such ardent zeal liberated us from the slavery of sin, so undoubtedly they will feel themselves seized with greater charity and will be almost necessarily impelled to love again this Most Loving Lord.

For the usefulness of everyone, We should like here to examine, at least briefly, the series of these divine benefits from which springs also that true civilization which we enjoy and in which we glory; that is, the institution, in the Supper of the Lord, of the Holy Eucharist, and the distribution of It to the Apostles who were initiated into the order of priests with the words: "Do this in commemoration of Me"; the Passion of Jesus Christ, His Crucifixion and Death for the salvation of men; Mary the Virgin, at the foot of the Cross of her Son made the Mother of all men; then, the admirable Resurrection of Jesus Christ, the sign and certain security of our own resurrection; then, the power granted by Him to the Apostles of remitting sins, the true primacy of jurisdiction confided and confirmed to Peter and his successors; and finally, the Ascension of the Lord, the Descent of the Holy Ghost the Paraclete, and the first preaching of the Gospel, accomplished in a prodigious and triumphant manner by the Apostles.

Beloved Sons, what other centenary should be holier or worthier of celebration? From these wonderful events and divine gifts with which the earthly life of Jesus Christ closes, emanates to us that life which is the true life, and arises a new era for all humanity.

We revivify such recollections, therefore, during this Holy Year with every intensity and we venerate them with fervid love. Let us stimulate ourselves to prayer, to penitence for the sins committed by us, having in mind in our prayers and acts of expiation not only our eternal salvation, but also that of all mankind led astray by so many errors, torn by so many discords and hostility, laboring under so many miseries, and fearful of so many dangers.

Oh! may the Most Merciful Lord bring it about that the Holy Year which we shall shortly inaugurate will bring peace to souls, to the Church that liberty everywhere due her, to all peoples concord and true prosperity.

And since this Jubilee celebration will begin with the approach of the Easter solemnities and close in the Eastertide, We believe it opportune that the Bishops exhort all their own faithful to purify themselves in the Sacrament of Penance and nourish themselves with the Eucharistic Bread, not only during the Paschal time set for observing the precept of the Church, but as often and with as great devotion as they can, especially throughout the Holy Year; and also to meditate in special manner, on Friday of Holy Week, on the Passion of the Lord. Let this be the particular fruit—and truly of no small importance—of this celebration.

It being then understood that the Plenary Indulgence which We are about to grant can be obtained during this Jubilee Year only in Rome, We ardently desire, O Beloved Sons, that you come in very large numbers in pious pilgrimage to this city—to this city, we say, which is as the center of the Catholic Faith, the domicile and See of the Vicar of Jesus Christ.

Here, in fact, it is possible to venerate the renowned relics of the Passion of the Lord, which no one of the faithful can see without feeling his love warming toward God and without being aroused to a more perfect life. Here, as you know, is preserved that table on which tradition says our Lord Jesus Christ consecrated the Bread of the Angels after having Himself given It, hidden under the Eucharistic veils, to His beloved disciples.

Finally, Beloved Sons, you have here the common Father who lovingly awaits you and desires to implore the divine blessing upon you, upon your possessions and undertakings.

It will also be appropriate that more frequent devout pilgrimages be made to the Holy Places of Palestine during the course of this year, and that the faithful visit there, and recall with the greatest devotion the theater of the most holy events which are the object of this commemoration.

We desire also that in those places where famous relics of the Passion of our Lord are kept, they be venerated this Holy Year with particular piety.

Happy indeed in the hope of these abundant fruits which even now We foretaste in Our mind and with humble prayers recommend to the Father of Mercies, with the assent of Our Venerable Brothers the Cardinals of the Holy Roman Church, with the authority of Omnipotent God, of the Blessed Apostles

Peter and Paul, with Our own authority, for the glory of God Himself, for the salvation of souls and the increase of the Catholic Church, We decree and promulgate by these Apostolic Letters, and We desire that there be established and promulgated a General Extraordinary Jubilee in this sacred city from 2 April of this year to 2 April of the year 1934—this according to canon 923.

To all the faithful of both sexes who during this Holy Year, having confessed and communicated, either on the same day or on different days and in whatsoever order, visit piously three times the Basilicas of St. John Lateran, St. Peter in the Vatican, St. Paul in the Via Ostia and St. Mary Major on the Esquiline Hill, and pray according to Our intention, We concede and impart, mercifully in the Lord, a Plenary Indulgence for all the punishment they must suffer for their sins of which these faithful shall have first obtained the remission and pardon. And We hereby notify the faithful that as soon as they leave the Basilica after their Holy Year visit, they may immediately enter anew the same Basilica to fulfil the second and the third visit. This We establish to render the fulfilment of this condition more convenient.

What is generally the desire of the Roman Pontiffs, Beloved Sons, you certainly know; and what in this case is particularly Our Intention, We have already set forth above with sufficient amplitude.

We further decree that this Jubilee indulgence may apply both to oneself and for the benefit of the faithful departed each time the prescribed works are faithfully executed.

In order that the prayers that are said on these sacred visits may recall to the minds of the faithful and inspire in them the memory of the Divine Redemption, and especially the Passion of the Lord, We decree and order as follows:

In addition to these prayers made spontaneously to the Lord according to each one's piety, there should be recited at the altar of the Most Holy Sacrament five *Paters*, *Aves* and *Glorias*, and also a *Pater*, *Ave*, and *Gloria* according to Our intention; before the image of Christ crucified all should recite the Profession of Faith three times, as well as the *Credo*, and once the ejaculation *Adoramus Te, Christe, et benedicimus Tibi*, etc., or something similar; then they should go before the Blessed Virgin and seven times, remembering her suffer-

ings, recite there the Angelic Salutation *Ave Maria*, adding once the ejaculation "Holy Mother, do this, etc." or something similar; finally, they should go to the altar of the confession and again devoutly make the Profession of Catholic Faith, with the usual formula, given above.

We intend to lighten the dispositions we have above established as necessary to enjoy all the indulgences of the Jubilee for those who during the voyage or because of illness here in Rome, or because of death or for any other legitimate reason, cannot complete the number of the prescribed visits or have not even been able to begin them, in such manner that if they confess and communicate, they may participate in the same indulgence and Jubilee remission as if they had in fact visited the four Basilicas We have above nominated.

Nothing now remains, Beloved Sons, except to exhort you in the Lord, whether you are inhabitants of Rome or pilgrims, to profit by this opportune occasion to visit with the greatest devotion the widely-celebrated Chapel of the Holy Relics in the Sessoriana Basilica of the Holy Cross and make the pious exercise of the Holy Stairs, praying and meditating according to the custom.

In order that the knowledge of these Our letters may more easily reach all the faithful, We desire that the printed copies of them, subscribed by a notary public and bearing the seal of a person of ecclesiastical dignity, receive the same faith that one would give the present letters on being shown them.

No one is permitted to impair or contradict temerarily this document of Our decree, promulgation, concession and will. If anyone presumes to attempt this, let him know that he will incur the displeasure of Omnipotent God and of the Blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's the sixth day of January, the Epiphany of Our Lord, in the year 1933, eleventh of Our Pontificate.

E. CARD. PACELLI,
Secretary of State.

FATHER A. FRÜHWIRTH,
Chancellor of the Holy Roman Church.

P. CARD. GASPARRI,
Camerlengo of the Holy Roman Church.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE JUBILEE OF 1933

The radio message of our Holy Father on Christmas eve announcing a Jubilee in commemoration of the nineteenth centenary of the death of our Lord and Saviour, took the world by surprise. Despite the celebration of other centenaries, this paramount anniversary was lost sight of until the Pope's unexpected broadcast recalled it. Perhaps the constant memory in which the Sacred Tragedy of Calvary is kept, made us overlook the flight of another century since the Son of God, raised on the pillar of the Cross, was set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted.

In the papal constitution printed above (pp. 302-306) the Sovereign Pontiff carries out his promise made last Christmas and publishes an extraordinary Jubilee to begin on Passion Sunday, 2 April, 1933, and to last until the 2 April, 1934. While recognizing the uncertainty of the exact date of our Lord's death, the Pope anticipates any objection on that score and justifies the choice of the present year for the celebration of its centenary. At the same time he explains how appropriate is the commemoration of the sufferings and death of our Saviour, especially in these times of dire need and world-wide distress: they sound a clarion call to forget for a little while the things of this world and turn to Him who by His Passion and Death has saved us, not from the miseries of earthly life, but from the tortures of eternal death.

Concerning the suspension of other indulgences and the granting of special faculties for the Jubilee year, it will be necessary to await the special instruction usually issued by the Sacred Penitentiary in connexion with the papal constitution.

In view of the universal depression it is to be feared that not nearly as many of the faithful will be in a position to make the pilgrimage to Rome to gain the Jubilee indulgence as in 1925, if as many as in 1929. But we foster the fond hope that the Jubilee indulgences will be extended to the whole world, if not this year, then next year.

THE FIRST SORROW AND JOY OF ST. JOSEPH.

The Gospel of St. Matthew, in the concluding verses of its first chapter, gives us an exact portrayal of the first sorrow and joy of St. Joseph. To quote that Evangelist: "When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. . . And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife." (Matt. 1:20ff.)

Thus in a few words does St. Matthew inform us of this all-important incident in the lives of Mary and Joseph. As we picture this scene to ourselves, reflecting upon the inspired words of the author, we see that Joseph plays the chief rôle in it. In fact, the scene rests upon one of the lengthiest texts we have dealing with St. Joseph. Yet how much is left unsaid. So much, that many unwarranted ideas, nurtured by an uncritical piety, have sprouted up like weeds, to raise their noxious heads in the garden of true tradition.

Before the appearance of the angel, mentioned by St. Matthew, Joseph was unaware of the mystery of the Incarnation. He knew that Mary, his spouse, was indeed holy; but he did not know that she was "full of grace". The poignant grief of this first sorrow is due precisely then to the knowledge, or rather lack of knowledge, Joseph possessed at this time. He was "a just man", as the Scripture tells us, and his justice, or holiness, added to his trial. For being just

he could not tolerate any unfounded suspicion. If suspicion is wrong, then we shall not find it in this just man.

St. Thomas tells us that suspicion introduces a sort of vice, inasmuch as it brings in an evil opinion founded upon light or insufficient reason. This usually happens in one of three ways. The individual forming the suspicion has so fallen into evil ways that, almost by second nature, he thinks evil of his neighbor. He judges all men according to the norm of self. Or it may be that in thinking of another he is influenced by the sentiments which he bears toward that person. In other words, hate, anger, jealousy, envy, etc. sway in the direction of his suspicion, and he sees only that which he readily wishes would befall the individual. Or finally he may have had so much contact with evil, as sometimes happens in the case of men advanced in age, if not in wisdom, that from long experience with it, he easily becomes suspicious. All these were manifestly impossible in Joseph's case.

Joseph was "a just man". He could not be suspicious of Mary. He could not think her guilty of adultery. For his own part he was free from the guilt of suspicion. Yet day by day, the evidence of Mary's pregnancy was becoming more obvious. Of a certainty she was with child. Even so, this knowledge did not permit Joseph to suspect her. Ordinarily such a condition would be considered as a sufficiently grave reason to admit suspicion, or indeed even a judgment. Joseph, however, knew the eminent sanctity of Mary. He could not believe her guilty. It was incredible. Was Mary's pregnancy, then, in spite of all this, such a grave indication as to compel Joseph to assume her guilty? No, for signs are not absolute, but relative, and should be considered in relation to their objects. Plainly, it was impossible for Joseph to think of Mary as an adulteress.

Could it be, then, that Mary had suffered violence; perhaps, had been wronged in the house of her cousin Elizabeth. But Joseph had accompanied her upon this journey. She was his espoused wife, and he was the guardian of her virtue. Such he knew was out of the question. He realized better.

Nevertheless the sign of pregnancy was unmistakably before him. The anxiety and anguish of his mind increased daily, as "he thought upon these things". At times, considering

one aspect of the situation, then another, he found them mutually repugnant. Torn by cruel indecision, he passed from one reflexion to another. He did not know which one to embrace, which to reject. Thus distracted he suffered acutely. How could all this be! His will was in conflict as the diversity of reasons, each seemingly just, yet contradictory, pleaded its cause before him. Now one thing seemed desirable, now another. Perhaps he could dismiss Mary privately and thus find a way out of the dilemma. But the agony of his feelings increased at the thought of dismissing an innocent wife. Yet how was he to retain her contrary, as it seemed, to the law of God. Joseph was not strong enough to wrest with the problem. He could see no way out of the evil.

Then it was that his sorrow was turned into joy. For "the angel of the Lord appeared to him in his sleep saying, Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost". Now, and not before, Joseph knew of the mystery of the Incarnation. Now all suspense and uncertainty gave way to serenest joy and peace. Not misguided by any false sense of humility which would lead him away from the Incarnate Word, whose existence he had not known of until the announcement of the angel; but contrariwise, coöperating in the Divine plan in which he was privileged to share, "Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife".

By this action he signified his consent to the part he was to play in connexion with the Incarnation. For in those things which pertain to the sanctification of men, God awaits man's consent and coöperation. The angel of the Lord appeared unto Mary. The angel of the Lord appeared unto Joseph. Joseph by doing the bidding of the angel, then entered upon that unique vocation of his, which, as it were, established him, in the words of Gerson, "the third person of the earthly trinity".

G. WALTER CAFFERY.

Deming, New Mexico.

INTER-DIOCESAN JURISDICTION

Qu. Several Catholic families live near the boundary of diocese A, but at considerable distance from the nearest parish church in diocese A, whereas just a stone's throw across the boundary is the church of St. John's parish in diocese B. Realizing the inconvenience, not to say the impossibility, of these families attending a parish in his diocese, the bishop of diocese A has given them permission to "become subjects and members" of St. John's parish in diocese B.

Now Mary, who belongs to one of these families in diocese A addressed herself to the pastor of St. John's for the purpose of marrying Edward, a non-Catholic. Either unaware of the canonical complications that could be raised or believing that Mary was really a subject of his and of the bishop of diocese B, the pastor of St. John's presented her request, otherwise properly drawn up, together with the guarantees, to the bishop of diocese B who readily granted the dispensation. Thereupon the pastor of St. John's with two witnesses assisted at the marriage of Mary and Edward.

Three questions arise out of this case, as here proposed:

1. May a bishop assign any persons living within his diocese to a parish in another diocese? If not:
2. May the bishop of diocese B in the present case validly and lawfully dispense Mary?
3. Is the marriage of Mary and Edward valid?

Resp. 1. The territorial limits of a diocese can be changed only by the Holy See. This is explicitly stated in canon 215 § 1: "Unius supremæ ecclesiasticæ potestatis est . . . dioceses . . . aliter circumscribere. . . ." And since the faithful are subject to the bishop in whose diocese they reside,¹ the bishop of one diocese cannot transfer his subjects to the jurisdiction of another bishop. There are indeed cases in which such a transfer may be desirable. The Holy See alone is com-

¹ Canon 94, § 1. It would take us too far, were we to discuss the possibility of having two or more proper parishes or dioceses by reason of two domiciles, or of a domicile and a quasi-domicile. Neither would the fact that one has two proper dioceses affect the present case unless, e. g. Mary were actually subject to both the bishop of diocese A and to the bishop of diocese B, by reason of a twofold domicile or by reason of a domicile in the one diocese and a quasi-domicile in the other: but in this supposition Mary would be subject to the bishop of diocese B not because the bishop of diocese A gave her "permission to become subject" to the former—the real hypothesis of the present history—but by reason of that second domicile or quasi-domicile. Cf. J. M. Costello, *Domicile and Quasi-Domicile*, Catholic University of America, Canon Law Studies, 60 (Washington, 1930), pp. 155-159.

petent to make the change, as in fact it has done repeatedly since the Code went into effect.²

In this country it might frequently be impractical to have transfers of this sort authorized by the Holy See, owing to the fact that in many instances the state or county boundary is also the boundary of the diocese—a fact that might often lead to complications in civil law, e. g. in regard to license to marry and to solemnize marriages. What provisions can be made for these cases? The simplest solution will be for such families to attend the parish church in the neighboring diocese, but always seeking the “reserved” functions (canon 642) of their proper pastor in the diocese where they live. Sometimes this division of services may be impractical. In that event the Ordinary of the diocese where they reside can grant them permission to attend the parish church in the neighboring diocese and at the same time authorize (by delegation or sub-delegation as the case may call for) the pastor of that parish to dispense those of his diocesans in as far as he is able.

2. According to the norm of canon 201 § 1, an Ordinary may exercise jurisdiction over his own subjects only. As was shown above, Mary was not subject to the bishop of diocese B since—as we are supposing—she had neither domicile nor quasi-domicile in diocese B, and the bishop of diocese A could not transfer her to the jurisdiction of the bishop of diocese B. Therefore in virtue of canon 201 § 1 alone the Ordinary of diocese B cannot dispense her. Another point, however, must be taken into consideration. The faculties granted by the Holy Office to our Bishops to dispense from the matrimonial impediments of mixed religion and disparity of cult authorize them to grant such dispensations not only to their subjects but also to others not their subjects, within the limits of their diocese (“ . . . aut non subditis intra limites proprii territorii ”). But here again a new difficulty arises. Mary no doubt went to the parish house of St. John’s in diocese B to make arrangements for her marriage and to request the pastor to obtain the necessary dispensation. But then she returned to her home

² For cases very similar to the one under discussion cf. S. C. Consist., *Monacen. et Frisingen.—Passavien.*, decree, 31 December 1927; *Augustan.—Monacen. et Frisingen.*, decree, 16 March, 1928—*Acta Ap. Sedis*, XX (1928), 36, 193-194. During the last few years the Pope has issued numerous apostolic letters changing the limits between prefectures and vicariates.

in diocese A to come to St. John's in diocese B only for further functions.

All this, however, does not fulfil the requirements of those faculties granted to the bishop of diocese B. But since these faculties do not require any prolonged stay in the diocese as might be implied by such a word as *commorari* or *degere*, it may be asked: Is it not necessary to investigate whether Mary was not in diocese B at the very moment the bishop of that diocese executed the dispensation? Granted that the dispensation could be given validly if Mary was actually in the diocese at the moment it was issued, nevertheless it would seem that the dispensation would be valid only if her presence in the diocese were at least implicitly known to the Ordinary. Thus if the pastor sought and obtained the dispensation by telephone while Mary and Edward were at his house, the dispensation would seem to be valid.³

But if the dispensation had been requested by the pastor by mail, and if then at the moment the bishop issued the rescript Mary were, say, at a grocery which is situated in diocese B, or even in St. John's church attending Mass and the like, or in the pastor's residence receiving special instructions for marriage, the dispensation would, it seems, be invalid. Such a brief passing through the territory without its in any way, not even implicitly, through the pastor, coming to the notice of the bishop, would not seem to suffice for fulfilling the requirement of the faculties granted by the Holy Office, since it is in no way brought into connexion with the act of the bishop's dispensing.⁴

³ It would certainly be valid if the bishop of diocese B had not granted the dispensation in *forma gratiosa*, i. e. if he had not actually dispensed, but instead had subdelegated the pastor of St. John's and the latter had "executed" the bishop's rescript by dispensing Mary and Edward while they were at his house. But usually our Bishops do not grant such dispensations in *forma commissoria* i. e. empowering the pastor to dispense; as a rule our Bishops grant dispensations in *forma gratiosa*, i. e. they actually dispense and merely communicate the fact that the dispensation has been granted, to the pastor, that he may inform the parties and proceed.

⁴ Cf. S. C. C., 27 July, 1928, ad VI—*Fontes*, n. 4350. In the decree *Ne temere* of 2 August, 1907—*Fontes*, n. 4340—section VIII ordained: "Si contingat, ut in aliqua regione parochus...haberi non possit, *eaque rerum conditio a mense iam perseveret*, matrimonium valide et licite iniri potest emissio a sponsis formali consensu coram duobus testibus." (Italics inserted.) In reply to an inquiry the Congregation declared in the answer referred to above, that so far as the exception made in section VIII of the decree is concerned, the month's absence from a place was not interrupted by the pastor's

3. The question as to the validity of Mary's marriage can be determined only by investigating two different points, each of which will again have to be examined under two different aspects.

I. *As to the Dispensation.* If according to the foregoing the dispensation granted by the bishop of diocese B without his being subdelegated by the bishop of the diocese was invalid, then :

a. If Edward was not baptized, the diriment impediment of disparity of cult, from which there was—as we are presupposing—no validly granted dispensation, rendered the marriage invalid.

b. If Edward was baptized then, although the dispensation granted by the bishop of diocese B was invalid, the marriage was not on this score invalid, since the matrimonial impediment of mixed religion is not invalidating but merely prohibitive.⁵

II. *As to the Cononical Form.* a. If the marriage was entered into before the pastor of St. John's and two witnesses within the boundaries of his parish in diocese B, then the marriage is valid as far as the form is concerned.

b. If, however, the marriage took place in Mary's home in diocese A, and the priest assisted in his capacity of pastor of St. John's in diocese B without any delegation from the local pastor or the bishop of diocese A, his assistance was insufficient and the marriage is invalid.

UNFAIR DISSOCIATION FROM NATIONAL PARISH

Qu. There is no gainsaying what you state in the conference entitled "National Parishes: Affiliation and Separation", in the November 1932 issue (pp. 531-536). The Holy See has laid down the regulations which you have expanded, for conditions prevailing in this country. Still a question may be raised whether or not certain practices can be justified by the prescriptions ordained in the letter

passing through a place momentarily, unexpectedly and entirely unknown to the faithful ("ratione momentanei, inopinati et fidelibus prorsus incogniti transitus per aliquem locum, a quo iam a mense missionarius abest").

⁵ If Edward's baptism in a non-Catholic sect remains doubtful, then the marriage cannot be declared invalid on the grounds of disparity of cult. Cf. Canon 1070, § 2.

of the Apostolic Delegate. What should be said of the pastor of the English-speaking parish coaxing members of a national parish to join his parish? Then there is the case of a girl who has been living and still lives with her immigrant parents and who has been brought up in a national parish; she is fully conversant with the English language and is above the age of twenty-one; just a few days before her marriage she presents herself to the pastor of the English-speaking parish for admission to his parish in order that she may marry in his church, which is perhaps a little more prominent than the national parish. It may even happen that she and her betrothed have already determined to set up their home in a third parish. According to the strict letter of the law the pastor finds all the requirements for receiving her to membership in the English-speaking parish. But is it fair in such circumstances to allow it at just that time, after the pastor of the national parish has been charged with parochial care of her up to this time?

Resp. While, as was stated in the conference referred to by our inquirer, no pastor of a national parish may prevent any member of his parish who is *sui iuris* and conversant with the English language, from joining the English-speaking parish, neither is it lawful for the pastor of the latter to seek to induce members of a national parish to join his parish by persuasion or urging. Still more reprehensible would it be for him to impose upon them by maintaining that they are obliged to join his parish. Immigrants or their descendants who are emancipated and understand English sufficiently are free to retain their membership in the national parish or to affiliate with the English-speaking parish; but neither the pastor of the one nor of the other may interfere with their right of free choice. Just as the pastor of the national parish may not prevent any members of his parish in the circumstances enumerated in the letter of the Apostolic Delegate from affiliating with the English-speaking parish, so the pastor of the latter may not try to win them away from the former by undue influence, let alone by falsely trying to convince them that they are obliged to join his parish.

In cases such as the one our inquirer mentions it is, as he maintains, unfair to receive such a member of a national parish to an English-speaking parish. It must be borne in mind that, while the pastor of the latter cannot be charged with a viola-

tion of strict justice, he is acting inequitably. Now the laws of the Church bind not only unto what is just but also to what is fair. In other words, they are not to be carried out to the very letter of the law in circumstances where such fulfilment would manifestly violate equity. That would be the result in a case of the kind our inquirer describes. It cannot be denied that, even if both parties were of one nationality and previously had belonged to the same national parish, the couple could after marriage join the English-speaking parish, provided they are sufficiently conversant with the English language. They could individually do so even before marriage, if they are of age. To allow the transfer just before the marriage and only in view of it, would be evidently unfair to the pastor of the national parish who had faithfully prepared the bride-to-be perhaps during her entire previous life to become a good Catholic. The transfer would cheat him out of one of his just dues. The pastor of the English-speaking parish ought not to lend himself to unfair treatment of a fellow-priest. If the parties nevertheless insist on their "right" to make the transfer, the pastor ought not easily to yield. If he cannot refuse to admit them to his parish, he should not accede to their demands before consulting the Ordinary. Only if other serious difficulties are to be feared, e. g. if there appears danger that the parties would marry outside the Church, should the transfer be tolerated.

By these exceptions there is no essential departure from the general rule laid down in the previous conference. They are merely the application of canonical equity to somewhat extraordinary circumstances. In the question answered in the November 1932 issue there was nothing that pointed to such exceptional circumstances and there appeared no need to call attention to the necessity of every pastor's dealing fairly in cases of this kind. In fact it is difficult and even abhorrent to feel obliged at every turn to call our readers' attention to the bounden duty to fulfil their obligations in such a manner that they will not strain "justice" so as to take unfair advantage of others.

BUGIA AT MASS OF DOMESTIC PRELATE.

Qu. Have the Right Reverend Monsignori (Domestic Prelates) the privilege of the "bugia" and four candles at Mass?

Resp. Protonotaries Apostolic "ad instar participantium" have the privilege of the "bugia" even at a low Mass. But they are not entitled to four candles: this is the exclusive right of bishops. See Wapelhorst, No. 22, p. 31: "Pro Missa privata Sacerdotis Episcopo inferioris, duo cerei accenduntur, nunquam plures ob dignitatem celebrantis. Plures accendi possunt ob solemnitatem externam, e.g. pro Missa parochiali lecta, ad Communionem generalem."

CELEBRATION OF MASS "CORAM EPISCOPO".

Qu. What are some of the principal rubrics to be observed when a priest says Mass in presence of a bishop? When a bishop is dressed in his purple cassock and rochet, but not the "Cappa Magna", does the bishop or the priest, after the proper reverence, say the prayers (of the Mass) at the foot of the altar?

Does the bishop or the priest give the blessing at the end of Mass?

Resp. The rubrics to be observed by a priest who celebrates low Mass in the presence of a bishop in his own diocese are accurately described in Wapelhorst, edition of 1931, No. 129, pp. 150 and 151; in Fortescue, edition of 1930, pp. 75-77; in Wuest-Mullaney's *Matters Liturgical*, edition of 1931, Nos. 351 and 352, pp. 209-211.

It is the priest himself, and not the bishop, who says the prayers of the beginning of the Mass, at the foot of the altar. The bishop remains then kneeling on his own special kneeling-bench, in front or at the side of the altar.

At the Confiteor, the celebrant does not say "vobis, fratres," nor "vos fratres," but simply "tibi pater" and "te pater". Having said the *Oremus*, before he goes up to the altar, he again bows profoundly to the bishop.

At the conclusion of the Gospel, the celebrant does not kiss the missal nor say "Per evangelica dicta"; but the server carries the missal to the bishop to be kissed, kneeling before the prelate the while; he then carries the missal back to the celebrant, who does not kiss it.

The bishop does not bless the water at the Offertory : this is done by the priest himself.

At the end of the Mass, after saying " *Benedicat vos omnipotens Deus,*" the celebrant makes a profound bow to the bishop, and blesses the faithful, taking care always to bless toward the side opposite to the bishop. If the bishop's kneeling-bench is in front of the altar, the celebrant blesses toward the Gospel side.

After the usual prayers following the last Gospel the celebrant, having genuflected or bowed at the foot of the altar, makes a profound bow to the bishop.

If the bishop in whose presence a low Mass is said is not the Ordinary of the diocese, the celebrant bows to him at the beginning and end of Mass. Otherwise Mass is said as if no bishop was present.

TURNING BACK TO ALTAR WHEN DISTRIBUTING COMMUNION.

Qu. Will you please give authoritative answers to the following question? When a priest distributes Holy Communion during Mass, is he allowed to turn his back upon the open tabernacle with another ciborium of consecrated hosts therein? A priest, who is in the habit of distributing Holy Communion in this way, claimed he had seen a recent decision from Rome allowing this practice. I always thought that a fundamental rubric cautioned priests about turning their backs to the Blessed Sacrament, even when in the act of distributing Holy Communion. I have seen this sanctioned in a book on rubrics, of leaving the tabernacle open only when there are no more consecrated species therein. To me it looks like a great irreverence to distribute Holy Communion before an open tabernacle wherein there are more consecrated hosts.

Resp. It is not prescribed by any rubric or decree that the priest who is about to give Holy Communion should shut the door of the tabernacle after taking out the ciborium. Yet it is fitting to do so, if the tabernacle contains other consecrated species.

When the priest, with the ciborium in his left hand, holding a consecrated particle in his right hand, says the words " *Ecce agnus Dei . . . Domine non sum dignus . . .*" he should turn his back to the tabernacle even if another ciborium or a benediction host remains in it. This is the clear direction

given by the *Rituale Romanum*, edition of 1925: Titulus IV, caput II, No. 3: "Deinde ad Altare se convertit, genuflectit, manus sinistra pyxidem prehendit; dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem: conversusque at populum in medio altaris dicit clara voce Ecce Agnus Dei . . ." No recent decree has modified this rubric.

CONCERNING THE NUPTIAL BLESSING.

Qu. In last May's issue the REVIEW indicated the various rules concerning nuptial blessings given at Mass. The following questions suggested themselves after I read the article.

1. While the people have no obligation to receive this blessing, would you conclude therefore that priests should not bother about giving the nuptial blessing to converts and their mates who did not receive it in mixed marriage? I have asked many priests whether they ever gave this blessing after the conversion of the non-Catholic party and they all answered that there was no obligation. Your May article says it is the desire of the Church that it be given.

2. The reason for not giving this blessing is the practical procedure. Is it permissible that the couple be in church with other attendants at daily Mass while the priest follows the rubrics of the nuptial Mass or its commemoration and the nuptial blessing prayers which follow the Pater Noster and follow the *Ite missa est* or *Benedicamus Domino*, without the couple or couples ever leaving their pew or taking any other position than do the rest of the people at Mass? Priests often emphasize the importance of that blessing when speaking or preaching on mixed marriages for which the Church has no blessing, but they are not consistent in practice in not arranging for such blessing for their converts. To my mind neither the state of grace nor Holy Communion in that connexion is of obligation.

3. Can bishops with faculties give that faculty for the nuptial blessing "extra Missam" to pastors for all cases coming up or only for individual cases?

Resp. 1. It is the wish of the Church that the couple that did not receive the nuptial blessing in connexion with their marriage, should receive it later on, when it becomes possible and lawful to do so. "*Parochus curet ut sponsi benedictionem solemnem accipiant, quae dari eis potest etiam postquam vixerint in matrimonio, sed solum in Missa, servata speciali rubrica, et excepto tempore feriato*" (Can. 1101, 1).

This wish of the Church is not a command which obliges "sub peccato"; yet it should not systematically be disregarded by the pastor.

The "benedictio nuptialis" is a sacramental which obtains special graces for the married couple, "ex opere operantis Ecclesiae".

It is not necessary at all that the couple which is to receive it should kneel at the foot of the altar, in the same manner as Catholics do when they give their matrimonial consent. It suffices that the husband and wife kneel in one of the front pews: this "moral presence" is sufficient to the purpose.

2. The No. 5 of the quinquennial faculties granted to our American Ordinaries by the S. Congregation of Rites reads as follows: "Benedicendi nuptias extra Missam, vel recitandi preces super conjuges, juxta formulas approbatas, cum potestate subdelegandi."

These last words do not mention any restriction. Therefore the faculty for the nuptial blessing "extra Missam" may be delegated to pastors for all cases coming up (provided there is a just cause for not giving the blessing "intra Missam").

The formula to be used when the nuptial blessing is given "extra Missam" is to be found in the *Rituale Romanum* of 1925, "Appendix: de Matrimonio," under this title: "Benedictio nuptialis extra Missam danda ex apostolico indulto quando Missa non dicitur."

ELEVATION OF THE CHALICE AT THE CONSECRATION.

Qu. I wish to ask a question referring to the elevation of the chalice after the consecration. A priest persists in raising the chalice just as high as his eyes. Is there not a definite rubric requiring the chalice to be raised above the head of the priest, so that the faithful can see it and adore the Precious Blood contained therein?

Resp. The "Ritus celebrandi Missam," VIII, 7, states clearly that the priest should, after the consecration of the chalice, raise it so that it may be seen by the faithful. "Tum se erigit, et accipiens Calicem discoopertum cum Sanguine ambabus manibus, ut prius, elevat eum, et erectum quantum commode potest, ostendit populo adorandum."

Criticisms and Notes

A HISTORY OF THE COUNCILS OF BALTIMORE (1791-1884). By
Peter Guilday. The Macmillan Co., New York. 1932. Pp.
x+291.

The subject of this study is essential for a complete and thorough understanding of the history of the Catholic Church in the United States. As the author, quoting from the pastoral letter issued by the Second Plenary Council of Baltimore, states (p. 3): "Their [the plenary Councils'] principal object, however, is to regulate discipline, whether by the correction of abuses, or the establishment of such rules of conduct as circumstances may require." Thus the enactments of the Councils of Baltimore are an outgrowth of conditions and the foundation upon which the discipline of the Church is built up in this country. This thought the eminent professor of American Church History at the Catholic University of America constantly keeps before the eyes of his readers. It will account also for some of the opening chapters which to some may at first sight seem foreign to the subject.

The introduction discusses the nature and purpose of synods and councils, as also the sources of the present study. Part I unfolds in rapid perspective the condition of the Church up to the year 1783. Its four chapters describe—I: The Precolumbian Church (to 1492); II: Rise of the Hierarchy in New Spain (1493-1545); III: The Jurisdiction of Quebec (1658-1784); IV: The London Jurisdiction (1634-1783). This section of the book will be a revelation to many a reader and one almost wishes that due proportion had not prevented the author from a more exhaustive discussion of this obscure period.

Part II is devoted to the years of the Jurisdiction of John Carroll, i. e. the establishment of the Prefecture-Apostolic and the Diocese and Archdiocese of Baltimore, the first synod held within the confines of the United States which was at once diocesan and national; and the informal meeting of the American Hierarchy held in 1810, after the consecration of three of the first suffragans of the recently promoted Archbishop of Baltimore. While not in any sense a synod or council the latter very properly finds its place here, as it did contribute very much to the welfare of the growing Church and in particular determined upon the holding of a provincial council, which, however, was celebrated not in the year 1812 as at first planned, but in 1829.

The third part of the volume describes the seven Provincial Councils (1829-1849); and the fourth, the three Plenary Councils (1852-

1884). The fifth and final part summarizes our national legislation from the first Diocesan Council of Baltimore to the Third and last Plenary Council of Baltimore.

The plan of the work portrays the events and reasons as well the causes of delay and convocation of each council; the different meetings, both preparatory congregations and solemn sessions; the members of the hierarchy and, for the earlier councils, of the clergy (as theologians or lesser officials) and religious superiors taking part in their deliberations; the points discussed and the rules laid down. Incidentally, mention is also made of various diocesan synods to illustrate their relation to the national councils. For the earlier synods, the enactments are discussed at some length, with an account of the conditions leading up to them and the manner in which the different situations were met. The much briefer treatment of the laws passed by the later councils is disappointing. Many of these latter were fully as important as the former for the development of discipline. Some are barely referred to, without a clear statement of their exact tenor. Neither is this satisfactorily remedied in the summary of Part V. In broad terms, this summary lets the development of our national legislation pass before the reader in review. It cannot descend to all the details of the numerous decrees; but it does fittingly close the work with a swift glance over the splendid achievements of a century and a half.

A few details may, however, not be passed over in silence. On pages 66, lines 10-8 from the foot, the First National Synod is made to ordain that Extreme Unction be administered to children "who had *not* reached the use of reason", the opposite of what was actually prescribed in section 13, as is stated correctly in the "Summary", p. 259.¹ The author fails to note the discrepancy between art. 2 regarding religious priests adopted at the Meeting of 1810,² which is at variance with the general law of the Church (p. 75) and decrees 1-3 of the I Provincial Council³ which imply a correction of the former (p. 90). The last lines of p. 272 seem to convey the impression that appointments to our dioceses are still made in the manner outlined in the III Plenary Council of Baltimore, n. 15; at least a passing mention of the decree of the Consistorial Congregation "*Ratio pro candidatis*", of 25 July, 1916,⁴ changing it, would have been expected.—Then too, the printer's devil has interposed to cause two anachronisms (p. 104, line 7, for

¹ Cf. *Concilia Provincialia Baltimore habita ab anno 1829 usque ad annum 1849* [editio altera, Baltimori, 1851], p. 16.

² Op. cit., pp. 25-26.

³ Op. cit., pp. 72-74.

⁴ *Acta Apostolicae Sedis*, VIII [1916], 400-404.

1833 read 1832; p. 124, line 19, for 1840 read 1843).—A copious index of over eight pages offers aid for the use of the work, but a cursory test reveals its shortcomings. Thus the caption "Nomination to vacant Sees" carries only one reference (107), whereas at least four others (151, 205, 230, 271) would be demanded; similarly, a reader would expect to find more than two under "Religious Orders"; finally, there is a call for such as "Erection of dioceses". These are lesser defects, however, that detract little from an excellent study of one of the most important agencies in the growth and development of the Catholic Church in the United States.

LEXIKON DER PAEDAGOGIK DER GEGENWART. Bd. 2. Ed.

Josef Spieler, Deutsches Institut für Wissenschaftliche Pädagogik. Herder. 1932. Pp. 1498.

Those acquainted with the first volume of this cyclopedia of present-day education will not be disappointed by the second one. All that has been said in commendation of the first volume may now be deservedly applied to the complete work. Though the majority of the contributors to this reference book are Catholic, it is intended and planned for use by educators generally—it is catholic as well as Catholic, without compromising as to dogma or discipline, principle or policy.

The thoroughness and detail of this *Lexikon* are truly remarkable. It is well-nigh impossible to think of a pertinent pedagogical matter that it does not treat. One would, for instance, scarcely look for a special article on the school strike. To indicate the variety and freshness of the material, one may quote such titles as the following: Child Psychology, Artistic Education, Criminal Pedagogy (1), Liturgical Education, Mission Schools, Mass Psychology, Moral Theology and Education, Nature and Grace, Nationalism and Education, Protestant Pedagogy, Methods in Religion, Psychoanalysis and Education, Education in the Soviet Union, etc. An excellent index enables one readily to refer to any name, place or topic.

Some of the adverse criticism of the first volume can not be withheld from the second. The bibliographies, while satisfactory, do not measure up to the articles themselves in the quality of carefulness and selective judgment. Again, one wonders at the splendid isolation of Montessori—the only non-German educationist lucky to be listed in the entire tome two. The article on American education was contributed by Assmuth and Marique, of Fordham University. The work, all in all, is incomparable, and every school of education, at least, owes it to itself to procure a set.

A LIFE OF SAINT JOHN EUDES. By Henri Joly, with an Introduction on Liturgical Devotion to the Sacred Heart by the Rev. Dr. J. Gauderon, C.J.M., translated from the French by the Rev. Joseph Leonard, C.M. New York: Benziger Brothers. 1932. Pp. xxv+223.

The late Henri Joly, author of *The Life of Saint Teresa* and *The Psychology of the Saints* in the well-known series of spiritual biographies called "The Saints", has produced in this book the compact and sound piece of work that is expected of him. His subject was not the least figure in a great century and, now that he is a canonized saint, he deserves to be better known than he is in the English-speaking world. The saint is fortunate in his introduction to readers of English by reason of the character of Joly's biography and the capable translation of it that the Rev. Joseph Leonard, C.M., has made. The introduction by the Rev. Dr. J. Gauderon, C.J.M., on the part played by Saint John Eudes in the beginnings of the liturgical devotion to the Sacred Heart, is also a source of value in the book.

John Eudes was born in 1601 in the village of Ri in Normandy, the son of Isaac Eudes and Martha Corbin, gentlefolk of substantial but not noble stock. Of the seven children in the family, three were boys and all became famous. One, Francis Mezeray, as he was known according to the custom of the time, became famous as a historian; another, Charles d'Houay, served his native Normandy devotedly as a physician. It was he who gave to an official the proud answer: "We are three brothers, and we worship Truth; the eldest preaches it, the second writes it, and I will defend it to the last gasp." It is worth noting that Francis Mezeray has also left evidence in his will of deep appreciation of his older brother's sanctity. This sanctity was shown forth in John Eudes's earliest years, but as in the case of most youthful saints he was not without difficulties and opposition in his determination to seek a higher life. In his plan to become a member of the Oratory, his persistence finally overcame parental ties and he was admitted into the Oratory by its founder, Pierre de Bérulle, in 1623. Two years later, at Christmas, he was ordained.

In the twenty years that Father Eudes was a member of the Oratory, he accomplished some of those titanic labors that are accustomed to be associated with the saints. These were especially in the form of missions, and in the seventeenth century the term "mission" had a fuller meaning than it has to-day. In the saint's own words: "In order that a mission may produce some change in the lives of the faithful it is essential that it should last for at

least seven or eight weeks. All the missions that we preach in the smallest country parishes last at least six weeks. Otherwise, one just puts a plaster on the sore, but does not cure it. Weeds are cut down but not rooted out. One makes a noise, but there is no result." To read of the frightful spiritual and material state of some of the districts in which the saint worked and to consider the good that he wrought in these districts tend to make one's views of present and probable future conditions more optimistic.

Yet the saint's greatest labors were accomplished after he left the Oratory in 1643. He founded the Company of Jesus and Mary; established seminaries; conducted missions; wrote books; initiated and aided social and religious foundations and movements; endured a constant campaign of calumny and insult; lived his own interior life of holiness. For our own day, not the least of his titles to fame is his insistence on the devotion to the Sacred Hearts of Jesus and Mary. From 1641 until his death in 1680, he was unceasing in his efforts to spread this devotion, which had become so imperative a need because of the Jansenism of the seventeenth century and the unbelief of later years that was then only beginning to show itself. For this last fact as well as for others, Saint John Eudes deserves gratitude and honor in the twentieth century, which both needs and possesses the devotion that he fostered. Again, no student of "le grand siècle" in France, considered in its religious, philosophical, social and even political aspects, can afford to be unacquainted with so significant and attractive a figure. He is ably presented to, one hopes, many new friends in this comparatively brief but thorough and scholarly study of his life.

THE LIVES OF THE SAINTS. Originally compiled by the Rev. Alban Butler, now edited, revised, and copiously supplemented by Herbert Thurston, S.J., and Donald Attwater. Vol. VII, July. New York: P. J. Kenedy and Sons. 1932. Pp. xix+457.

In a very gracious Introduction to this volume the eminent editor of the first six volumes in the series, explains why the task of compiling the second six volumes has been entrusted to Mr. Donald Attwater, who is already so well known for his editorship of the *Catholic Encyclopaedic Dictionary*. Father Thurston has not severed his connexion with the undertaking. He will continue to exercise a general supervision over the work, and it is to be hoped that he will find it possible to contribute, as he has for this volume, very many notices for the remaining volumes in the series. It is hardly necessary to say that Mr. Attwater's collaboration has not

caused any change in the plan outlined by Father Thurston for editing, revising and supplementing Alban Butler's work. That it needed, in the interest of usefulness and accuracy, to be thoroughly recast was the purpose of this new edition, for, as Father Thurston explained: "In every department of knowledge, new and momentous discoveries have been made since the beginning of the nineteenth century, so that almost all the English hagiographer's erudition is now out of date."

The extent to which the work has been increased by the addition of new notices will be clear from the fact that out of the two hundred and forty-eight biographies in this volume one hundred and twenty-eight are additions to Butler's text. All that has been retained from the original edition has been thoroughly revised. The revision has extended not only to the thought and statements of the author but to his style and manner of expression. Mr. Attwater has, in this matter, allowed himself a very free hand, and has taken every liberty he could consistently claim in order to make the text acceptable to modern readers. He has, however, not destroyed the spirit and character of the original, and the work still retains the charm it possessed for so many generations of readers. No work of hagiography in English has, perhaps, been the source of more edification than this, and in its new form it is very much to be hoped it will find its way, not only into schools and communities, but into the homes of devout Catholics. This edition offers a vastly increased wealth of material over the old and the style is neither heavy nor prolix.

CAEREMONIALE JUXTA RITUM ROMANUM, a P. Aloisio Maria de Carpo, O.M., elucubratum. Editio decima revisa et aucta juxta novissima Decreta Sacrae Rituum Congregationis et Codicem Iuris Canonici, cura et studio Sac. Aloisii Moretti. Taurini: Libreria Marietti. 1932.

This is a carefully revised edition of the well-known work of de Carpo. The reviser, Monsignor Moretti of Turin, whose two works on the functions of Holy Week have been so favorably received, has brought the original text of de Carpo into harmony with the Code and has added certain features tending to render it even more useful than when it first appeared. These features are chiefly: an index of all decrees of the S. C. R. covering the matter treated, a similar index of the canons of the Code, various "tabulae" which enable the reader to perceive at a glance how to arrange Votive Masses, Nuptial Masses, etc., and a new alphabetical index. He has retained, of course, those features that distinguish de Carpo's work from many other treatises on Ceremonial, such as the rules applying to a Mass

celebrated by a blind priest, by a priest lacking a right arm, and so on.

De Carpo's work has ever since the appearance of its first edition (the present is the tenth) enjoyed a well-deserved popularity; therefore it is not necessary for the reviewer to do more than call the present revision to the attention of priests, especially those who find themselves confused by other works on Ceremonial and are seeking a clearer exposition of those practical problems that present themselves in a parish.

A SURVEY OF SOCIOLOGY. By E. J. Ross, Bachelor of Commerce of the University of London, England; Associate of the Chartered Institute of Secretaries, England; Faculty member of Fontbonne and Maryville Colleges, Corporate Colleges of St. Louis University. The Bruce Publishing Company, Milwaukee. Pp. 570.

This volume appears in the Science and Culture Series of which the Rev. Dr. Joseph Husslein, S.J., is General Editor. He describes it as a "Christian Sociology". The contents correspond to that title. It would perhaps be more exact to call it Catholic Sociology. Taking the work as it stands, it is a rather comprehensive statement that extends from the fundamentals of Catholic faith and philosophy to the outer surface of social life, and it interprets these conditions on the one hand and the pathway of desirable reform on the other hand, cogently. In view of the fundamental disorganization of both social life and social thinking and the tendency of fragments of life to construct philosophies of life, it is a welcome service that insists on the elementary unities of thought and living. About one-half of Miss Ross's work is devoted to problems and agencies and the remainder to the main features of social structures. Appendix I contains a summary of philosophical and historical arguments in defence of the fundamental spiritual truths that underlie social life.

The author herself in her Preface describes the volume as "an attempt to make a general elementary survey of the entire field of Sociology". Only by great generosity of interpretation can one say that this has been attempted. The field which attracts modern sociologists and which has given rise to an enormous descriptive and interpretative literature is scarcely more than touched upon. The readings indicated at the end of chapters are confined very largely to Catholic sources. Evidently no attempt was intended to bring the great body of sociological literature into relation to the text. The bibliography in Appendix II is confined to Catholic books.

Taking the work as a text in Catholic Sociology, one finds that it enters the field already occupied by Dr. Haas's *Man and Society*, which was published in 1930 one year before *Quadragesimo Anno* appeared. That work, supplemented by Dr. Husslein's *Christian Social Manifesto* which includes the Encyclical, anticipates very much of the work done by Miss Ross in the second half of her volume.

In speaking about the evolution of the human body (p. 19), the author says: "While not to be declared heretical, it is nevertheless forbidden to be taught, since it is unsupported by any scientific evidence and is at least in apparent contradiction to the inspired Word of God." The Biblical Commission forbids the denial of the "peculiar creation of man". It does not explicitly forbid the teaching of the evolution of the human body. That it does so implicitly, is very questionable. If it had intended to do so, it would have used the technical theological term "formation", as it does regarding the "formation of the first woman", not creation. As regards the scientific evidence bearing on the evolution of the human body it certainly falls short of being demonstrative. But to state, as the author does, that the theory is "unsupported by any scientific evidence" is to overstate the shortcomings of the evidence. (See Chapters XVIII and XIX of Messenger's *Evolution and Theology*.)

SAINT AUGUSTINE. THE ODYSSEY OF HIS SOUL. By Karl Adam. Translated by Dom Justin McCann. New York: The MacMillan Co. 1932. Pp. v+65.

This book is the translation of a centenary address delivered in the University of Tübingen on St. Monica's Day, 4 May, 1930, by the eminent German theologian and author, Karl Adam. The vital significance of St. Augustine in the history of Catholicism and in the history of thought in general is emphasized, the strikingly modern character of his psychological analysis is pointed out, and the stages of progress in the struggle waged by his great soul in its Faust-like search for truth until that truth is found, not in the knowledge of the Neo-Platonists, but in the love of God as taught by God's Scriptures and God's Church, are described briefly, but with that deep penetration which is conspicuous in the work of Karl Adam.

The little book is heartily to be recommended. Eloquent but true works like the following may well be taken to heart by the reader: "There is no Father of the Church and no theologian who has expounded the essential nature of the Church so profoundly and so lucidly as Augustine." . . . "There is something profoundly lacking in our lives." . . . "In particular it is because we have for

centuries failed to appreciate those immense forces, powerful to create genuine fellowship and powerful to maintain it, which flow from Christianity such as Augustine taught it, from a living faith in the essential union of all Christians with one another and with Christ their Head, from the mystery of the Body of Christ. We need a renewal, a renewal from the ultimate source of our being, a rebirth in God. And such a rebirth must in large measure mean a revival of the spirit of Augustine and of Augustinian Christianity."

THE LILY OF THE MOHAWKS (KATERI TEKAKWITHA): AN HISTORICAL ROMANCE DRAMA OF THE AMERICAN INDIAN. By Edward C. La More, O.P. Music by Nellie von Gerichten Smith. Washington: Published by Dominicana, 467 Michigan Ave., N. E. 1932. Pp. 154.

This "romance drama," dedicated to "the fairest flower that ever blossomed in our virgin forests and to the honor of her brave race that once peopled our hills and valleys, our forests and streams," is from the pen of one who, the Foreword by Thomas M. Schwertner, O.P., informs us, may be of "probable lineal descent from the tribe of the holy virgin." The dramatic presentation should make a very pretty and impressive play; but it is a pageant, with pageantry features such as the visualization of Hiawatha, the repeated singing of the Indian love song, and the appearance of the spirit of Tekakwitha's mother from "the wigwam of the Great Brave," rather than a drama of regular plot, and, therefore, demands some knowledge of the life of the leading character in it. This is summarized for the audience in the Song of Tekakwitha as the Prologue to the play, chanted after the meter of Longfellow's *Hiawatha* by an Indian character in the full panoply of a Mohawk chieftain. The literary quality of this piece of dramatic romance is of a high order, the reviewer finding only two points to criticize unfavorably. One is the earlier rôle of Aiadane, the foster father of Tekakwitha. He recovers admirably toward the end of the play, but in the beginning he seems a surly misanthrope and all too frequently, when assumed to be speaking his own Indian dialect, drops into broken and ungrammatical English. Tekakwitha's character is well drawn, and she elicits the sympathy of the reader for her devotion to the Catholic ideal of heroic virginity; but Occuna, judged solely from the dialogue of the text is a rare wooer, and seems a worthy one, and unless skilful acting in the production of the play achieve other results, Tekakwitha will not quite have the audience with her in her too scornful rejection of her lover's suit (p. 54). It is greatly to be hoped that the author will consider the revamping of these parts of

the play in a future edition. Throughout the play is a good presentation of the Indian character, without aught of either the sentimental idealization of the earlier Indian romances from Cooper on or the later scornful realism of the blanket Indian. As a religious pageant, too, the drama has back of it a venerable history of poetic saint legend and dramatic Miracle play. The incidental music, a note on the page of the synopsis of scenes informs us, may be obtained from the author upon making application for production.

Literary Chat

There is a point of view from which every life is worthy of a biography. Done with competence, such a work unfolds mysteries of character and offers commentary on human life which is always worth while. Apart from arena and circumstances the life of a tramp is technically as fascinating as that of a king.

The Reverend Dr. W. S. Reilly, S.S., has just published an English translation of Father Pierre Pourrat's *Life of Father Olier*. (The Voice Publishing Company, St. Mary's Seminary, Roland Park, Baltimore, Maryland. Pp. 223.) This biography brings to notice the beloved founder of the Sulpician Fathers, a man whose life was particularly representative of his epoch. He was born in Paris in 1608, and died at Issy in 1657. The French text of Father Pourrat is based on voluminous memoirs of Olier and of de Bretonvillers. Dr. Reilly's translation reads as smoothly as an original. Both author and translator are fortunate in their subject, for Olier is a most fascinating character, a man whose influence in the formation of the Catholic priesthood for over three hundred years is beyond measure.

Born to a family of some distinction, Olier had an alert mind, buoyant disposition, courageous temperament and an attractive manner. In his youth he escaped being smothered by ecclesiastical benefices. He succeeded in life, "in spite of his advantages". A mother who misunderstood his spiritual aspirations hovers over his whole career almost as a cloud. Jesuits, Dominicans, Benedictines, the Oratory, appear as formative influ-

ences in his life. Personal and friendly association with Saint Vincent de Paul and with Saint Francis de Sales are manifest among the high privileges that Olier enjoyed. He suffered physically in his early life and experienced much mental anguish in his later years. He felt assured of the Divine direction of his life and was in contact with many who served as interpreters of the Divine will in respect of him. Bishopricks were pressed upon him, but he felt that his work was in other fields. He had been ordained in 1633. The missions, the reform of the clergy and religious, the creation of seminaries, the Catholic mission to Montreal, appear successively as spiritual ambitions that prompted Olier to self-effacing consecration and restless energy. He was an outstanding opponent of Jansenism, in addition.

The thousands of priests in the United States who have been trained in Sulpician seminaries could find in the reading of Olier's life a broader understanding of his work and his times than the average seminarian gains during the course of his studies. Happy hours in reading and happier hours in reflexion that follows, await those priests who were formed in the Sulpician tradition and have shared in some measure the vision of Olier that his community transmits.

There is a curious sentence in this work, at page 62. Father de Condren, the great Oratorian who had been interested in the reformation of the clergy, exercised marked influence upon Olier. Although a brilliant man, the former published no writings. He said on one occasion to Father Olier:

"Those who abstain from writing for the love of Jesus Christ receive as a reward the gift of enlightening souls, a gift much more profitable to the Church than that of writing." Such a principle carried to excess would leave the cause of revealed truth strangely undefended in these days. One wonders whether this explains the literary silence of the superlatively gifted Father Lecoq of Montreal.

Dr. Edwin Ryan, a professor in St. Mary's Seminary, Baltimore, and formerly a member of the faculty of the Catholic University, has written a delightful little book on the Church in South America. (*The Church in the South American Republics*, Bruce Publishing Company, 1932, pp. 119.) Divorced of burdensome details, revolutions and personalities, this essay is a splendid interpretative appreciation of the historical background and present status of the Church in the various Latin American Republics. It is grounded on a thorough understanding of the problems, from an intensive reading of English and Spanish printed materials and considerable travel in the countries south of the Rio Grande.

The Church in the South American Republics, while primarily intended to interpret South America to Catholics of the United States and to stimulate an interest in Latin American history, which is so woefully neglected in our universities, should prove of general interest to priests. Of special value is the answer to some questions which priests face in dealing with prospective converts and non-Catholic inquirers; the Spanish Inquisition, the hostility of the hierarchy to the republican revolutions in the early nineteenth century, anti-clericalism in Latin countries, Free Masonry and its relation to the Church and Spanish culture in the New World. Authority, simplicity and a convincingly logical presentation of this large subject, in charming English, give Dr. Ryan's little work real distinction.

An impressive addition to the literature on Lourdes comes from the publishing house of Pierre Téqui, Libraire-Editeur, 82 Rue Bonaparte, Paris VI.

(*Les Guérisons de Lourdes en schémas*, Dr. Auguste Vallet et Dr. Robert Bubuch; pp. 180.) The distinctive feature of the work is that it contains outline drawings relating to miraculous cures. Conditions before and after the divine intervention are described in simple, non-technical language and illustrated. The appeal made by this method is direct and strong. The competence of the authors is exceptional, since the first-named is president of the scientific medical bureau of Lourdes, and the latter, a member of the international medical association of Notre Dame of Lourdes.

Téqui has brought out also a second edition of Canon E. Duplessy's *Cours de Religion*. It contains fifty-two short instructions, averaging three pages each, on duties in the Christian life, and on sin and virtue. The work is intended to serve as the basis of a course of parish instructions as contemplated and ordered by many bishops in France. The statement of principles is very clear throughout. It would be, however, a great advantage if more precise applications were indicated. In describing the duties of parents toward children, the author wisely refers to the protection of their health. More explicit instruction as to what this actually involves would be very helpful. The preacher who supplements the text by definite instructions of this kind is in position to accomplish much good.

The same publisher has brought out a little volume containing a retreat for girls, by Abbé J. Raimond (*Soyez des Hosties*; pp. 161). The discourses are written in a spirit of intense earnestness and spiritual realism.

Those who find power and attraction in Cardinal Newman will be glad to have a volume compiled recently by A. K. Maxwell. (*According to Cardinal Newman*. The Life of Christ and the Mission of His Church as told by John Henry Cardinal Newman. Lincoln MacVeagh, Dial Press, New York. Pp. 267.) The lamented Bishop Thomas J. Shahan wrote the Introduction with his characteristic dignity, eloquence and power of appreciation. The compiler gathers under twenty-three headings extracts from

the writings of the great Cardinal. Practically all of the extracts are taken from Newman's Catholic works. Although these are well known to all priests, the arrangement of material impresses the lover of Newman profoundly with his extraordinary spiritual vision and his conception of the providential rôle of the Church in the work of sanctification. There are priceless things in the sermons of Newman delivered before his conversion. Someone might render a service to his memory and to our spiritual interest by making these sermons better known in clerical circles.

Four booklets, averaging 215 pages each, attractively bound, bring to us a translation of the sacerdotal meditations of Father Athanasius Bierbaum of the Franciscan Province of the Holy Cross, Germany. The contents are arranged according to the days throughout the year. There is a certain jerkiness in the style that sacrifices fluency but does impart a certain strength. The manner of treatment holds attention, although very little to flatter one is found. The translator warns his reader that the style may be at times offensive. Perhaps it is. Certainly some graces of style have been surrendered, but there may be compensations. (*Pusillum*, A Vademecum of Sacerdotal Virtue in Brief Meditation. Four volumes, Franciscan Herald Press, Chicago.)

Another volume devoted to the spiritual welfare of the priest is given to us by the Rev. B. F. Marcetteau, S.S., Superior of the Sulpician Novitiate, Catonsville, Maryland. (*The Priest's Companion*, A Manual of Prayers, Devotions, Meditations and Self Direction; Benziger Brothers, New York. Pp. 398.) The contents are grouped under the headings Prayers and Devotions, Meditations, A Rule of Life. The meditations are related to vocation, to minor and major orders, the priest's moral life, spiritual life and apostolic life. The concluding section sketches the routine of prayer and duty in the priest's day. One may take this work as in a measure reflecting the Sulpician tradition in the formation of the priest and the interpretation of priestly

ideals. One notes with pleasure the emphasis placed on the natural virtues, in these meditations.

An adaptation of Cardinal Wiseman's *Fabiola* for Junior High School classes has been brought out by Dr. John R. Hagan, Superintendent of Cleveland Catholic Schools, and Alice C. Hagan, teacher of English in the John Hay High School. (Longmans, Green and Co., New York; pp. 310.) The editors have made some modifications of the text that are called for by its purpose, and have made a few transpositions for the same reason.

The work appeared in 1854. Wiseman was one of the most thorough scholars of his day. *Fabiola* was intended as a romance portraying the era of the catacombs in the history of the Church. Testimony to the enduring worth of the story is found in its many editions and translations. This edition should be welcomed by our Junior High Schools. It has a mission in bringing some of the beautiful reverences of the past into relation with the shallow outlook upon life that now infects so many of the younger generation.

A little pamphlet of eighty-five pages by Dom Adélarde Bouvilliers has been issued from the Belmont Abbey Press, Belmont, N. C., containing the history and symbolism of the *Medal-Cross of St. Benedict*. Questions concerning the lettering and other symbolism are frequently asked and seldom answered, for the history is extensive and the symbolism complicated. All the desired information can be obtained from this booklet, drawn from authentic sources, with many fine reproductions of the medal.

A ritual for the laity has recently been prepared in the German language by Pius Parsch and issued from the press of Volksliturgisches Apostolat, Klosterneuburg, Austria, under the title *Das Buch des Lebens*. It is an exceptional work, redolent of the solid Catholic piety of the Germans. It contains the ritual in German; the whole Latin text has not been inserted. Besides various instructions and prayers, there are special pages, beautifully ornamented for recording

birthday, baptism, days of sickness or when Extreme Unction was received, days of special blessing, etc. The printing and arrangement are of a singularly high order; it is an artistic and spiritual gem, whose use would go far to revive the Catholic spirit in family and parish.

A philological study of first rank has been produced by Dom Cyril Dieckhoff, O.S.B., of Ft. Augustus, Scotland. (*A Pronouncing Dictionary of Scottish Gaelic*. W. and A. K. Johnston, 17-21 Tavistock Street, Covent Garden, London, W. C. 2.) For some forty years, Dom Cyril has made it his practice to note the pronunciation of Gaelic words prevalent in the Scottish Highlands. He is a Russian by race, a convert to the faith, and was a fellow student of the late Bishop Shahan in Germany. In fact, because of his Catholicity, his life was in danger, and Bishop Shahan, then a young man, received and sent all of Dom Cyril's correspondence. The highest authorities have called the work "monumental".

Messrs. Sheed & Ward, the London Catholic publishers, announce the opening of a branch at 63 Fifth Avenue, New York City. Our readers will recall that this house has published in English translation the works of Karl Adam, Jacques Maritain, Henri Gheon, Romano Guardini, Belloc's *Companion to Wells' Outline, Survivals and New Arrivals, Essays of a Catholic*; Claudel's *Satin Slipper*, Christopher Dawson's *Progress and Religion* and *The Making of Europe*; the *Essays in Order*; Father Bede Jarrett's *History of Europe*; Father Martindale's two books on the Missal; Father Hugh Pope's *Layman's New Testament*; Chesterton's *The Thing and Sidelights on New London and Newer York*; Allers' *Psychology of Character*, de Grandmaison's *Jesus Christ*, and Geurian's *Bolshevism*.

The Church Surprising, by Mr. Penrose Fry, tells of the impressions of a convert after becoming a member of the Catholic Church. The narrative is unlike the story that converts often tell of their religious experiences. It is not controversial; it is

free from any statement to which non-Catholics might make reasonable objection. Rather, all references to the writer's former co-religionists are of the kindest nature. The author dedicates the little volume to his wife, Sheila Kaye-Smith, who is also a convert. (Harper Brothers, New York.)

The title indicates the character of the book. The oft-told incident of the tourist who saw the crude and unattractive exterior of the stained-glass windows of the cathedral, only to be amazed at their wondrous beauty when he saw them from the inside, illustrates Mr. Fry's change of mind. He had heard and read many things about the Catholic Church which, very likely, he had accepted as true, at least in part. He soon discovered, once he had crossed the threshold of the old Church, that his notions and preconceptions of her doctrines, practices, and history needed revision. For instance, he was prepared for some tribulation during the period of instruction before his reception into the Church; yet everything was done with sympathy and gentleness. A most tender understanding was extended to him. He believed that the "Conversion of England" was a party cry. In reality it meant the bringing back of England to obedience to the Holy See and thus to Christ and the stopping of the drift toward paganism. He had supposed, because of the common idea that Catholicism is a religion of rote and regulation, that he would find the use of indulgenced prayers, the management of Mass intentions, the observing of fasts and feasts all very tiresome. It was an erroneous notion. He found the devotional life of the Church to take in and include all the other details which he had feared, but they fell into their place, there for one to use, if one wishes, or to omit if that particular form of devotion does not suit.

In regard to money exactions from which Catholics are thought by Protestants to suffer, Mr. Fry frankly confesses that he was asked for money much less often than when he was in the Church of England. This was a surprise to him, after all that he had heard in the Anglican Church to the contrary. The opinion of a newcomer into the Church offers material for

thought to Catholics who feel that financial appeals are heard too often in Catholic churches.

He learned that the Bible was not so tightly closed to Catholics as he had thought; that his previous ideas of Purgatory, Indulgences, Temporal Punishment, Communion of Saints, were far from being accurate. He came to understand that the last thing the Roman Church appears, when seen from within, is medieval. He expected to find the Latin Church very Italianate; he discovered that she was international.

Mr. Fry sums up his straightforward and restrained narrative by saying that three points stand out in the general impression which his coming into the Church left on him: "The first is the huge humanity of my Roman Mother. She can appeal to every human soul. The peasant, the Doctor of Divinity, the scientist, or the factory hand are all the same to her. She can speak to them so as they each can understand and she can

make saints of them all. Secondly, the immense freedom of the life within her. Thirdly, the adequacy of the Catholic Church in face of the problems and struggles inherent in life to-day, under twentieth-century Western civilization."

The final word of his self-revealing exposition is: "I shall not have labored in vain, if any who chance to read what I have written are led to feel more kindly toward the Holy Roman Church, and to realize that of her many titles none more truly describes her than the simplest—'Mother Church'".

The Church Surprising is admirably suited for missionary work among possible converts. Catholics will find the book stimulating and instructive. It points out the significance of many things in the daily life of the Church, which, because of their familiarity, are not appraised fully and justly by the children of the Church.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE INNER LIFE OF THE CATHOLIC. By the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis. Longmans, Green & Co., London, New York, Toronto. 1933. Pp. xv—173. Price, \$2.00.

THE PERFECT CHRISTIAN. An Ideal Attained by the Third Order of St. Francis. Adapted from the French by Father Canice, O.M.Cap. Second edition. M. H. Gill & Son, Ltd., Dublin. 1933. Pp. 40. Price, *twopence*.

OUTLINE FOR THE STUDY OF THE MISSAL. Based upon the *St. Andrew Missal*. By Lawrence J. Gonner, S.M., Maryhurst Normal, Kirkwood, Missouri. E. M. Lohmann Co., St. Paul, Minn. 1932. Pp. 30. Price, \$0.10.

THE SACRIFICE OF THE MASS. By the Most Rev. M. Sheehan, D.D., Co-adjutor Archbishop of Sydney; formerly of St. Patrick's College, Maynooth. Second edition. M. H. Gill & Son, Ltd., Dublin. 1932. Pp. 29. Price, *twopence*.

THE CHURCH SURPRISING. By Penrose Fry. With a Foreword by the Rev. C. C. Martindale, S.J. Harper & Brothers, New York and London. 1932. Pp. 96. Price, \$1.25.

PHOTIUS ET ECCLESIA ROMANA. II: A Synodo Romana (869) usque ad Depositionem Photii (886). Documenta collegit et notis illustravit G. Hofmann, S.I., Prof. in Pont. Inst. Orient. Studiorum. (*Textus et Documenta in Usum Exercitationum et Praelectionum Academicarum*. Series Theologica, 8.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 52. Pretium, 4 Lire.

S. LEONIS MAGNI TOMUS AD FLAVIANUM EPISC. CONSTANTINOPOLITANUM (Epistula XXVIII) additis Testimoniis Patrum et eiusdem S. Leonis M. Epistula ad Leonem I Imp. (Epistula CLXV) ad Codicum Fidem recensuit C. Silva-Tarouca, S.I., in Pont. Univ. Greg. Prof. (*Textus et Documenta in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 9.*) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 72. Pretium, 4 Lire.

A MODERN MESSENGER OF PURITY. Sermons concerning the Sixth Commandment delivered at the Eastern Shrine of the Little Flower. By the Rev. Albert H. Dolan, O.Carm., Founder and Eastern Director of the Society of the Little Flower. Carmelite Press, 6401 Dante Avenue, Chicago. 1932. Pp. 188. Price, \$0.35; cloth, \$0.75.

LE CHRIST SELON LA CHAIR ET LA VIE LITURGIQUE AU MOYEN-AGE. Par M. l'Abbé Edouard Dumoutet, Docteur en Théologie, Directeur au Séminaire d'Issy. Gabriel Beauchesne & ses Fils, Paris. 1932. Pp. v—218. Prix, 39 fr. 60 franco.

SAINT JOSEPH, ÉPOUX DE LA TRÈS SAINTE VIERGE. Traité Théologique par Son Éminence Alexis Henri M. Lépicié, O.S.M., Cardinal-Prêtre du titre de Sainte Suzanne. P. Lethielleux, Paris—6^e. 1932. Pp. vii—328. Prix, 20 fr.

ENCHIRIDION CANONICUM seu Sanctae Sedis Responsiones post editum Codicem J. C. datae juxta Canonum Codicis ordinem digestae notulisque ornatae. P. Cosmas Sartori, O.F.M., Mission. Apost. Edit. III. emendata et aucta (1917-1932). Franciscan Press, Catholic Mission, Wuchang, Hupeh, China. 1932. Pp. x—240. Price, \$0.50 *postpaid*.

GUGLIELMINA (1898-1909). Par Myriam de G., Lauréate de l'Académie française. Illustrations de l'auteur. (*Collection "Parvuli"*—V.) P. Lethielleux, Paris—6^e. 1932. Pp. 63. Prix, 6 fr.

HUWELIJKSWETGEVING DER KATHOLIEKE KERK. Door G. W. A. Tünnissen, O.P. en Dr. Th. M. Vlaming. N. V. Standaard-Boekhandel, Brussel, Antwerpen, Leuven; N. V. Dekker & van de Vegt en J. W. van Leeuwen, Nijmegen, Utrecht. 1932. Pp. v—205. Prix, fl. 2.90 broché; fl. 3.90 relié.

UN SAINT POUR CHAQUE JOUR DU MOIS. Février. Première Série. (*Collection de Vies de Saints.*) Maison de la Bonne Presse, Paris—8^e. 1932. Pp. vi—225. Prix, chaque volume sera vendu, 5 fr. 85 franco; pour ceux qui souscrivent d'avance à la collection des 12 volumes, 60 fr. 20 franco.

ZEITRUFTE GOTTESRUFTE. Gesammelte Predigten. Von Michael Kardinal Faulhaber, Erzbischof von München. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1932. Pp. xxv—470. Price, \$1.85 net.

WAYS OF CHRISTIAN LIFE. Old Spirituality for Modern Men. By Dom Cuthbert Butler, Monk of Downside Abbey. Longmans, Green & Co., New York. 1932. Pp. xii—256. Price, \$2.50.

NOUVEAU QUESTIONNAIRE SYNTHÉTIQUE D'INSTRUCTION RELIGIEUSE. Par M. J. R. Muffat, Chanoine de Notre-Dame de Paris, ancien Directeur de l'Œuvre de la Première Communion. Pierre Téqui, Paris—6^e. 1932. Pp. 31.

CHRESTOMATHIA BERNARDINA ex operibus S. Bernardi, Abbatis Claravallensis, Doctoris Melliflui, collecta et ad systema quoddam theologiae redacta, compilatore P. Dr. Emerico Piszter, S.O.Cist., Priore Monasterii ad S. Gottthardum in Hungaria. Marius E. Marietti, Taurini et Romae. 1932. Pp. vii—391. Pretium, 18 lib. it.

PURGATORIUM iuxta Doctrinam Seraphici Doctoris S. Bonaventurae propositam a P. Thoma Villanova Gerster a Zeil, O.M.Capuccin., Lectore S. Theol., Censore et Examinatore Archidioecesis Tridentinae. Marius E. Marietti, Taurini et Romae. 1932. Pp. vii—108. Pretium, 5 lib. it.

DE SACRAMENTIS Tractatus Canonico-Moralis. Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana. Vol. II: Pars II—De Extrema Unctione. Accedit Appendix De iure Orientalium. Marius E. Marietti, Taurinorum Augustae et Romae; apud Aedes Univ. Gregoriana, Romae. 1932. Pp. xv—311. Pretium, 15 *lib. it.*

SAINT ROCH. Histoire et Légendes. Par Maurice Bessodes. Marius E. Marietti, Turin et Rome. 1931. Pp. vii—169. Prix, 8 *fr.*

HISTORICAL.

THE REDEMPTORIST CENTENARIES. 1732: Founding of the Congregation of the Most Holy Redeemer. 1832: Establishment in the United States. By John F. Byrne, C.S.S.R. Dolphin Press, Philadelphia. 1932. Pp. xx—628. Price, \$4.00.

HISTORICAL COMMISSION, TEXAS KNIGHTS OF COLUMBUS. Minutes of Fourteenth Regular Meeting, 22 and 23 November, 1932, St. Edward's University, Austin, Texas. Pp. 68.

LES ORIGINES DE LA NOËL ET DE ÉPIPHANIE. Étude Historique. Par D. Bernard Botte, O.S.B. (*Textes et Études Liturgiques* sous la Direction de D. B. Capelle, Abbé Coadj. du Mont César, Fasc. I.) Abbaye du Mont César, Louvain, Belgique. 1932. Pp. 107. Prix, 18 *fr.* Les souscripteurs à la collection entière jouissent d'une réduction de 10%.

CHARLES CARROLL OF CARROLLTON 1737-1832. By Joseph Gurn. P. J. Kennedy & Sons, New York. 1932. Pp. viii—312. Price, \$3.70 *postpaid*.

THE SECULAR ACTIVITIES OF THE GERMAN EPISCOPATE, 919-1024. By Edgar Nathaniel Johnson, Assistant Professor of History, Social Science Building 207, The University of Nebraska, Lincoln, Neb. 1932. Pp. 278.

NAPOLEON. Hilaire Belloc. J. B. Lippincott Co., Philadelphia and London. 1932. Pp. 379; illustrations 16; maps 22. Price, \$4.00.

PHOTIUS ET ECCLESIA ROMANA. I: Primus Patriarchatus Photii, 858-867. Documenta collegit et Notis illustravit G. Hofmann, S.I., Prof. in Pont. Inst. Orient. Studiorum. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 6.) Pontificia Universitas Gregoriana, Romae. 1932. Pp. 68. Pretium, 6 *L.*

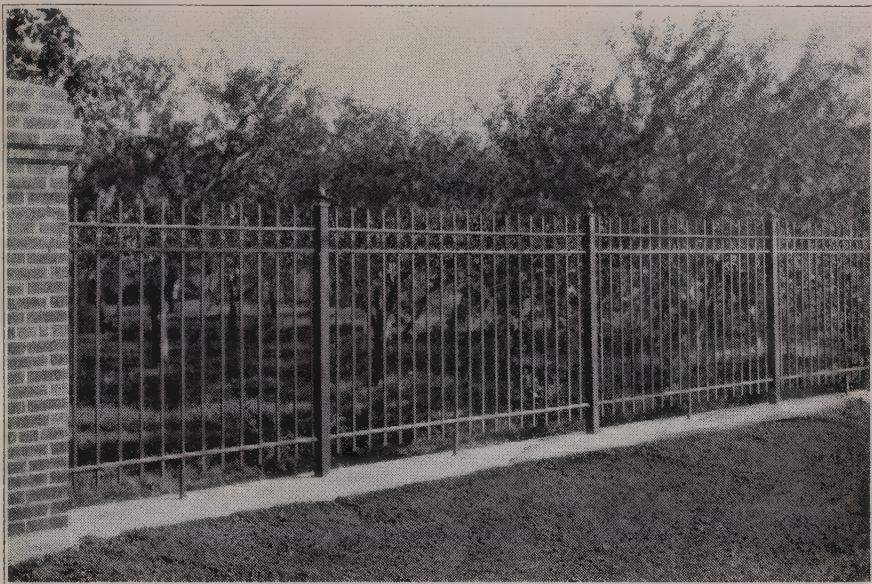
LA QUESTION ROMAINE DE PIE VI À PIE XI. Par G. Mollat, Professeur à l'Université de Strasbourg. (*Bibliothèque de l'Enseignement de l'Histoire Ecclésiastique*.) J. Gabalda & Cie, Paris. 1932. Pp. 469. Prix, 24 *fr.*

LITURGICAL.

THE MASS-LITURGY. Liturgical Lectures on the Sacrifice of the Mass and the Participation of the Laity. By Dom Fidelis Boeser, O.S.B. Translated from the original German by Charles Cannon, O.S.B., St. John's Abbey, Collegeville, Minn. Bruce Publishing Co., New York, Milwaukee, Chicago. 1932. Pp. vii—141. Price, \$1.50.

THE BOOKS OF THE LATIN LITURGY. By the Right Rev. Abbot Cabrol, O.S.B. Translated by the Benedictines of Stanbrook. (*Catholic Library of Religious Knowledge*, Vol. XXII.) Sands & Co., London; B. Herder Book Co., St. Louis. 1932. Pp. xii—166. Price, \$1.35 *net*.

DE PRINCIPIIS ETHICAE SOCIALIS Documenta Ultimorum Romanorum Pontificum. I. Leonis XIII, Pii X, Benedicti XV. Collegit P. G. Jarlot, S.I., in Collegio Jerseniensi Phil. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Philosophica, 3.) Pontificia Universitas Gregoriana, Romae. 1932. Pp. 81. Pretium, 6 *L.*



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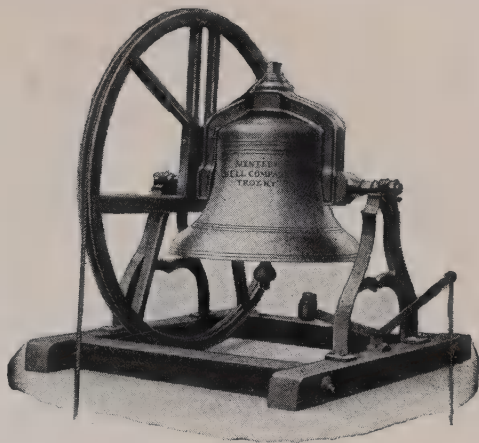
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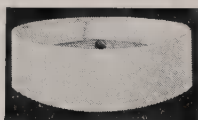
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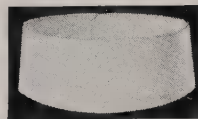
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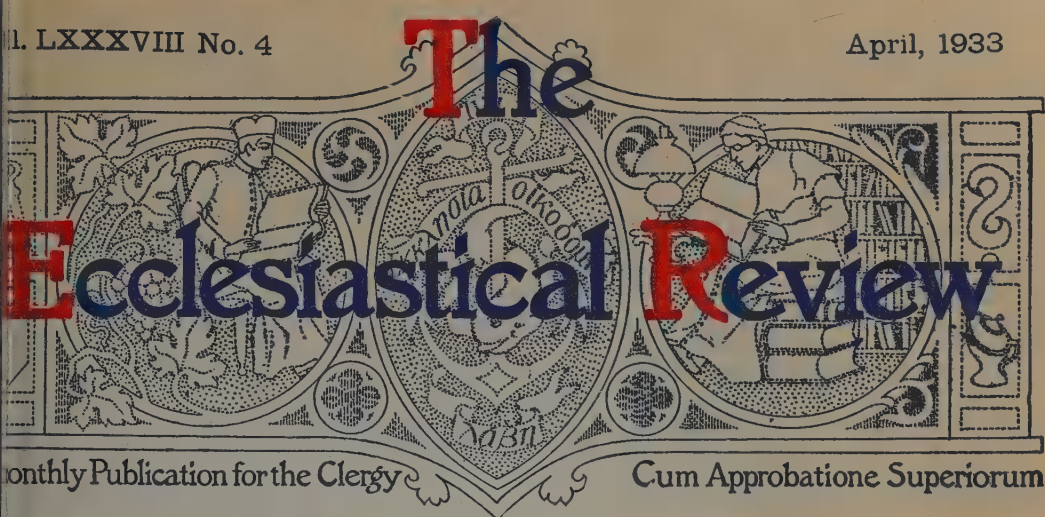
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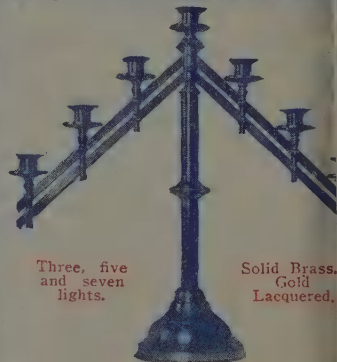
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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VIII.—(LXXXVIII).—APRIL, 1933.—No. 4.

PSYCHOLOGICAL FACTORS IN CONVERSION

MUCH has been written with regard to the best ways of presenting Catholic truths to children, but not much has been written about the best ways of presenting Catholic truths to adult non-Catholics. The problem is not the same in both cases, because in the latter case there is the difficulty of overcoming prejudices, or mental habits. It will be admitted generally that there are efficient ways and inefficient ways of dealing with this difficulty, and that there is much wastage of efforts on account of the use of inefficient methods. Through the science of psychology a high degree of efficiency has been developed in methods of presenting truths and untruths to the public. How much progress has been made by us in discovering efficient ways of imparting Catholic truths to non-Catholics? Pastoral theology probably should take more cognizance of practical psychology.

NATURE IN CONVERSION

Conversion, in its most general sense, is a psychological phenomenon which consists of a change from one state of mind to another. This change may be the adoption of a more moral way of living, or it may be the adoption of a new religion. Moral change may be either gradual, or somewhat sudden as sometimes happens at a Protestant revival meeting or at a Catholic mission. When the term conversion is used in this sense it is usually applied only to sudden moral change.

Conversion in the second sense means change in religious beliefs, and in this article it refers specifically to change from

non-Catholic to Catholic beliefs. It consists of a change more or less radical of one's religious ideas, sentiments and practices. St. Paul calls it a putting-on of the new man. "In conversion," Fr. Howley writes, "there is a new coördination of psychic elements, a new interrelationship of thoughts, volitions, and acts established."¹

Every change to Catholicism need not necessarily be a true conversion. There have been cases of simulated conversion; there have been cases of change to Catholicism that have not been permanent. For these reasons Fr. Mainage says true conversion must be integral and lasting. It must be integral, that is, the convert must accept all the teachings of the Church; he does not, for example, accept the moral teaching and reject the dogmatic. Also, the conversion must be relatively lasting. "The infallible sign," Fr. Mainage writes, "by which we can recognize the depth of a moral transformation is its perseverance."²

Conversion does not consist entirely of a natural reconditioning of the thoughts and sentiments of the individual. For true conversion something more than natural change in one's mental habits is required. Even many Protestant writers on moral conversion see a supernatural power at work there beyond natural ones. If a person purely through investigation and reasoning comes to believe in the Catholic Church, he has only human belief and he cannot be said to be converted in the strict sense of the term. Before he can be said to be converted, his mind must be illumined by a light superior to the light of reason, the light of faith; and his will must be assisted by divine grace. On this point St. Thomas says, "Since man, by assenting to matters of faith, is raised above his nature, this must needs accrue to him from some supernatural principle moving him inwardly; and this is God. Therefore faith as regards the assent which is the chief act of faith, is from God moving him inwardly by grace."³ And the Vatican Council says, "And this faith which is the beginning of man's salvation the Catholic Church maintains to be a supernatural virtue, by which, through God's impelling and assisting grace,

¹ *Psychology and Mystical Experience*, p. 37.

² *Psychologie de la Conversion*, p. 26.

³ *Summa Theologica*, II.—II, Q. 6, Art. I.

we believe those things to be true, which He has revealed, and that, not because natural reason judges them to be so, in examining the truths themselves, but because of the authority of God, who has revealed them—of God who can neither deceive us nor be deceived Himself.”

The stories of conversions themselves show that there must be some force superior to natural forces, impelling converts to take the final step. The sudden conversions of St. Paul, Ratisbonne and others cannot be explained on purely natural grounds, although some psychologists attempt to do so.

Conversion, then, consists of two parts—first, a changing of mental states by natural means, and, secondly, the assisting of the individual by means of grace. Where to draw the line between the efforts of natural forces and those of grace would seem in many cases to be difficult to decide. Formerly, conversion was looked upon by many as being almost entirely the work of grace. Nowadays it is being realized that the natural forces of education must be put to work more and more, if much progress is to be made in converting the world.

Since conversion is partly a natural process and subject to the laws of empirical psychology, it behooves us to know these laws. Psychology has helped in education, and in all kinds of propaganda, and it can help us in the education of prospective converts. The work of conversion is the work of changing states of mind; and it will be easier for us to carry on this work if we know something about the psychology of conversion, if we know how states of mind are formed.

THE FORMATION OF MENTAL STATES

Briefly, states of mind depend on heredity and on social environment. Through heredity we get certain potentialities, certain predispositions and aptitudes. The strength and nature of these potentialities vary from individual to individual. One may be feeble-minded and another a genius. One may have an aptitude for playing the piano, and another for painting. Professor Thorndike has suggested three varieties of mental types—first, the mechanical mind, which is interested in handling objects; second, the social mind, which enjoys working with people; and third, the abstract or philosophic mind, which is contemplative and delights in observing

the relationship between ideas. Professor Hayes says all races probably have native esthetic sensibility. This esthetic sensibility may be (1) sensuous, that is, readily excited by pure sensations; (2) idealistic, or humanistic, that is, excited by personal traits or conduct; and (3) intellectual, that is, excited by the logical fitness, harmony and completeness of that which they perceive.⁴ Whether these sensibilities are directly inherited, built on inherited equipment, or limited by it, does not concern us so much as the fact that these differences in people do exist, and that one thing may appeal to one person and something else to another. Huysmans' esthetic sensibility would seem to have been sensuous, because the liturgy of the Church played a large rôle in his conversion; Don Carmelli of Cremona would seem to have been humanistic, because he says in his *Dal Socialismo al Sacerdozio* that it was the humanitarian teachings of the Church that influenced him; while Robert Benson's conversion would seem to have been of the intellectual type.

Many so-called inherited tendencies are now believed to be less fixed than they seemed to be to Professor Macdougall and the followers of his school. To the influence of our environment, and not to heredity, is now assigned the most important rôle in the formation of our habits of acting, feeling and thinking. Our habits for the most part are borrowed from our social environment, not inherited. Behavior is contagious. For example, astrology was introduced into Greece from Chaldea, and Gilbert Murray says that it fell upon the Greek mind as a new disease falls upon some remote island people who have never built up immunity to it.⁵ Our sentiments—our likes and dislikes—are acquired in the same way. We like what the people around us like, whether it be the tattooing of the Australian savage or the modern display of useless luxury.

Our habits—mental as well as others—are acquired largely through imitation of what we find in our environment. Our inborn impulses drive us on, they make us restless, but the road we shall take is staked out for us by our environment. And we copy others because there is in us a strong desire to be well thought of by those around us. On this account we do

⁴ *Introduction to Sociology*, p. 231.

⁵ *Five Stages of Greek Religion*, p. 177.

not want to be considered queer, and so we act as they act, we think as they think. Our actions, sentiments and ideas are largely those of our groups.

One other point must be noticed in this connexion. Although we take on very readily the habits of our environment, it is only with great difficulty that we can be made to let them go. The reason for this is partly physical and partly psychological. After a habit has been formed, our nervous system has taken a set that is difficult to change, and consequently the habit itself is hard to change. Moreover, my habits are part of myself. Any suggestion that my ideas or sentiments are wrong is a reflexion on myself. Because my ideas are mine, they must be right. On this account, too, I readily exaggerate the importance of arguments favorable to my views, and minimize the importance of opposing arguments. There have been people who preferred to give up their lives rather than give up their opinions, and they were not at all religious martyrs either.

Arguments that seem strong to you may seem trivial to a person of a different mental state, and vice versa. For example, you expect to settle a controversy about the Real Presence by quoting the words of our Saviour, "This is my body," but you find that they make no impression on your adversary. These words mean one thing to you, and something entirely different to him. Phrases have the meaning for a group that it has learned to attach to them, and it interprets new phrases in the light of its existing mental habits. It is bad psychology, bad tactics, bad manners, and bad morals to accuse people of bad faith because they refuse to accept arguments that seem perfectly convincing to ourselves.

According to Herbartian psychology an apperceptive mass is a group of ideas which are related to one another, and have links of association which bind the whole together. For example, I have an appreciative mass which is centered around the Catholic Church. Within this mass are numerous bits of knowledge, such as my ideas with regard to the Divinity of Christ, His founding of the Church, the sacramental system, etc. I have other apperceptive masses which center around democracy, capitalism, etc. Besides these there are similar masses on the side of the feelings, corresponding to appercep-

tive masses on the cognitive side. One apperceptive mass, whether it be of ideas or of sentiments, must fit in with the others, at least they must not clash with one another. For example, a capitalist is not likely to have a socialist complex, nor a Methodist to have anything but sentiments of dislike for ritualism.

If new ideas are to find lodgment in the mind, they must be introduced in such a way as not to disturb too much at the outset the major complexes. The new ideas will be accepted if they fit in with something of our present beliefs. The new ideas must fight not only old ideas to which they are opposed, but also innumerable psychic allies, thoughts and emotions. In the center of consciousness the new and the old are in deadly grips; "but the battle," Fr. Howley writes, "is most frequently lost or won on the flanks which stretch out very often beyond the field of mental perception."⁶ A relatively unimportant feeling, and even something in the unconscious, may prevent one from accepting some important truth.

So far I have dealt with mental changes in general. We shall now consider conversion to the Catholic faith in particular, and deal with the psychological factors involved.

THE ROLE OF THE INTELLECT

Conversion first of all involves intellectual changes. In these days of widespread diffusion of errors, intellect must play a large part in conversion. It must show why these errors are untrue; it must show the modern mind, in many cases, that there is no conflict between true religion and true science. St. Augustine's dictum still stands: "Intellige ut credas, crede ut intelligas." Moreover, intellect must play a part in conversion by trying to find out the best ways of presenting Catholic truths to a world drenched with paganism masquerading as science.

Non-Catholic psychologists minimize the importance of the intellect in all conversions. De Sanctis, for example, writes: "One may, however, admit the possibility of an intellectual type of conversion, or the construction of an intellectual edifice of religion, such as is generally admitted. But one may also assert without fear of contradiction that the converts in such

⁶ *Psychology and Mystical Experience*, p. 34.

cases will not be really converts, unless by exercise of the will they consolidate theory by faith and faith by action.”⁷ In support of this he quotes a French writer who said: “We know we must die, but we don’t believe it.” On the other hand Professor C. K. Mahoney, in his book, *The Religious Mind*, writes: “The supreme and dominant aspect of religion is forever and always the intellectual aspect.” And this view would seem to be nearer the truth. The beginning of conversion may occur in the affective states of one’s mind, but the process of conversion will not go very far unless intellectual changes also take place.

G. K. Chesterton is a good example of a person drawn to the Church by exercise of the intellect. “All steps,” he writes, “except the last step he has taken largely on his own account out of interest in the truth.” Again, referring to the statement sometimes made, that converts are caught by the trap of Rome, he writes: “The whole point of the position is that the man himself has made his way toward the trap of Truth.”⁸

In conversion a new idea which is incompatible with some existing belief, grips the mind. There is struggle between them for the mastery. If the new idea prevails, it may drive out a large number of beliefs and sentiments, and change the will. This is true also of moral conversion. In moral conversion truths half-forgotten, or lightly held, are brought back to the center of consciousness. This is the method of the Spiritual Exercises of St. Ignatius. There the existence of God, our last end, etc. are stressed so as to lead to an intellectual reorientation. Then motives to move the affections and stir the will are brought forward in order to complete the mental change necessary for reform.

Reason alone is not sufficient to effect conversion. “Logic”, Cardinal Newman said, “makes but a sorry rhetoric with the multitude; first shoot round corners and you may not despair of converting by a syllogism.” And this is true not only of the multitude, but of all classes. Many very intellectual persons, such as Leibniz, seem to have had an excellent knowledge of Catholic truth, but, notwithstanding this, they never em-

⁷ *Religious Conversion*, p. 112.

⁸ *Catholic Church and Conversion*, p. 62.

braced the true faith. The explanation usually given for such cases is that these persons did not receive the gift of faith. There may be other reasons; they may not have been converted entirely psychologically. Their sentiments, for example, may not have been changed sufficiently to let them embrace the faith.

The distinguished convert Father Maturin comments on this weakness of the intellect as follows: "Certainly, a person who has lived all his life in a system that does not pretend to be consistent or logical, is not likely to be drawn out of it merely by the force of argument."⁹ And farther on he writes: "Arguments however forcible and however unanswerable will not dislodge people as a rule from a religious position which they hold on many grounds besides those of reason, on grounds indeed with which reason has often very little to do."¹⁰

Father Mainage gives three reasons why conversion¹¹ cannot be caused by the demonstrative force of an argument. First, the strictly scientific argument for the truth of Catholicism is very complicated and intricate, and few persons have the leisure to review these arguments or the ability to comprehend them. The study of the Scriptures alone might take up one's whole time. Secondly, an argument that may impress one person may have very little influence on another; it may even have contrary effects. Finally, there is often, as in the case of Claudel, a long interval between intellectual conviction and conversion. This may be due as I have said to the fact that change in one's feelings and emotions has not kept pace with intellectual change. And this brings me to the part that emotions and sentiments play in conversion.

THE ROLE OF THE EMOTIONS AND SENTIMENTS

The affective states, likes and dislikes, constitute a very important part of one's personality. One's likes or dislikes may prevent one from becoming a Catholic even after one has become intellectually convinced, or rather it may be more correct to say that it is impossible to become intellectually convinced so long as one has feelings of dislike toward some phase of Catholicism.

⁹ *The Price of Unity*, p. 95.

¹⁰ *Ibid.*, p. 97.

¹¹ *Psychologie de la Conversion*.

Emotions and sentiments are responses, and hence are subject to the laws of habit formation. People have tendencies to feel pleasure and pain, love and hatred, but the things liked and disliked are different for different groups and for different individuals. There are few inherited organized patterns, or habits of emotional activity. Emotional patterns are acquired through experience from our social environment. We like or dislike what our group likes or dislikes.

Emotions and sentiments play an important part in the history of individuals and of nations. They have much to do with the formation of our judgment, and with the decisions of our wills. Arguments are usually seen through the subjective medium of the affective states of the mind. This is well illustrated by Fr. Howley in his book already mentioned. He says: "We have a row with our parish priest and get doubts as to the infallibility of the Church." We are apt to get these doubts because we tend to feed our sentiments with thoughts which are of advantage to them, and also because we tend to transfer some particular sentiment to other things associated with the thing about which the original sentiment was built.

There are cases of conversion where the beginning of conversion can be traced to the convert's esteem and love for some individual. There is a good example of this in the Book of Ruth. Ruth became a convert to the true religion because of her love for her mother-in-law. Her words are: "Be not against me, to desire that I should leave thee and depart: for whithersoever thou shalt go I will go: and where thou shalt dwell, I will dwell. Thy people shall be my people, and thy God my God."¹² On this point one other example must suffice. Charles de Bordeu writes: "You owe to God and to Paul Claudel your conversion, my dear James. I owe to God and to you, mine."¹³ Because of this ready transference of affective states many in recent years were started on the road to Rome through their observation of the humanitarian work of the Church. They themselves had strong humanitarian affective states, and they found a ready expansion of these in the Catholic Church.

¹² *Ruth*, I, 15-17.

¹³ *Les Temoins du Renouveau Catholique*, p. 81.

THE ROLE OF THE UNCONSCIOUS

Many modern psychologists explain conversions by means of the unconscious. The theory of the unconscious was first popularized by von Hartmann in his work, *Philosophy of the Unconscious*, published in 1868. He claimed that we have two personalities, one our conscious personality, and the other, a secondary personality hidden down beneath our ordinary consciousness. Others distinguish three states—first, consciousness, proper; second, the fringe of consciousness, sometimes called the sub-conscious; and third, the unconscious. In the unconscious is stored something of all our past experiences that we have forgotten or repressed. The unconscious is not only a storehouse of past experiences but also a laboratory where work goes on unceasingly day and night. Dr. Moore writes: "It is very likely that there are unconscious mental processes."¹⁴ The content of the unconscious is constantly influencing our activities. A long-forgotten incident, for example, may now make us act unreasonably without our having an inkling of the true cause of our unreasonable behavior.

The theory that conversion is due in most cases to eruptions from the unconscious was popularized by William James. "To say that a man is converted," he writes, "means in these terms that religious ideas, previously peripheral in his consciousness, now take a central place, and that religious aims form the habitual centre of his energy."¹⁵

There are cases of conversion that would be difficult to explain psychologically through the theory of the unconscious, as, for example, the conversions of St. Paul and Ratisbonne. On the other hand some conversions may have had their origins in the unconscious. Huysmans, speaking of his conversion in *En Route*, attributes it to conscious and unconscious influences.

A possible contribution that the study of the unconscious may make in the work of conversion, is to help clear up the prejudices of a convert, that have their roots in the unconscious.

¹⁴ *Dynamic Psychology*, p. 28.

¹⁵ *Varieties of Religious Experiences*, p. 196.

THE ROLE OF THE WILL

Will is probably the main factor in conversion from the psychological point of view. The case of Professor Lutoslawski of Cracow is a good illustration of a conversion that consisted largely of a change of will. In a paper read at the Congress of Psychology, Geneva, 1909, he said: "But my conversion was not above all a change of conviction. It was essentially a change of attitude, of the direction of my will; a resolution to live within the Church and to unite myself with Christ manifest in the Sacrament. The system of my metaphysical convictions was in no way shattered by my conversion."¹⁶

Modern psychologists have practically discarded the will as a separate faculty. According to them it is merely the reaction of the personality as a whole; it consists of our more permanent habits and their organization in so far as these affect our behavior. Neither do Protestant theologians attach much importance to the will as a factor in conversion. They look upon conversion largely as a passive state in which God alone effects the moral change.

It is a well-grounded conviction of most people that the will has a great deal to do with the shaping of our personalities. It cannot make geniuses out of feeble-minded people, it cannot always make millionaires out of poor people; but within wide limits set by heredity and our environment it is the main factor in shaping out lives and our conduct.

With regard to conversion it is the will which decides whether or not one will consider the motives of credibility, that is, the arguments for the Catholic Church. One may busy oneself about many things, and will to pay little or no attention to religious arguments. Many refuse to give religion the serious thought that the consideration of their last end should elicit. If a non-Catholic believes in Christ, and if he has doubts about his religion, he may investigate the matter and he may not. Whether he will or not depends upon his will. Stoddard says: "It is nothing short of amazing that Protestants, as a rule, not only know so little of the Catholic Church, but that they wish to know so little of it."¹⁷ A person may

¹⁶ Quoted in *Religious Conversion* by De Sanctis, p. 50.

¹⁷ *Rebuilding a Lost Faith*, p. 10.

know that he must believe what God has revealed; he may know that God has actually made a revelation to us, and still he may not will to go to the trouble of finding out what that revelation is.

Moreover, even if a person is morally certain that the Catholic religion is the true religion, he is not constrained to believe, because this certainty is not self-evident certainty but moral. Whether he believes or not depends upon his will. Our Divine Saviour said: "He that believeth not shall be condemned."¹⁸ Now, a man should not be condemned morally unless he is free to act or not to act. If a man is condemned for want of belief, he must have been free to believe but did not do so.

Will, then, plays a part in conversions, because in the case of propositions that are not self-evident "the intellect of the believer," St. Thomas says, "is determined to one object, not by the reason, but by the will; wherefore assent is taken here for an act of the intellect as determined to one object by the will."¹⁹

AUTHORITY AND CONVERSION

The psychological need for authority has a very prominent place in the history of conversions. Conversion may begin in the intellect through doubts arising as to the validity of one's religion; it may begin in the affective faculties through love of something connected with the Catholic Church; it may begin in the unconscious; it may begin and end, as far as human factors are concerned, in an act of the will; but somewhere or other in the process of conversion will be found a need arising in the mind of the convert for the authority in religion that the Catholic Church alone exercises. There is abundant evidence to confirm this statement.

In the introduction to the third edition of *Roads to Rome*, a book containing the personal statements of some seventy English converts, there are quotations from the critics of the first edition. One of these critics wrote as follows: "All these roads to Rome are merely approaches from many sides of the great feature of the Roman Church—the presence of an infall-

¹⁸ *Mark*, 16: 15.

¹⁹ *Summa Theologica*, II—IIae, Q. II, A. I.

ible authority." In this volume the Rev. John Chapman says: "There must be authority and a living voice to decide controversies" ²⁰ and the sixty-nine others give expression to practically the same idea. In another volume Father Ronald Knox writes: "For authority played a large part in my belief, and I could not now find that any certain source of authority was available outside the pale of the Roman Catholic Church". ²¹ The case of Vernon Johnson illustrates another side of the psychological need for authority, and that is the necessity of authority for holiness. He tells us that he had no doubts whatsoever about the truth of Anglo-Catholicism at the time he was reluctantly persuaded to read a life of St. Thérèse of Lisieux. "Gradually the story gripped me", he writes, "and it is quite impossible to describe my state of mind, when at last long after midnight I laid down the book. All I can say is that it moved my whole being as no other piece of writing has ever done." ²² And further on we read: "At Lisieux for the first time in my life I came face to face with the Catholic Church as a living reality. I recognized at once that I was in the presence of the supernatural in a way I had never been before. The supernatural life I came to see was the result of a definite certainty about truth. This certainty about truth was the result of a Church which claimed to be the divinely authorized teacher of the whole world." ²³

Modern Protestantism relies little on authority. Protestantism, Troeltsch says, has become "the religion of the search for God in one's own feeling, experience, thought and will." ²⁴ Through individual communing with God, they claim, one attains personal certitude of the existence of God, and becomes religious. Religion, according to them, is a religious sentiment, and the Church is the product of the collective conscience.

Relying on *human* consciousness would seem to be an unreasonable way of arriving at *Divine* truths; but no doubt it seems the right way to one moulded in a Protestant environ-

²⁰ *Roads to Rome*, p. 53.

²¹ *A Spiritual Aeneid*, p. 240.

²² *One Lord One Faith*, p. 25.

²³ *Ibid.*, p. 179.

²⁴ *Protestantism and Modern Religious Feeling*, p. 197.

ment, to one with Protestant mental habits. Difficult as it usually is to change mental habits, it would seem that it should be fairly easy to develop in a non-Catholic the need for authority in religion. The argument for authority after all is very clear and simple.

Christ said: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."²⁵ If we are commanded to believe certain religious truths on pain of condemnation, Christ must have made some provision for making these truths known to us. What was that provision? Did He go around visiting as many as He could, showing them how to extract the truth from their inner consciousness? No. He spent the three years of His public life largely in teaching twelve men whom He commissioned to carry on His work. And they were to teach, Christ said, "whatsoever I have commanded you". These Apostles were to have successors; otherwise the command "to teach all nations", and the phrase "to the consummation of the world," would be meaningless. Some such statement as this ought at least to pave the way for conversion.

Some priests begin early in their instructions to prove that Christ established a Church with infallible authority. This procedure "gives a mental orientation which renders them more susceptible to the subsequent instructions and expedites their grasping of the Catholic viewpoint."²⁶ On the other hand this procedure may not be the best in many cases from the psychological viewpoint. Since the idea of an infallible authority is likely to be repugnant to the modern non-Catholic on account of his mental habits, to plunge immediately into the question of the infallible authority of the Church may arouse his antagonism. It may be better to begin with the truths held in common by most Christians, then deal with the less controversial ones, and gradually lead up to the idea of an infallible Church. St. Paul gives us an illustration of this procedure in his preaching to the Athenians. In the Acts of the Apostles we read; "For passing by, and seeing your idols, I found an altar also, on which was written: TO THE UNKNOWN GOD. What therefore you worship without knowing

²⁵ Mark 16: 16.

²⁶ *The White Harvest*, p. 288.

it, that I preach to you.”²⁷ St. Paul takes the apperceptive mass of the Athenians and builds up on that the structure of Christian truth.

It is important, then, to keep in mind always the personality of the prospective convert, and to watch carefully the mental reactions of the convert as he proceeds with his instructions. The outcome of the instructions will depend upon the sympathetic understanding of the convert shown by the instructor. He should try to find out what appeals to the convert, what his prejudices are, and if possible how he came by them. Having done this it will sometimes take all the ingenuity and psychological training of the instructor to overcome these prejudices. Not all the converts who went through a course of instruction and were even baptized, have had their prejudices removed. They are Catholics in name only. Perhaps the leakage from the Church would not be so great if pastoral theology took more cognizance of experimental psychology.

D. J. MACDONALD

Antigonish, Nova Scotia.

THE MISSIONARY PROBLEMS OF CHINA.

In the Light of Their Most Recent Development.

THE PROPAGATION OF THE FAITH is a categorical imperative for the Church. Nor has this anything to do with fanatical agitation, with hierarchical ambitions. By a necessity of its being the Gospel of Christ must labor until it completes its course round the world, until it permeates all mankind. The protectors and representatives of the Gospel are no more than the instruments of this striving, this ceaseless urge. To engage in missionary work is an elementary moral duty of the Church. The words of Saint Paul, “For woe unto me if I preach not the Gospel”, is no mere rhetorical phrase. It is the expression, pregnant with a sense of high responsibility, of an apostolic soul. Paul feels himself animated by a higher power and he realizes that he will be lost if he does not answer the call completely. What Paul voiced for himself applies to every apostle and to every successor in the apostolic office down to the present.

²⁷ Acts 18:23.

The duty of propagating the Faith is unmistakably clear for the Church. But in discharging this obligation she not infrequently encounters serious difficulties. There are problems within the Church, from out of which the men and the means of mission work must come forth. And problems from without, the introduction into and the maintenance in mission lands of the personnel and the material necessities of missionary endeavor.

In what follows, the difficulties from within need not be given any attention at all. I shall confine myself to the problems which arise at the front, where Christianity and heathenism clash. And I shall narrow my consideration still more, so that, far from reviewing the entire battle-line, I shall deal only with the sector within the Republic of China.

The problems of the missions in China at this time may well be viewed under five aspects. The first is the religious problem; the second, that of ecclesiastical organization; the third is the problem of culture; the fourth has to do with China's internal political conditions, and the fifth is a matter of international relations.

I. THE RELIGIOUS PROBLEM.

There can be no question of compromise, of eclecticism or anything of the sort, so far as the Church's teachings in regard to faith and morals, so far as dogmas and ethics are concerned. The Gospel lives as a whole or it does not live at all. But the situation is far different as to the exterior forms of faith and piety. In the course of nearly two thousand years, a whole world of forms has crystalized about the teaching of the Church. In part these are of compelling beauty and the products of a spirit steeped in sublime faith. However, of themselves they are of relative value only. We must be careful, here at home and out there in the mission fields, to distinguish between the deposit of faith, which is the divine kernel, and the shell. Perhaps an illustration will make this clearer. Let us imagine that Saint Paul came into one of our churches on a Sunday. If we begged him to preach to us about Christ, he would do so without any difficulty, and perfect harmony would exist between his soul and the souls of his listeners. But if the holy apostle were asked to celebrate a solemn pontifical

Mass, or even to officiate at one of our ordinary devotional services, he would be painfully embarrassed. And why? Because the outward expressions of cult and devotion among us to-day differ as much from those of apostolic times as a Gothic cathedral differs from the basilicas of the primitive Christians. The seed of our religious-ecclesiastical life derives from the Gospel, but it developed within the culture of the West; and the product, our own peculiar religious expression, is one of many possible valid manifestations of Christian doctrine. Another objectivation, differing from ours in many ways, is the Eastern Church's ideal of Christian teaching and piety.

Let us apply this to the missionary situation in China. None will deny that the spiritual culture of Eastern Asia differs immensely from ours. If we let ourselves imagine that Christianity had from its beginning taken its course chiefly eastward instead of westward, we will understand readily that the result, having filtered through Eastern Asiatic civilization, would not be the same as it was in the West; that the religion and Church of Christ would in their outward manifestations bear the stamp of the East. The essence of Catholicity, remaining always the same, would have demanded a different phenomenology. We ought to keep this historical possibility before our eyes when we ask whether the Eastern Asiatics of our days have the right to impenetrate the good elements of their culture into Christianity, to give Christian teaching an Eastern Asiatic coloring. Or has this right expired, so that for them there is none but the European-American form, none but the shell which the West gave the kernel? There can be only this answer: As we gave Christianity a Western expression, clothed it in our cultural forms, so China has the right to experience the Gospel in her own way and to embody it in forms in harmony with her nature, the only checks being those demanded by the dogmatic unity of the Church. Western Christianity is both absolute and relative, unchanging and variable. The deposit of faith, the Church's doctrines, must be accepted by the East, if the East wishes to be Christian. The relative, variable formulas can be dispensed with, disregarded.

We shall deal with this matter again when we consider the relation of Christianity to the ancient religions of China, particularly Confucianism and Buddhism. There is in this matter not only a doctrinal-theoretical question, but also a practical missionary consideration. The culture of China has for centuries drawn its sustenance chiefly from the teachings of Confucianism and Buddhism, and draws from these sources to-day. Nor ought we to place Confucius and Buddha on the same level with the fragmentary and puerile conglomeration of fetishism among primitive peoples. Confucius and Buddha represent wisdom, life and light in the Eastern world of ideas. According to their subjective convictions, the Confucians and Buddhists stand on the best possible basis. More than this, the Confucian philosophy has not remained an esoteric thing, but has penetrated the gigantic body of the Chinese people and has coursed through all its forms of life and of social order. And these forms have been inherited through many centuries, from almost an immemorial past, in an almost unvarying manner, so that they constitute a mode of life which is destined, it would seem, to last forever.

There are facts with which the missions must reckon. The ancestral religions of China cannot be eliminated as woodsmen dispose of a few old oaks. And if this were possible, it would be unjust. Regard for the intelligence of the Eastern Asiatics forbids us to consider their beliefs altogether as foolishness, darkness and delusion. The moral system of Confucius is one of the most precious cultural possessions of China, though it is found wanting when weighed in the scales of the Christian Gospel. Its exclusively mundane basis, disregarding the supernatural, and its veiled deification of man through the cult of ancestors, these and others of its tenets are grievously erroneous. Despite this, however, there remains a mass of genuinely valuable matter. For example, what Confucius teaches of filial piety and reverence of the young for the aged, might well be placed in our catechisms and would constitute an exemplary exhortation to Western youth. The piety practised so faithfully by the broad masses of the Chinese people in spite of the revolutionary alarms, this alone gives them a right to demand that those who essay to estimate Chinese culture and religion should be animated by the same spirit of reverence.

More than all others, the representatives of Christianity have every reason to revere traditional ideas and practices, so long as they are not obviously condemnable. The fanatic may desire indiscriminate destruction; but such is not the spirit of the Gospel and of its best traditions. Permit me to call your attention to the fact that our Lord described His work repeatedly as the perfection of what had been. To perfect the old teaching, not to destroy it, is His objective. "I am not come to destroy, but to fulfil" (Matt. 5:7). The Church Fathers of the earliest Christian centuries, far from disdaining the wisdom of the pagans, sought evidences of the Divine Logos in the works of the Greek philosophers. They understood how to draw forth threads of gold from antiquity and weave them into the royal mantle of Christ the King.

The joyful tidings of Christ's kingdom are not dynamite, which brutally and with blind force tears asunder the cultural soils of non-Christian peoples. It is a living principle, a life-giving power which is capable of assimilating the valuable saps and stuffs of its environment; able to transform them from within and organize them anew. Transferred to the personal plane, this means that the missionary comes to the heathens not with ruthless tread and contemptuous gestures, but in a spirit of loving-kindness, of deep understanding and humble service.

Principles such as these must govern missionary work in Eastern Asia. If we liken the spirit life of the Chinese to a grapevine, our procedure as representatives of Christianity must be not to tear it up by its roots and burn it, but rather, in the sense of the parable, to examine it carefully, cut away the barren branches and purify the good ones so that they may bear fruit more abundantly.

The missionaries of the Society of Jesus who were active in China in the sixteenth and seventeenth centuries, sought to create a broad and impeccable synthesis of Christianity and Confucianism. They wished to Christianize the venerable culture of the Chinese; or, from the opposite viewpoint, to clothe Christianity in Chinese garments. The high emprise was not successful. It ended in the unhappy rites controversy which was carried on with extraordinary vehemence both in Europe and in China. The ultimate decisions of Pope

Clement XI (1704) and Pope Benedict XIV (1742) were against the "accommodation" viewpoint of the Jesuits.

Since then there has been silence, utter, strange silence. But this does not by any means indicate that all the problems have been solved. On the contrary, a Titanic task awaits the future. I beg you not to misunderstand me. I would not raise even a single finger against the Papal decisions in the rites controversy. I do not presume to be wiser than the Popes in ecclesiastical matters. But let us realize clearly what the Papal decisions contain, and what they do not contain.

They do not condemn basically the effort to reconcile the life-giving and truth-conveying energies of Christianity and a purified Confucianism. No one thought of rendering such a verdict. Only a special mode of uniting Confucian expressions and ceremonies with the Christian cult was, for dogmatic reasons, rejected unconditionally. The highest authority in the Church set up a tablet of warning with the inscription, "This path must not be taken." Moreover, the decisions were purely negative. A positive solution of the problem was not within the intentions of the Popes. Finally it must not be overlooked that the so-called rites controversy forms only one, an important one though it be, among many problems which arise when we ask how the religion of Jesus and the peculiar genius of Eastern Asia can be fused into a living unity.

This greater task awaits the doing. Who will attempt it and carry it to a happy conclusion?

It may be doubted whether the European and American mentality is, after all, capable of understanding the Eastern Asiatic religious question completely, in all its breadth and its full depth, and of solving it in a fortunate manner. May it not be that Chinese spiritual leaders must achieve the solution; leaders born of Confucian and Buddhist blood and born anew in Christ? To be sure, this would involve an energizing of the Chinese far beyond the average. We need Chinese philosophers, historians of culture and theologians of international renown, men possessed of a bold talent for synthesis and an unswervable will-power. If a benign Providence brings about an auspicious period in which such learned men shall adorn the Eastern Asiatic Church in considerable numbers, there may arise among them men in whom there will live

once again the sublime asceticism and wide-embracing genius of an Origen, an Ambrose, an Augustine, who will do for the Far East what these did for the world of Greek and Latin culture—the purifying and clarifying, the transforming of the worldly wisdom of ancient China so that it becomes a body in which the Christian soul may dwell. Does this seem to be no more than a fair dream? At any rate it is a beguiling thought, that perhaps an Asiatic Augustine has already been born and that in the coming generation, over against the brilliant light of Hippo there will be placed an equally brilliant light of Peking or Hankau. If this were to come to pass, it would take us an immense distance along the road to the Christianization of China. For then we would have grasped the soul of Eastern Asia. Heretofore only individuals, in greater or lesser numbers, have been brought into contact with Christ's religion.

Let it be said once more, the fusion of Christianity and the Chinese elements must, of course, be accomplished without dogmatic or moral compromises. From the standpoint of the individual and of European and American racial and national prepossessions, the fusion will demand many sacrifices, but the heralds of the Gospels will make them gladly to promote the cause of realizing an inner approach to the soul of Eastern Asia.

What I have said contains nothing basically new. The principles I have set forth were employed extensively in the Christianizing of heathen peoples long ago. Nor must it be considered presumptuous if I ask: Have not, perhaps, the Christians missions of the later eras suffered a diminution of assimilative powers, of adaptability? The anxious reserve in this matter seems greater than the courageous activity. But on the other hand there is to be seen plainly, in the most recent Papal mission letters and among the missionaries, a more emphatic consideration of the assimilation principles.

2. THE ECCLESIASTICAL ORGANIZATION PROBLEM.

Christianity reveals itself not only in the proclamation of a body of beliefs and morals; it lives as a corporate entity, as an organization, a church. The activity of the missionaries is not limited to the preaching of Christian ideas, regarding which

the listeners must react in accordance with their conscience. That is but the beginning. The missionaries' task is to unite the believers in a congregation, in the midst of which the Holy Sacrifice can be offered up, the Sacraments administered and the other means of grace made available. The larger the number of believers, the wider and higher does the churchly structure rise. The hierarchy, the clergy with the bishops at their head, constitutes an essential element in the Church. In the earliest periods of a people's Christianization, foreign priests and bishops are of necessity. However, as soon as it is possible, the natives ought to be led to carry on their ecclesiastical affairs themselves, within the framework of the universal Church. The ultimate goal of mission work is an autonomous Church, paralleling what in the political field the English call self-government.

The autonomous character of the Church in mission lands is demanded first of all by the law of organic development. The healthful and energetic religious life of a people strives naturally toward completion in an organizational way. The sapling of the missionary Church, which at first needs the support of foreigners, must develop into a tree by reason of its own internal power, must develop until it is so deeply rooted that its standing alone and its growth are assured. There are, moreover, tactical reasons for the basic plan of giving each nation governing power in its Church. The more extensively the ecclesiastical organization is diffused among the people, the firmer is its grasp. The work of the foreigners is subject to-day to the same vicissitudes with which it has had to contend in the past, at important turning-points in history. And finally, it is physically impossible for a few thousand Europeans and Americans to carry the mission crusade to a successful end. The work to be done is so immense that it can be achieved only if natives are recruited as quickly as may be and set to work as extensively as possible to help the hierarchy into which they have been incorporated.

A particular importance attaches to the question of creating a native clergy, inclusive of an episcopacy, in the newer mission history of Eastern Asia. We shall not attempt an historical survey, but shall give our attention completely to the present, in which the problem has once more come to the

fore. As in the past great political occurrences left impressions on the organism of the Church, so now this seems to be true of the violent changes which the Chinese are experiencing.

From out of the whirlwind of chaos in China there is heard again and again, and always with unmistakable clearness, the demand for unconditional self-determination. This is the glittering star which the Chinese nationalists worship. Though their political and military leaders may fight to the death among themselves, they are united in the desire to reestablish the independence of China against the foreigner. In opposition to this desire, no might will avail, no suave words will succeed. The national movement may, perhaps, be deprived once more, in part at least, of its victory. But if this occurs there will be no final peace in the land. And the idea will persist, come what may.

The struggle of the Chinese nationalists is concerned most of all apparently with political and commercial freedom. This, however, is only the first part of their program. Their thoughts, their resolves have wider goals. They ask their own laws, their independence in all things. According to them, relations with the foreigner must be radically altered. They do not, of course, propose to banish the nationals of other Powers without exception. Such idiocy is far from their plans. Strangers are to be permitted to pursue their private businesses peacefully; but beyond that, to whatever extent the Chinese may see fit, they are to serve China's interests and are not to come, uninvited, to occupy important posts and issue commands to the Chinese. That which the Western countries take for granted concerning their own governments, the Chinese nationalists demand for their native land.

No exceptional sharp-sightedness is needed to see in this complex of the Chinese the possibility of dangers to the missions. The insistence upon independence, the urge toward exclusively Chinese leadership, and what this involves, the general offensive against foreigners in nationally important offices, these come with psychological necessity into conflict more or less with ecclesiastical affairs. The nationalists' position toward the missions must not be measured by the occasional words of good will on the part of a general or a minister of the government. The nationalist and racial feel-

ing of the Chinese will, in the long run, find it difficult to look with favor upon an almost exclusively foreign hierarchy in charge of, in round numbers, two and a quarter million catechumens. It is a matter deserving serious attention that even among Chinese Catholics expressions of this kind are heard, here and there. The present Sovereign Pontiff in his letter of 15 June, 1926, to the vicars and prefects apostolic of the Chinese mission field felt himself obliged to designate as premature the efforts of Eastern Asiatics to nationalize the clergy in the Far East. On the other hand, the Pope met gladly the national aspirations of the Chinese by summoning six native priests to Rome and himself consecrating them, with extraordinary solemnity, on 28 October, 1926. This was a brilliant deed, unique in mission history. It is worthy of note that two of China's representatives at the Quirinal attended the consecration of their compatriots. Since then, a number of additional Chinese bishops have become members of the hierarchy of their country.

There can be no doubt that nationalism is a living problem in the missionary Church of China. The action of the Holy Father shows us the direction in which a solution is to be sought. It cannot possibly come by withdrawing all the foreign priests and bishops at this time. Such an occurrence would be a misfortune for Christianity in China. Not only would the penetrative force of Christian propaganda among the pagans be dulled, but the existing Christianity would run the risk of extinction. For the flock would be without the required number of shepherds. The missions in China will, for a long time to come, need the help of outsiders. But the Chinese element must be given a progressively larger part in the administration of church matters. Prudent foresight demands that the young Church of China be given a Chinese backbone, one strong enough to withstand the possible attacks of an exaggerated nationalism.

But, it may be asked, do the Chinese really possess the intellectual, moral and personal capabilities required of spiritual leaders? Do not their phlegmatic, conservative-passive natures lack the energy indispensable for mission labor? We shall hold to the belief that a people which has produced important philosophers, artists, statesmen, generals, bank directors, etc., can also give Christianity prudent and energetic leaders.

3. THE CULTURAL PROBLEM.

Christianity and culture are as inseparable as May and the blossoms of spring. Christianity's chief concern is spiritual culture in the narrower sense: the development, perfection and refinement of moral powers; and its highest exemplification is sanctity, moral heroism, which is put into practice by the readiness to sacrifice oneself for duty, justice, love of neighbor, and, in general, for whatever is good. Thus there is indicated the essential connexion of inner spiritual culture with the tasks of social and public life.

In Eastern Asia the cultural problem, considered from the viewpoint of soul culture, is a double one: the missionaries and the Christian natives must acquaint the heathens with the fact that Christianity has valuable potentialities for individual moral advancement as well as for cultural and social up-building; and that the well-springs of Christianity are in an important degree superior to those of Confucianism and Buddhism.

To prove this to the satisfaction of the Eastern Asiatics is difficult, to be sure. A large section of the "modern" Chinese have shut themselves off in advance from any religious influence. Their program is one of naked atheism and opposition to all positive religion. They deny the necessity and justification of a religious foundation of moral culture. The vast majority of the Chinese believe that the ancient religions and culture are superior and hold to this as to an incontrovertible dogma. The special difficulty which Confucianism presents regarding the true valuation of individual spiritual culture must not be overlooked. For the Confucian the pinnacle of the value scale is not personally achieved moral greatness and approach to the divine, but the collective deification which awaits him among his ancestors. The individual confronts the collective, the active meets unperturbed fatalism.

In addition to all this, the world war compromised Christian Europe's reputation as to moral decency and sense of justice most disastrously in the eyes of Eastern Asia.

However, the heralds and witnesses of Christianity do not abandon the hope of winning the Chinese people to the cause of genuine spiritual culture in the sense of the Gospel.

Moral advancement is not possible without adequate mental development. Therefore the transmission of a certain degree of knowledge is a necessary function of the missions. And knowledge is propagated chiefly in the church and in the school. The latter, embracing the whole range of instructional and educational possibilities, is as necessary to the mission cause as bread to the life of man. The catechumens and the children of the Christians must be instructed systematically in the truths of the Faith. Hence arises the catechumen school. But more than this is needed. Illiterates are difficult pupils. Grave obstacles will, it is obvious, confront the missionary when he is compelled to rely wholly upon word of mouth as a means of instruction. Apart from any other considerations, the need of a religious instruction as thorough as possible demands that the pupils be at least able to read and write. Thus the catechumenate develops into an elementary school. Nor does this suffice. The urgent need of training intelligent natives for mission service and the necessity of proving that the Church is fruitful in all spheres of worthy human endeavor, make it imperative for the missions to expand their secondary and high school systems as far as their means permit. Naturally, the whole educational course is animated by the spirit of religious instruction and apologetics. Nor does this diminish its intellectual and cultural value in the least. The religious sensibilities of the occasional heathen pupils are respected absolutely.

The school system of the Chinese missions is in a gratifying condition. This is true especially of the elementary schools. As to secondary and higher institutions of learning, the Protestant Anglo-Saxon influence predominates. The Catholics have in the whole of China only the Aurora, conducted by the French Jesuits near Shanghai since 1903, the University of Peking of the American Benedictines, since 1926; and the Jesuits' school of industry and commerce at Tientsin since 1923. The secondary school conducted by German missionaries at Tsining (South Shantung), which was opened in 1915, is unfortunately in danger of being closed for lack of means.

The Chinese laws demand elementary education for all children, but the realization of this ideal lies far in the future. The development of the public school system suffers from two

evils especially: dearth of money on the part of the officials and the people, and political unrest. On the basis of official statistics of November, 1926, for the school system of China as a whole, it is estimated that probably seven per cent of the children attend the public schools. Thanks to the zealous educational activity of the missionaries, the children of the Christians receive, for the most part, some degree of education at least.

A large majority of the Chinese nationalists look upon the mission schools with unfriendly eyes. In a brochure issued in 1927 by the Chinese news agency in Europe under the title *What is China Fighting For?* (Berlin-Charlottenburg), it is said on page 30: "The pupils of the mission schools receive the larger share of instruction from the Bible, and perhaps in addition at most instruction in foreign languages. But they learn nothing of the wisdom and culture of their own nation, and therefore the adherents of the Chinese national movement for freedom have the right to demand that the activity of the missionaries be forbidden in China."

This assertion implies a twofold charge against the mission schools: the pupils learn too little, and adequate attention is not given to the Chinese element. Let us pass over the second charge for the present. As to the first one, it is not in harmony with the facts. For, as we have seen, elementary education is in a better condition among the Christians than it is among the heathens.

Let us place another document beside the brochure from which we have just quoted. At the beginning of the year 1925 the Cantonese government issued a statement concerning the mission schools, and in this it was declared in part: "At the present time the adherents of the Christian religion have a large number of schools, ranging from the elementary school to the university. These schools serve as a cloak for the preaching of their religion; but, while spreading the Christian teaching, they provide instruction also in the various public school studies. Religion is a matter with which each man does deal personally. To accept their teaching is the choice of the individual. From the viewpoint of public education, the results may be exceedingly grave, in regard to the culture

of the citizens, or in regard to the awakening of the national strength. . . ."¹

Again there are two charges against the mission schools: they teach too much, and they threaten Chinese culture.

As may be seen, the charges of the nationalists against the schools of the missions are neutralized by the fact that some say the schools teach too much, others that they do not teach enough. In both cases, however, it is asserted that they are not sources of genuine Chinese culture. Without admitting that this charge is fully justified, it may be said that it contains a hint to the missionaries. There appears, once again, the problem to which reference has been made repeatedly: the problem of the missions as a whole. It involves the widest possible abstention from what is foreign and an emphatic accommodation toward all that is peculiarly Chinese. And one thing more is necessary to insure the permanency of the mission schools: the training of Chinese Christians to be teachers and school directors.

4. THE PROBLEM OF INTERNAL POLITICS.

The Republic of China has in its laws granted Christianity a limited degree of liberty. Article 12 of the constitution of 10 October, 1925, guarantees citizens of China the right to adhere to the teachings of Confucius or to affiliate with any other religion. Two things are to be noted in the formulation of this article. The practice of religion by foreigners, including the missionaries, is not guaranteed; and of all the religions of China, only Confucianism is given special mention. We shall not be mistaken if we consider this an indication that the Confucian members of the parliament wished, by this silence concerning the foreign missionaries, to express an intentional preference for Confucianism. In China's new constitution of 12 May, 1931, adopted by the national assembly at Nanking, Article 11 proclaims religious liberty for all inhabitants, not Chinese citizens only.

The endeavor of many to make the cult of Confucius the spiritual center for all Chinese is to be explained to a large extent, perhaps almost wholly, by nationalistic psychology. China is now experiencing the political evolution through

¹ Planchet, *Les Missions de Chine*, 1927; II Part, p. 85.

which the states of Europe and America passed long ago and from which Japan emerged a few decades since. This is the inner development of a people into a nation. China is still an immense people, with race and language in common and possessed of immense spiritual and commercial potentialities; but it is not yet what is termed a nation. Nationhood demands a lively consciousness on the part of the people, a deep penetration of the knowledge of its own genius and its common destiny, together with a common will determined to command its place among the world's states. This corporate union and the consciousness and will which flow from it, raise a people to the level of a nation. It is national self-realization. It is as if a people received a new soul: the cultural community becomes a community of sentiment, desire, objective. In China, national self-consciousness is now beginning, slowly, to reach the masses, in an overflow from the upper classes. In order to give this evolution a new impetus, Confucius is presented as a general national hero. He is to be the ardent fire at which the Chinese are to be enkindled with a glowing sense of nationalism. Considered from this standpoint, we can see quite readily that the nationalists are acting in good faith when they maintain that the cult of Confucius has a purely civil purpose. As politicians they have no interest whatever in a religious emphasis upon Confucianism. The modern Chinese, they contend, honor Confucius as a national symbol; but, if we may express ourselves in superlatives, as an earthly-national super-being, not, however, as a heavenly deity with whom the salvation of their souls is connected.

For the missions in China, it is the task of the hour to prove to the nationalists that Christianity is no hindrance to a healthfully developing nationalism; that Christianity does not deserve to be considered a foreign substance in the national body; that the native Christians as true and full-blooded Chinese possess no smaller measure of national temperament and devoted patriotism than their non-Christian compatriots. But in endeavoring to counteract the suspicion of a lack of national spirit, the Chinese Christians, and especially those of the intellectual classes, run the risk of emphasizing their nationalism in word and deed beyond moderation. And the missionaries have the duty of seeing to it that the Christians abstain from

excesses, that they do not come to consider the state as supreme, almost a manifestation of something divine. What has been condemned in France as *Action française* must not be repeated among the Christians of China. Therefore, it will be seen, the missions must be wary on both sides.

In connexion with the interior development of the Chinese republic, Bolshevism must be considered briefly. That bolshevistic agitation has been directed toward the East according to carefully laid plans, need no longer be proved. Thus far its success has not been great, and it does not appear that Bolshevism will in the immediate future gain open control in China. But it is an element of unrest against the Christian missions. In the eyes of the Bolshevik, religion is nothing but a prop for the capitalistic bourgeoisie, which it hates with a deadly hate.

5. THE PROBLEM OF INTERNATIONAL RELATIONS.

When the states of Europe and America, in the middle of the nineteenth century and at the point of the sword, opened the gates of China and compelled the Chinese government to sign commercial treaties which protected the interests of the foreigners only, these agreements included legal acknowledgment of freedom for missionary enterprises. Since then the representatives in China of foreign Powers have insisted, now mildly, again sternly, that the officials give protection to native Christians as well as to the missionaries. Fatal attacks upon missionaries have been punished with severity. For more than a quarter of a century Chinese nationalists have been fighting, with deep resentment, against the treaties which gave China nothing but disadvantages. At the peace treaty following the world war, Germany and Austria were compelled to surrender their treaty rights, and in its commercial pact of 31 May, 1925, Russia voluntarily relinquished her privileges under the earlier agreements. The other powers were notified by China that the unequal treaties were abrogated, but this action has not been successful.

That you may understand how broad and high is the wall of international legal protection built about the missions in China, allow me to quote from the text of the commercial

treaty of 3 October, 1903, between China and the United States of North America. Article 14 is as follows:

The principles of the Christian religion as professed by the Protestant and Roman Catholic Churches are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested therefor. No restriction shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the Church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live together in peace.

Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work.

The genetic development of the treaty demands and their significance in international law cannot be considered here. It would lead us too far afield. They concern us at present only as links in the hard chain with which the Western powers have bound the body of China.

Because the mission provisions are parts of the treaties which the Chinese hate so much, the missionaries find themselves drawn into the maelstrom of politics. The waves of coldness which the treaties create disturb occasionally to a dangerous degree the atmosphere in which the missionaries and the nationalists meet. The heralds of the Gospel are not always

safe from personal violence. Naturally, the missionaries of the nations whose commercial position irritates the Chinese most, suffer the most. In order to escape the odium of the treaties, the Protestant missionaries of the Anglo-Saxon nations adopted a resolution, by a large majority, to promote the abrogation of the compacts. A questionnaire sent by the National Christian Council in China to leading personages among Chinese Protestants in the spring of 1926 in regard to the necessity and expediency of the religious clauses in the treaties, yielded the following results: Of 255 answers, 190 favored and 65 opposed retention of the mission paragraphs. The Catholic missionaries in China seem, in an overwhelming majority, to feel that the total abrogation of the mission clauses would have an unfavorable effect upon the missions. They hold that the time for complete removal of the protectorates has not yet come. The agreement of France and the Holy See of 4 December, 1926, regarding new regulations as to liturgical honors to be paid to those charged with the diplomatic protection of the missions, caused a revival of interest in this matter in China.

I have tried to present the chief problems of missionary work in the Middle Kingdom, not exhaustively by any means, but as succinctly as possible. Not all will view the problems in the same way. The missionary sees them differently from the man of public affairs. But in one thing we are agreed: we must not look on indifferently while the civilization of Eastern Asia is undergoing tremendously deep and far-reaching changes; and we desire that our Western confrères, the bearers of spiritual goods immensely valuable, shall be held in honor and be enabled to pursue their works of peace unhindered. For the Chinese people our sincere wish is that the present chaos shall not mark the end of an ancient culture, but the beginning of a new creation. The way may be long which the new China must tread during the period of re-creation. If only the turbulent elements finally heed the will of the eternally active Spirit! If only at the last the verdict of Eternal Wisdom is: "Behold, all is well!"

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"SUB SIGILLO."

I ACCUSE MYSELF of a tepid indifference to the recent teachings of the Head of the Church. My knowledge of the doctrine of Papal Infallibility is mediocre. I can quote the Petrine text *litteratim*. I can preach lengthily—and there are those who say, with eloquence—on the authority of the Church. Nevertheless, I must accuse myself of a tepid indifference to the recent teachings of the Head of the Church.

I accuse myself of a neo-Buddhist quietude that engulfs me with the soothing thought that the Papal program of Social Action is inopportune. Were the matter presented for individual vote, I would rouse myself sufficiently to vote "non placet".

I accuse myself of regarding Papal Encyclicals as something to be vaguely referred to, but never read; of commenting on the pounding Ciceronian style of Roman documents as magnificent Latinity, because they are too imposing to invite perusal; of frequently suggesting that the lumbering English translations need to be presented in journalese style; of never having read from beginning to end a Papal Encyclical.

I accuse myself of pompously looking upon any brother priest who evidently reads everything intended for "patriarchs, primates, archbishops, bishops, and other ordinaries in peace and communion with the Apostolic See" as obsessed, queer—with, mayhap, an episcopal ambition.

I accuse myself of having spoken with unshakable certainty from the pathos of my ignorance that those long Roman letters might be apposite for Italians, but for American priests who are so busied with the stir of practical things they are just grandiose verbal gestures. I accuse myself of lightsomely saying that the Pope, bogged in Rome, outside of reality, can hardly know conditions in our country. I have not said—but I have acted my belief—that I am a more able judge of the needs of the Church than the Divinely guided Shepherd of Rome. I have not hesitated to say that the Church should not meddle in economics or business. The law of supply and demand I have glibly quoted as final and inexorable—the last barricade for shallow minds to hide behind.

I accuse myself of a surprise bordering on suspicion when Father John visited me and quoted *Rerum Novarum* and

Quadragesimo Anno at length. I demanded that he show me documentary proof of statements that to me sounded radical. I accuse myself of having trembled before the very word "radical", not realizing its primal meaning and failing to see that to be indefectible the Church must be radical. The marked copies of these two Encyclicals that my clerical visitor sent me caused me pain. I accuse myself of a perverted sense of rectitude that makes me sniff violently at anything that runs obliquely to my arid conception of reasonable virtue and organized dignity. Especially did the marked passages cause my soul to be covered with goose-flesh.

"Every minister of holy religion must throw into the struggle (for social justice) all the energy of his mind and all the strength of his endurance." That was written by Leo XIII over forty-one years ago. To me it was apparent that this was a precept, not a command. I accuse myself of having speculated as to what assent was necessary to this type of Papal pronouncement, and of having wondered whether non-assent would classify one as rash, suspect, or merely offensive to pious company. I cozened myself into an anemic complacency by noting that brother priests and bishops were oblivious of the seriousness of the social struggle and far removed from active participation in it. I accuse myself of tranquilizing my sense of guilty insubordination by a very subtle casuistry expressed thus: "Evidently that does not apply to our country. If it did, the Bishops would take cognizance of it."

I accuse myself of having accepted my spineless viewpoint on the social question from the pagan fret-work of the day. Statements in the latest press—if they indignantly berated all change, or vehemently reiterated the "iron law of wages", or acrimoniously attacked all state direction of business—were my inspired thought-forming processes.

I accuse myself of an ignorance so profound that I did not know that a workman had a right in strict justice to a wage sufficient to support himself and family in reasonable and frugal comfort. When it came to the construction of any parish building, I accepted my task as supervisor and saw that all was cared for in seemly fashion, save the moral question involved. I accuse myself of never giving thought to the wages paid to the laborers on my church property: that was

left to the contractors. True: I could—if I had known of my obligation to the workman—have insisted that a minimum wage be specified in the contract. But, I had grandiloquently condemned local civil authorities for specifying a minimum wage on all construction of public buildings. It did not seem good business to pay a stipulated hourly wage when men could be secured for less. I accuse myself of unctuously subscribing to the lethiferous fallacy—parading as argument—that labor should be purchased like brick, steel, concrete as cheaply as possible. I accuse myself of an insensate pride in having builded parish buildings at a lower figure than my clerical neighbor—with never a thought that the money saved, through defrauding the laborer, was blood money.

I accuse myself of enjoying bovine contentedness with things as they are; of chewing the cud of trite platitudes. "The employer should pay as little as possible for labor; the worker should be satisfied with what the employer feels he can pay." I accuse myself of resenting directive words in this matter, even from Rome; of eschewing as a noxious innovation the Sovereign Pontiff's suggestion of a living wage and the more extreme one of modifying the wage contract by a partnership contract. Pius XI says: "In the present state of human society, however, we deem it advisable that the wage contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of wage-earner and employer. In this way wage-earners are made sharers in some sort in the ownership, or the management, or the profits." That statement I have airily consigned to the limbo of impracticable theories.

I accuse myself of considering all workmen's unions as the illegitimate issue of Socialism and bewhiskered, soap-shy bolshevists; of having regarded those of my parishioners who were members of unions as not quite proper Catholics; of having repeated with pious implacability that all unions are un-American, the direct cause of all social disturbance, and deserving of suppression. I accuse myself of looking apprehensively on the sturdy defence of the right of workmen to organize, emanating from the pen of Leo XIII. "It is gratifying to know that there are actually in existence not a few societies of this nature . . . but it were greatly desired

that they should multiply and become more effective. We have spoken of them more than once, but it will be well to explain how much they are needed; to show that they exist by their own right and to enter into their organization and their work." I accuse myself of what Pius XI fearlessly calls "criminal injustice" in denying the innate right of workmen to form associations for their self-protection against oppression by the powerful.

I accuse myself of a pietistic shudder when I read of Pius XI assigning to the members of the hierarchy and their clergy as "a chief duty the diligent seeking, the prudent selection, and the able training of lay apostles amongst workingmen and amongst employers." He says this work of instructing the laity in social science, of founding Christian associations, of forming study circles to diffuse the Papal teachings on matters social and economic is "a most priestly and apostolic work." That, to my torpid conscience, seems carrying St. Paul's "all things to all men" a bit too far.

I accuse myself of discriminating against all union labor and refusing to deal with "closed shops"—whereas my duty, as a Catholic and a priest, was to show favor toward them. The hackneyed dictum of a prominent employer—head-lined for his wealth and not for his shriveled Catholicism—was my guide. "Laboring men must be free. The union makes them slaves. It will not allow them to work where they wish, or as long as they wish. The union forbids them to work in an open shop. That's constitutionally wrong. It is the duty of every one-hundred per cent American to oppose such communistic ideas." I did not see that such a policy gives a workman the free choice of working for as little as the employer deigns to pay and starvation.

I accuse myself of a puerile gullibility in accepting the shibboleths of a capitalistically-controlled press. "The State must not interfere with Business." Any attempts at social legislation I have looked at askance. I have cordially agreed with politicians and legislators who suffer from hyperastigmatism caused by excessive squinting toward plutocratic High Places, in asserting that "Business is Business; religion is religion; there is no common meeting-ground for the two." I accuse myself of reassuring my conscience, which was little

alarmed, by the thought that it might be uncomfortable for God if He were introduced into the sacrosanct circle of Big Business. Specific legislation favoring unemployment insurance, shorter work days, minimum wage I have denounced with intemperate language—despite its accord with the Papal program of social action.

Again, I have bombastically excoriated any and all proponents of federal aid in these present days of adjustments. I admit graciously that times are bad, but that is no reason to subsidize pauperism. The federal government has a duty of providing for relief—in the abstract; but not one cent, in the concrete. Pius XI has said: "True, if a family finds itself in great difficulty, utterly friendless, and without prospect of help, it is right that extreme necessity be met by public aid; for each family is a part of the commonwealth." I accuse myself of blindly refusing to see that the Pope's principle should be applied now in our country. Instead of furthering the teachings of the Sovereign Pontiff, I content myself with absurdities like the following: "But those who are in need are shiftless; they did not save in good times. They have no one to blame but themselves, if they actually are suffering." When I attend a movie and see the numbers there or hear of the thousands attending the foot-ball games, prize fights, and the like, I never fail to remark: "And then they talk of hard times!"

I accuse myself of having stood four-square behind the opponents of the "Soak the rich" campaign. If a man has had enough American initiative to amass a fortune and to continue to make money year after year, that is no reason for the government—state or federal—to confiscate it in exorbitant surtaxes on incomes and inheritances. That procedure will only embarrass the rich and tend to make them ultra-conservative. I admit that the present Pope has written: "The first duty of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity." Outstanding moral theologians of this country have used this principle to conclude that "those who have must give; that burdens must be borne by those who can carry them; that we must

return to the war-time surtaxes on large incomes and inheritances." Also, these leading moralists insist that "we are in a great emergency and must use emergency measures. At least a five-billion-dollar bond issue is imperative. Part of it should be used to feed the starving millions, part of it for public works." Possibly there is something in the suggestion of these theologians, for a large chain of newspapers is making a concerted effort along this same line. Patently it is the task of our daily secular press to mold public opinion and priests should not meddle in such or allow themselves to be quoted in such manner.

I admit that the present Sovereign Pontiff's system of occupational groups disturbs the gentle purr of my social thought processes. It is startling. He would have the interests of each trade or industry administered by representatives of its organized occupational group, functioning under a central board in a national way. The State would not interfere, but with general direction, stimulation, and restriction would protect individual rights and conduce to the common weal. When the Pope approximates the border-line between fancy and reality and says that this doctrine of occupational groups "is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth to-day," I accuse myself of regarding such as an unwelcome monkey-wrench tossed into our present working industrialism. This statement smacks of benighted medievalism.

I accuse myself of listing that militant group of priests who are devoting of their time and energy to promulgating the Pontifical doctrines on the social question as a small coterie of zealots, white-hot with the fire of the first Pentecost, warped by an unbalanced enthusiasm, which enthusiasm should be cooled down to an arid tepidity. I have pompously said that they might well devote more time to the Gospel of Christ and less to socialistically inclined mummeries. The Apostolic Delegate has referred to *Quadragesimo Anno* as "the pure Gospel of our Saviour, developed for the conditions of modern society by the highest and most experienced authority on earth". I accuse myself of beguiling myself with the belief that this statement was cast in the molten heat of impassioned oratory and not in the crucible of innocuous relaxation. I

have failed to reckon Justice as an important item of Christ's teachings. I have regarded it as a brake to save one from transgressing God's law too grievously; the Pope seems to look upon Justice as a dynamo to drive one closer to God.

I accuse myself of a feeling of smug righteousness in so far as I attended a meeting of the Catholic Conference on Industrial Problems held in our city. True, there were six gatherings of the group, but I did my duty magnanimously by being present at one of these. I accuse myself of sitting throughout wrapped in the winding-sheet of morose taciturnity; of resenting the fact that my pet opinions on the social question were proved to be pagan, sterile inanities.

I accuse myself of basking contentedly in the rays of darkness emanating from the air of ingenuous complacency instead of living in the high-noon light of Truth, promulgated by Christ through His appointed Vice-Regent; of preferring to squat in the dank morass of sterile mundane platitudes, instead of zestfully running in the paths of the Lord, close on the heels of the Shepherd of Rome.

In fine, I accuse myself of a cultivated blindness in failing to see eye to eye with the Pontiffs of the Church. And as the multitude of my failings crowd in on my small soul there comes from the sluggish recesses of my heart the cry, "Lord, that I may see!"

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RATIONALISM OR INTELLECTUALISM?

A Study of the Thomistic Synthesis.

IN a brilliant book devoted to the critical examination of modern "scientific" ideas, and specially of modern Darwinism, Mr. Arnold Lunn speaks of the Middle Ages as being "a veritable orgy of Rationalism".¹ And quite recently, a well-known Anglican preacher, the Rev. Bede Frost, described the thirteenth century as "far more an age of rationalism than an age of faith".² The intentions of both these writers were

¹ *The Flight from Reason* by Arnold Lunn. Eyre and Spottiswoode.

² *The Church Times*, 5 Feb., 1932.

certainly laudable. Their object was to contrast the pretentious sentimentalism of so many modern "thinkers" and "men of science", with the speculative originality, the logical rigor, the grasp of principles which characterized the Catholic masters of the Middle Ages. But to describe medieval philosophy as "rationalism" with the inevitable implication of an opposition to all ideas of the supernatural, is not a happy term, to say the least. What Mr. Lunn and Mr. Frost really wanted to say is that Catholic philosophy is preëminently "intellectualist". And it is in the interests of Catholics to substitute for "rationalism" this more exact and more traditional expression.³ For intellectualism, unlike rationalism, does not ignore the limitations of reason, but it insists upon a rigorous and unmixed exercise of it within its proper sphere; it uses reason itself to prove its own limitations and thus to prepare the grounds of faith, the "*preambula fidei*"; again, in the region of faith itself, it makes use of reason to discuss, weigh, arrange and coördinate the content of it in the form of clear, logical, and unornamented propositions, subordinating to this basic teaching all the amplifications of sentiment and the aspirations of emotion. Intellectualism, therefore, is opposed to all systems and doctrines, within the Church and without it, which are based on intuition and innate ideas; it demands that knowledge, be it derived from reason or from faith, should make its primary appeal to the intellect; and that whatever cannot be proved by reason must at least be proved not to be contrary to it.

It is the purpose of this essay briefly to show, how St. Thomas, utilizing the philosophy of Aristotle, and advancing upon the work of his teacher, Albertus Magnus, broke from the Platonic tradition of the greater part of Patristic doctrine, and set this stamp of intellectualism on Catholic thought; secondly, to analyze some of the salient features of this intellectualism, such as its moderation, its universality; its assimilative force, and its dynamic part in all Catholic action and progress; thirdly, to illustrate the inevitable effect of this intellectualism on the character and holiness of St. Thomas himself.

³ The Modernists, however, used the term in a depreciatory tone but recognized well what it stood for. Cf. Denzinger, 2072.

It is admitted by almost all competent historians that the positive doctrinal teaching of the Church as we now know it, was substantially put together before the Patristic age. Even making allowance for the conciliar dogmatic pronouncements of modern times, it is not difficult to maintain this thesis against those Protestants who speak of the "later corruptions of the Romish Church". Nor is this surprising. The early Fathers were close to the source of Christian tradition; they inherited the precious store of doctrine from the Apostolic Fathers themselves. Then too the quick succession of so many different forms of heresy compelled the orthodox defenders to clarify what was obscure, to make explicit what had been implied, to reaffirm what was denied. In fact the germs of most modern heresies were isolated and fought out in the Patristic age. It is therefore not astonishing that Newman should have felt that every blow of St. Augustine against the Donatists of the fourth century fell with equal force against the Anglicans of the nineteenth.

Theological truth was therefore the main preoccupation of the Fathers. Everything else, the world of transitory things, the world of nature and of men, was subordinate to the world of faith, and destined to serve the supreme purpose of illustrating and proving the truths of faith.⁴ To a majority of the earlier thinkers, philosophy, or knowledge derived from the world of visible things, was not merely subordinate to theology, but could not even be conceived without it. And the spirit of this philosophy was Platonic. Philosophic truth was drawn out not by means of laborious discursive reasoning upon the material supplied by the senses, but by means of direct and intuitive insight into the meaning of things; their knowledge was not an assortment of observations and judicial inferences, but a collection of immediate apprehensions; not the result of "abstraction" but the result of "illumination".

For to them the world was a world of symbols. Everything on earth, humanity with its loves and hates, plants, flowers, birds, and beasts, stood for spiritual realities whose shadows they were. Apart from the philosophy of Plato, the parables

⁴ For this résumé of the Patristic attitude toward the world and the nature of human intelligence the writer is specially indebted to M. Gilson's *Etudes de Philosophie Médiévale*, Vol. I.

of the Gospel and those other parts of Scripture which demand an allegorical interpretation, notably the Song of Songs, and the Apocalypse, did much to deepen this mentality. Now were sown the seeds of that allegorism which grew into riotous luxuriance in the art, the literature, and even the natural science of the Middle Ages. The best minds of Christendom were impelled to study the mystic significance of numbers and of things; or, to quote the favorite words of Newman, himself so deeply imbued with the Patristic spirit, to pass from shadows and images unto the truth, "*ex umbris et imaginibus, in veritatem*".

Given this exterior world of symbols, the "*medium objectivum*", for the attainment of truth, the soul of man, the "*medium subjectivum*," was of a nature precisely suited to the interpretation of these symbols. For in the first place, the soul, although recognized as forming, along with the body, a unified composite, had nevertheless a complete form and substance of its own, destined one day to be separated from the body and capable of seeing into the meaning of visible things unhampered by the weight of materiality. Secondly, this soul, ready, as it were, to slip out of the body at the slightest warning, was endowed with innate spiritual ideas, concerning specially God and the Blessed Trinity, "*species innata, aliqua impressio summae veritatis in anima*," says St. Bonaventure. And again, "*cognoscitur autem Deus . . . per influentiam hominis connaturalis potentiae cognoscenti*". This highest knowledge and all that it implied was therefore a real illumination, "a kindly light," that cast a gleam across their darkened path, a free gift of the God of light; "*omne enim donum perfectum desursum est, descendens de Patre luminum*."

It would not be difficult to give concrete examples of this illuminative system of thought, specially from art, literature, and the natural sciences represented by the medieval bestiaries; but this is not strictly to our purpose. Restricting ourselves to philosophy, we shall give three salient examples in the chronological order: St. Augustine, St. Anselm, and St. Bonaventure. St. Augustine's mind was fascinated by Platonism, which he had studied during his sojourn in Italy, immediately before his conversion. The tenor of his thought may be gauged by the *De Civitate Dei*, perhaps the noblest product of Christian

genius, moulded by whatever was best in Platonic idealism; a book surcharged with the spirit of mystic interpretation of passing events; an essentially Christian philosophy of history, seeking to show, in the vicissitudes of an earthly empire, Providence fashioning the "City of God". As for St. Anselm, it is true that he is considered the Father of Scholasticism, specially because of his defence of realism against Rosellinus, but to students of philosophy he is better known by that familiar ontological argument for the existence of God which is typical of this school of thought. The last of these, St. Bonaventure, was a contemporary of St. Thomas, and represented the still widespread sway of the earlier tradition during the first period of Scholasticism. He received the Augustinian tradition through Alexander of Hales, and he is the last great representative of this illuminative method, faithful spokesman of Franciscan conservatism, at the very moment when Albertus Magnus and his disciple Thomas Aquinas were changing the features of Catholic thought.

Now this far-reaching change, this intellectualizing of Christian philosophy, was not the work of St. Thomas alone. Long before him, Scholasticism, which is the fullest expression of Catholic intellectualism, had been slowly developing. St. Albertus Magnus had greatly hastened the movement. And indeed there were many concurrent causes for it. Neo-Platonism, which under its founder Plotinus seemed a good deal in harmony with the Christian spirit, had in the succeeding ages, under Porphyry, Jamblichus, and specially Proclus, shown itself bitterly anti-Christian, and had even misled many Christian minds, from Origen downward. Then too the gradual development of the European mind in a scientific direction helped the discarding of the Platonic idealism. The spirit of accurate inquiry was abroad. Albertus Magnus himself was much given to the making of scientific experiments. But above all, the Dialectics of Aristotle, known long before his other works, had imparted a splendid intellectual and critical training to the rising schoolmen. All this had happened before St. Thomas. But it was reserved for him to add the other parts of Aristotle's philosophy to the Dialectics; to reject the garbled and anti-Christian version of it offered by the Arabs, Avicenna and Averroës; to go to the true Aristotle,

and annex the sound parts of his teaching to Christian philosophy; by this powerful aid to reduce to system and unity the Scholastic thought of his days, setting upon it that stamp of intellectualism of which we have spoken; and finally to gain for it the official approbation of the Church and bequeath it to succeeding generations as the most authentic form of Catholic thought.

What then are the main changes of doctrine completed by St. Thomas, and how did he differ from the earlier thinkers? There is first the realistic attitude toward the world of nature as opposed to the earlier preoccupation with its symbolism. In a large sense the material order was certainly subordinate to the supernatural order. But things, in so far as they were material, could be treated as independent realities, capable of being studied for themselves, of giving a knowledge quite distinct from theological truth. In other words, the scientific spirit replaced the mystic spirit in regard to the world of matter; secondly, as regards the spiritual, the intellectual faculty. Instead of a soul which was capable of apprehending directly, independently of the body, the essences of things, aided too in many cases by innate ideas, man has a soul so intimately bound up with the body as to be incapable of learning anything without its help. Instead of two separated forms for body and soul, there was but one, the soul that informed the body. No innate ideas of any kind; absolutely no knowledge of things except through the senses.

From these it inevitably follows that all our knowledge of invisible and intangible things, of metaphysical essences, is to be obtained, not by means of insight or intuition or illumination, but by abstraction, the specific power of the intellect. The faculty of abstraction bridges the gulf between material and immaterial realities. Thus, between the transient and permanent, between man and God, matter is not simply a barrier, it is also a bridge, a means of communication.

It further follows that the knowledge of the existence and attributes of God, which by illumination had seemed so easy to the Fathers, must be obtained only by a laborious *a posteriori* demonstration, while knowledge of the Blessed Trinity cannot at all be arrived at by the mere exercise of reason. And here in fact we come to one of the most striking parts of

St. Thomas's teaching, the clear distinction between the provinces of Philosophy and Theology, between reason and faith. The old problem of proving, on the one hand, every theological doctrine by means of a symbolistic philosophy, and, on the other hand, of preserving intact the merit of faith no longer exists for him. There are some truths which reason cannot prove and which faith imposes on us. All that reason can do is to prove that such truths must exist, that they are not contrary to reason, as when philosophy discourses about the possibility of two complete natures in one person or the existence of accidents without a substance; lastly, that such truths are not isolated or accidental or necessarily indeterminable, but definite, intelligible, consistent, and interdependent among themselves, forming together with the discoveries of pure reason, the one complete rounded harmony of Catholic thought and doctrine.

Thus far we have seen from the historical point of view, and with the attention fixed on certain illustrative points, the growth of Catholic intellectualism, and its mature expression in St. Thomas. And perhaps instead of calling it intellectualism, we might have spoken of Scholasticism pure and simple. But this would be unduly to restrict the note of intellectuality to what after all is a particular method and school of thought. For although Scholasticism by its specific methods and spirit drew out and emphasized the rational basis of Catholicism, and presented it in such a way that it could make its primary appeal to the intellect, Catholicism itself was necessarily reasonable and so eminently intellectual before the rise of Scholasticism and remained what it was during the decay of Scholasticism. Only the apologists of the pre-Scholastic period did not for the most part fully grasp the strictly intellectual standpoint in their explanation and defence of the faith. All Catholic writers, thinkers, controversialists, and even devotional writers, must be, implicitly at least, intellectualists; but they need not be Scholastics in the strict sense of the term. The Book of the Spiritual Exercises of St. Ignatius, for instance, is emphatically a product of Catholic intellectualism, but by no means a product of Scholasticism. That all Catholic writers should, nevertheless, up to a certain point be Scholastic, it follows from this: that the Scholastic method is admirably

suites to the statement and explanation of the Catholic appeal to the intellect; and therefore Scholasticism has been received as the most approved and representative form of Catholic philosophy. This necessary distinction between Scholasticism and the far wider spirit of intellectualism which has at all times been the basis of Christian civilization, will be made clear by a brief analysis of its general features, in which we shall not confine ourselves to any particular era or school of thought.

The foremost feature of intellectualism is its true catholicity or universality. The trained Catholic mind has no prejudices, but makes all knowledge its province. It considers time and eternity, the seen and the unseen, the good and the bad. Hence it is able to preserve that sense of proportion in each separate sphere, and avoid that exaggeration of minor elements which is a chief defect of non-Catholic thought. For the precise reason why most modernist ideas have strangely disruptive tendencies is not because they are always essentially unsound, but because they are half-truths eagerly seized, hastily generalized, and strained and stretched out beyond measure; while those aspects of life and experience which would modify their applicability are overlooked. The principles of Evolution, of Utility, of the Liberty of Man, of the Right of the State, etc., supply easy instances.

But this universality of the Catholic scheme of things, this breadth of the Catholic view of the universe, only emphasizes the unity, the cohesion, and the interdependence of the parts. Consistency is the hallmark of Catholic intellectualism. Whatever be the subject treated by the Catholic thinker, we feel that each principle, each statement, is not isolated but weighted with unsuspected possibilities, fraught with far-reaching consequences for every other branch of learning. In the Catholic system you "cannot touch a flower without troubling of a star". Hence this is the secret of those long and bitter struggles in the history of Catholic thought on points which seem trifling to moderns.

A little reflexion will disclose many other features of Catholic intellectualism, admirable in every way: the just balance in it of freedom and restraint, of speculative boldness and dogmatic rigidity. Any exaggeration either way would

lead to rationalism on the one hand and fideism on the other. Again, one might speak at length of what has all along been implied, the subordination of the emotional to the rational, of the mystical to the doctrinal element, in Catholic piety. Leaving these aside, however, a few words must be said about the assimilative power of Catholic ideas, their conquering force in the midst of varied civilization, manners, races, castes, and customs of men. This follows from the principle of unity and consistency which has already been spoken of. In the Catholic system there is no room for mere eclecticism, for the mere putting together of apparently good elements wherever they can be found: like the Positivism of Comte, for instance, with its materialistic philosophy and devotional art, Catholicism minus the doctrine as Huxley tersely summed it up, or Theosophy, that unholy mixture of Hinduism and Christianity. These systems breed in themselves the elements of destruction: "*omne compositum ex contrariis necesse est corrumpi*," has said St. Thomas more than once.

The Catholic conquest by assimilation on the other hand is permanent simply because the Church appeals to the intellect. She deals not with externals and excrescences, but with essentials. She formulates her teaching in ultimate principles and irreducible truths. Externals she takes up and adapts, wherever and however she finds them, provided she is able to inform them by her own unmistakable spirit. But about this essential uniformity she is inexorable. Hence her swift condemnation of movements which at first sight seem innocent enough, and her toleration of other customs, specially in mission countries, apparently contrary to her spirit. She realizes that a given abstract idea may lead to many different concrete manifestations. That is why, when she undertakes the conversion of a pagan people, especially one fairly advanced in civilization, she says not a word about social customs and institutions, ways of life and forms of government, so long as they are not sinful in themselves. Nay, she even tolerates external practices which were once the property of paganism. She goes on her way merely disseminating Catholic doctrines and ideas through schools, colleges, and journals, knowing that sooner or later they will leaven the lump, and give a new significance to the old practices. These ideas will energize

within the minds of men, will provoke and regulate the right emotions, lead finally to right actions. Thus before long they will dominate the lives of these new disciples down to the minutest detail.

To return to St. Thomas. We have noticed and tried to analyze the great principles which he stamped on Catholic thought. And since ideas are the basis of action, we shall be enabled the better to grasp the notion of Catholic intellectualism by watching the effects of it on St. Thomas's own character and action; in other words, on his sanctity. First as regards the special form of asceticism which he practised. If body and soul form a substantial unity, so that the one cannot act without the other, the proper sort of asceticism would consist not in an attempted destruction of the inferior part on the plea that it is unmixedly vile, but in the reasoned subordination of it to the higher. Hence in St. Thomas one is not surprised to note the absence of all bloody and extraordinary penances that might "lead the body to take harm and the spirit to be overwhelmed". We find rather interior penance—the love of silence and obscurity, the avoidance of curiosity and mental dissipation, the submission to the many trying tests of common life. Is it too much to say that after St. Thomas this ideal of asceticism has gained ground more and more?

The quality of the mysticism of St. Thomas was not less significant than that of his asceticism. He was a man of extraordinary prayer, a wonderfully ecstatic soul in fact. But we notice that his very ecstasies proceeded from a deep understanding of some doctrine. Speculation led to prayer; a state of abstraction verging on ecstasy became habitual with him. This was doubtless that intellectual ecstasy of which Alice Meynell has somewhere spoken. In other words, with St. Thomas the mystical state was dependent upon the knowledge and meditation of doctrinal truths. Thus all danger of pantheism, inevitable if dogma is ignored, was obviated. For St. Thomas, the essential condition of prayer was truth with its appeal to the intellect and thereafter the relishing of it by the inner man. That is why his opinion that the essence of the beatific vision consisted in the knowledge and not in the fruition of God, is most characteristic of the man and his thought.

The intellectual principles expounded by St. Thomas are a permanent heritage of Catholic philosophy. St. Thomas is not merely a great Scholastic, but simply the greatest of Christian thinkers. Every attempt to revive, within the Church, in some form or other, the intuitionism of the earlier era—Malbranche's "vision in God", Rosmini's "knowledge of Being"—has ended in failure. The onrush of new ideas, the acquisition of new fields of learning, has not impaired the value of his fundamental thinking. In the midst of the modern intellectual decadence, when sentiment runs riot and even masquerades as philosophy, the Church remains almost the only school of a robust intellectualism. Primarily she is of course the guardian of faith. By her consistent adhesion to the doctrine, and especially to the spirit of St. Thomas, she shows herself the defender of reason as well and the champion of its inalienable rights.

J. D'SOUZA, S.J.

Amiens, France.

THE CATHOLIC CHURCH AND HITLERISM.

THE strongest obstacle to an unbounded growth of the National Socialist movement has been the determined opposition to it on the part of the Catholic Church, as represented by the German hierarchy. This is a political fact little known in the United States, but one of the greatest importance to party leaders in the German Republic, as well as to students of politics elsewhere.

The German cardinals, archbishops, and bishops in the course of the last two years have unanimously condemned¹ a part of the program of the N.S.D.A.P. (National Socialist

¹ Cf. (unsigned) *Der Nationalsozialismus und die deutschen Katholiken*, with appendix containing the "Kundgebungen der deutschen Bischöfe gegen den Nationalsozialismus" (quoted henceforth as *Kundgebungen*), published by the *Volksverein für das katholische Deutschland*, München-Gladbach, (apparently) 1931, pp. 50-61. The text of the episcopal pronouncements is here given extensively, but not in full. Complete texts can be found in any larger Catholic German daily paper on such dates as 31 December, 1930; 13 February; 5, 17, 19 and 21 March, 1931. For a more extensive extract from the New Year's message of the Cardinal Archbishop of Breslau, cf. K. Trossmann, M.d.R. (Bavarian People's Party), *Hitler und Rom*, Nuremberg, 1931, pp. 20-24; cf. also *New York Times*, 13 February, 8 and 21 March, 1931.

German Workers' Party) as being in conflict, in essential points of a *moral nature*, with the teachings of the Catholic Church.² In consequence, they have at various times publicly and officially warned German Catholics against joining or supporting the Hitler party and have even taken various measures of a church disciplinary nature against recalcitrant members of their faith. Rome has not yet spoken on the subject of the National Socialist party program and its relation to Catholic faith and morals, even though we find that the *Osservatore Romano* has spoken its mind.³ That a public papal condemnation has not taken place so far is no sign that it may not take place in the future. The Holy See may consider it too early to make an official and *public* pronouncement. Pope Pius IX did not condemn *Liberalism* and *Modernism* until after decades of ardent struggles over them, and Leo XIII issued his warning against the teachings of Socialism thirty-one years after the appearance of Karl Marx's Communist Manifesto.⁴ Pius X put on record a formal condemnation of certain books by Charles Mauras and the nationalist *Action Française* (then a fortnightly review) in June 1914, but declined to make it public at the time, though adding "a note to the effect that he reserved to himself the right to decide at what time its promulgation should take place".⁵ The formal and public condemnation by the Holy See of the *Action Française* movement (similar in its nationalistic aspects to the

² On the position of the Catholic Church on political questions cf. Ludwig Baur and Karl Rieder, *Päpstliche Encykliken und ihre Stellung zur Politik*, Freiburg i.B., 1923, and John A. Ryan and Moorhouse F. X. Millar, S.J., *The State and the Church*, New York, 1922.

³ Cf. quotation below, p. 7.

⁴ Trossmann, *op. cit.*, pp. 9-11. For the position of the Church on Socialism cf. John A. Ryan, *The Church and Socialism and other Essays*, Washington, 1919, especially pp. 1-34, and John A. Ryan and Joseph Husslein, S.J., *The Church and Labor*. The latter work contains reprints of the encyclical of Leo XIII *On the Condition of Labor* with its condemnation of Socialism and of a Pastoral Letter of German bishops on Socialism and Communism, issued in January, 1920. Note also the encyclical *Quadragesimo Anno* of Pius XI in which Pope Leo's condemnation of Socialism is repeated, *New York Times*, 24 May, 1931. For an analysis of the two encyclicals cf. Father John A. Ryan in *New York Times*, 26 May, 1931.

⁵ Denys Gwynn, *The "Action Française" Condemnation* (a Catholic view), London, 1928; Roger Soltau, *French Political Thought in the Nineteenth Century*, London, 1931, pp. 386-406, and Waldemar Gurian, *Der Nationale Integralismus*, Frankfurt-on-Main, 1931.

Hitler movement⁶) was not promulgated until December 1926.⁷

As long as the Pope has not defined the position of the Catholic Church, the various bishops are free to make their own interpretations of the situation and to make pronouncements and issue decrees, if they think it necessary, which are in effect in their respective dioceses. The first step of this nature in regard to National Socialism was taken in the form of a common pastoral letter issued by the bishops of Austria in October 1930 in which they rejected a number of political and religious errors, among them "pagan nationalism".⁸ The *Völkischer Beobachter*, Hitler's main organ, at the time understood correctly that this condemnation applied also to National Socialism in Germany and protested vigorously in its issue of 25 October, 1930.⁹ This Austrian pastoral letter was followed a few days later by a pronouncement on Catholicism and National Socialism in Germany proper by the church authorities of the diocese of Mainz (Mayence), in answer to an inquiry of the National Socialist party in Hesse. Because of the precise formulation of its rejection of certain National Socialist tenets as incompatible with Catholic doctrines and principles and because of the drastic disciplinary measures decreed in connexion therewith against Catholic members of the National Socialist party, it has become the best known official statement on the part of diocesan authorities on the question; though it has been followed by many others. Because of its importance, both the National Socialist inquiry and the answer of the diocesan authorities are here given in full:¹⁰

⁶ The Cardinal Archbishop of Cologne and his four suffragan bishops say in this connexion, in their pastoral letter of 5 March, 1931: "It is most worthy of notice . . . that the highest authority in the Church, our Holy Father Pope Pius XI has condemned the nationalist movement "Action Française", which is quite clearly related in certain important points to the errors of National Socialist leaders"; *Kundgebungen*, p. 53.

⁷ Gwynn, op. cit., pp. 64-69.

⁸ According to Trossmann, op. cit., p. 12.

⁹ Ibid.

¹⁰ Translation by the present writer. The text of the National Socialist inquiry was first published in the party organ *Der Hessenhammer*, 2 October, 1930, according to Trossmann, op. cit., p. 13. The full reply of the Vicar General is found *ibid.*, pp. 14-18.

National Socialist German Workers' Party
(District of Hesse)

Offenbach, 27 September, 1930

Department: Press relations

To the Diocesan Chancery Office

Mainz

In a report before us it is alleged that the Rev. Father Weber of Kirschhausen said in a sermon preached during a solemn High Mass and which was directed exclusively against us National Socialists, that upon his inquiry at the Bishop's House it was declared to him:

- 1) Every Catholic is forbidden to be a registered member of the Hitler party.
- 2) No members of the Hitler party are allowed to attend funerals and other church occasions in corporate groups.
- 3) As long as a Catholic is a registered member of the Hitler party, he cannot be admitted to the sacraments.

These assertions of the Rev. Father Weber are so very strange that we feel bound to make formal inquiry as to whether the Bishop of Mainz has really made such pronouncement. Because of the urgency of the matter we request an immediate answer!

With German salute!

(signed)

ERICH BERGER

The Diocesan Chancery Office

Mainz, September 30, 1930

Concerning attitude toward the N. S. D. A. P.

In answer to the inquiry of 27 September, 1930

In answer to the inquiry of the pastor of Kirschhausen as to what position he has to take toward the N. S. D. A. P. we have given him the directions mentioned in your report. We had to give these directions since the program of the N. S. D. A. P. contains articles which cannot be brought into accord with Catholic doctrines and principles. It is especially paragraph 24 of the program which no Catholic can accept without denying his faith in important points:

- 1) Paragraph 24 of the program¹¹ says in its first part: "We demand the freedom of all religious creeds in the State as far as they do not jeopardize its existence."

¹¹ For the full text of the party program and its official interpretation by the party programmatician cf. Gottfried Feder, M.d.R., *Das Programm der N.S.D.A.P. und seine weltanschaulichen Grundgedanken*, Munich, 1931, 25-40th ed., pp. 25-41. An English translation is found in Mildred Wertheimer, *The Hitler Movement in Germany*, Foreign Policy Reports, 21 January, 1931, pp. 425-26.

We ask :

Which religious creeds endanger the existence of the State? There has been a time when in Germany the Catholic religion was considered dangerous to the State; it was the time of the *Kulturkampf* in which so-called patriotic circles endeavored to suppress the Catholic Church with all possible means. That even acknowledged leaders of the N. S. D. A. P. count the Catholic Church among the creeds dangerous to the State is proven by a word of Gottfried Feder,¹² member of the Reichstag: "People, even though they are of German birth, who consciously turn against the German people, against the State, in a destructive way, who receive their political orders from abroad and obey them (hereby apparently are meant the Catholics) do not share in the German common destiny; they cannot, therefore, exercise civil rights, as little as the Jews, and quite a few we shall have to exclude from the honor of German political rights." (*Das Programm der N. S. D. A. P. und seine weltanschaulichen Grundgedanken*, p. 32.)

2) Paragraph 24 says in its second part: "We demand the freedom of all religious creeds in the State, as far as they do not violate the moral feeling of the Germanic race".

We ask :

What is the moral feeling of the Germanic race? What is the relation of this Germanic moral feeling to Christian morality? The Christian moral code is founded upon love of one's neighbor. The National Socialist writers do not acknowledge this command in the sense taught by Christ; they preach exaltation of the Germanic race and deprecation of all foreign races (cf. Program, paragraphs 4ff). This underestimation, which with many leads to complete hate of foreign races, is un-Christian and un-Catholic. The Christian moral code, furthermore, is general and valid for all times and for all races. It is therefore a great error to demand that the Christian faith be adjusted to the moral feeling of the Germanic race. In matters of religion it is not, by the way, *feeling* but *reason* and *will* which are decisive.

3) Paragraph 24 says in its third part: "The party as such represents the standpoint of positive Christianity without tying itself to a certain creed."

We ask :

What is here to be understood by *positive Christianity*?

¹² It was Mr. Feder who actually wrote the party program, according to Wertheimer, op. cit., p. 424.

The leaders of the N. S. D. A. P. want a German God, a German Christianity, and a German Church. Gottfried Feder says: "Certainly the German people, too, will some day find a form for its way of confessing God, its life in God as its share of Nordic blood demands; certainly only then will the trinity of blood, faith, and state be perfect" (*op. cit.*, p. 49). This is to demand nothing but a *German National Church*. This is more clearly expressed by Rudolf Jung, co-founder of the N. S. D. A. P. and member of parliament in Prague, who writes in his book, "Der nationale Sozialismus", as follows: "We describe our aims briefly by the name of People's Church. In this connection we are not thinking in any way of the founding of a new Church, still less of a substitute for Christianity, such as, perhaps, by a renewed belief in Wotan. Great and powerful as it was and much as we are attached to it in remembrance, it outlived itself almost a thousand years ago even in the North, its last place of refuge, and degenerated there into idolatry. . . . When we speak of a German People's Church, we think of an amalgamation of the two churches existing in German lands. It would have to consist in the disassociation from Roman centralization, the international spirit and the Old Testament, these essentially Jewish things; and be the work of German priests who love their people and are imbued with its spirit" (pp. 105ff.).

Through this conception of religion the National Socialists take a position inimical to the Catholic Church. For this reason National Socialist speakers have repeatedly expressed in popular meetings the idea: "Our fight is against Judaism and Rome". Hitler, to be sure, has written in his book, "Mein Kampf", some words of praise about the Christian religion and Catholic institutions, but that does not deceive us about the fact that the cultural policies of National Socialism are opposed to Catholic Christianity.

The above statements answer the questions: Can a Catholic be a registered member of the Hitler party? Can a Catholic rector allow that members of this party attend church funerals and other church occasions in corporate groups? Can a Catholic who professes the principles of this party be admitted to the holy sacraments?

We must answer these questions negatively.

(signed)

DR. MAYER

To the district office of the N. S. D. A. P.
(Department: Press relations)
Offenbach-on-Main, Friedrichsring 30

It is most noteworthy that consequent to this Mainz statement the *Osservatore Romano* declared its own position as follows:¹³

The symbol of German National Socialism, the swastika, is a pagan symbol which stands in sharpest opposition to Christianity. Paragraph 24 of the National Socialist program is pagan in its presupposition and consequences. It leads, logically, through the destruction of the Christian world order and its substitution through a racial world order to the ancient pagan cult of Wotan. Membership in the National Socialist party is incompatible with the Catholic conscience.

The arguments of the Catholic hierarchy in Germany against National Socialism may be summed up as follows: The National Socialist movement is not only a political party, but also a *Weltanschauung*.¹⁴ It contains in its cultural-political program heresies, as it rejects or misinterprets essential doctrines of the Catholic faith, and because, according to declarations of its leaders, it intends to substitute a new *Weltanschauung* for the Christian faith. Leading representatives of National Socialism put race above religion. They reject the revelations of the Old Testament, even the Mosaic Ten Commandments, because they are "Jewish".¹⁵ They deny the primacy of the Pope on the ground that he is a non-German authority. According to paragraph 24 of the party program the eternally valid Christian moral law is to be tested by the "moral feeling" of the Germanic race. The ideas of the right to revolution, if successful, and of might before right, are opposed to the Christian doctrine of society. From the pronouncements of the party or its leaders¹⁶ it follows: what National Socialism calls Christianity, is not the Christianity of Christ. National Socialist leaders further play with the idea of a German National Church without dogmas. The Church, however, is one; it is "international, universal,

¹³ Nr. 238, 1930, as cited (in German) by Trossmann, op. cit., pp. 19-20.

¹⁴ *Kundgebungen*, p. 59.

¹⁵ Cf. Alfons Steiger, *Katholizismus und Judentum*, Berlin, 1923.

¹⁶ "To judge the spirit of the party we have to consider not merely short declarations in the party program but also the utterances of leaders in the party. Such utterances which allow us to recognize the meaning of the programmatic tenets show what kind of a spirit is alive in the party and in what direction it is drifting." *Kundgebungen*, p. 60.

and Catholic " ¹⁷ (*κατά + ὅλος*), and not bound by national frontiers. Its teaching is determined by its own authority, under divine guidance, and not by state laws or the " feeling of a race ". National Socialism exaggerates nationalism and exalts one race above others. Fanatical nationalism is a source of mutual contempt and hatred among the nations; it destroys the " supernatural tie which is to unite all as children of the same Church, as brethren in Christ, as heirs and standard-bearers of Christian culture ". ¹⁸ As " guardians of the teachings of the Church in regard to faith and morals, the bishops must warn against National Socialism as long and in so far as it pronounces cultural-political beliefs which are incompatible with Catholic teaching ". ¹⁹ Catholics " cannot, therefore, be permitted to accept such beliefs as true and to profess them in word and deed ". ²⁰

Several bishops of Germany have taken various steps to ensure the practical effect of their official denunciation of National Socialism. Catholic priests in Bavaria were " strictly forbidden " by their eight bishops to take any part in the National Socialist movement. They were instructed that it was their duty, indeed, to enlighten the people concerning the fact that National Socialism, originally an anti-Marxian political movement, has more and more come to take almost the position of a *Kulturkampf* against the Church and its bishops. The participation of National Socialists in church services in closed formation, in uniform, and with banners, was forbidden, as it would cause people to believe that the Church had come to terms with National Socialism. Whether a National Socialist can be admitted to the sacraments of Penance and Communion is a question to be examined in each individual case. The confessor has to consider whether the person in question is a mere follower of National Socialism who may be opposed to the religious and cultural-political aims of the movement, or even be entirely ignorant of them and thus subjectively be living in good faith; or whether, as member of parliament, editor, or party official, he works for all the aims of his party, including those which are incompatible with the essentials of Christianity and the teachings of

¹⁷ Ibid.

¹⁹ Ibid., p. 51.

¹⁸ Ibid., p. 50.

²⁰ Ibid., p. 57.

the Catholic Church. In such cases it has to be decided whether, being a National Socialist constitutes a "proximate occasion of sin" which has to be avoided. Whether a follower of National Socialism who dies suddenly without receiving the sacraments can receive ecclesiastical burial is to be determined in each case by such facts as whether he took part in church life, fulfilled his Easter duty and lived in peace with the Church generally.²¹ The bishop of Mainz (not in Bavaria) refused Catholic burial to Herr Gemeinder, deceased National Socialist member of the Reichstag. His vicar general, the above mentioned Dr. Mayer, set forth the reasons for the bishop's actions in a declaration in which he said:

The German bishops have unanimously condemned National Socialism as heresy, because it contains both in its written and unwritten program tenets which contradict Catholic teaching. No Catholic is therefore permitted to continue to be a registered member of the N. S. D. A. P. Anyone who does not observe this prohibition, who joins the party or even, as a leader, solicits support for it, cannot receive a church burial, unless in some way he demonstrates before his death that he repents his disobedience. These regulations are valid for every Catholic, be he prince or beggar, rich or poor, member of parliament or simple citizen. As there was no reason in the case in question to exercise clemency, it was necessary to proceed in compliance with the severity of the law.²²

That the diocesan authorities of Mainz had already forbidden Catholics of their diocese to become registered members of the Hitler party, and that violators of this rule were not to be admitted to the sacraments of the Church, have been shown above. Dr. Mayer explained that non-admission to the sacraments was not identical with excommunication, but he also declared at the same time that the ecclesiastical authorities had not changed their opinion of the N.S.D.A.P. in the least.²³ The "emphatic warning" against the National Socialist movement of the Cardinal Archbishop of Cologne and his four suffragan bishops was contained in a common pastoral letter which was to be read from the pulpits during Lenten services

²¹ Ibid., pp. 51-52.

²² Quoted from *Berliner Tageblatt*, 10 Sept., 1931; cf. also, briefly, Associated Press dispatch in *St. Louis Post-Dispatch*, same date.

²³ Cf. Trossmann, op. cit., pp. 18-19.

when churches were crowded.²⁴ Since this letter followed similar statements of the Archbishops of Breslau and Munich, all three German cardinals have officially pronounced their opposition to the Hitler movement.²⁵

Shortly before the Reichstag elections of 31 July, 1932, the Prussian Bishops, assembled in Fulda, made public the following declaration which is most applicable to National Socialism, though it is held in general, fundamental terms:

FULDA, 12 JULY, 1932.

"The coming Reichstag election is of great importance not only from a political point of view, but also because of the influence of the legislative and executive powers on the furtherance and protection of the religious interests, and the position of the Church in public life. This fact imposes upon all Catholic Christians the patriotic duty to make such use of their right to vote as accords with the responsibility of the faithful citizen and faithful Catholic Christian.

"Vote for members of the Reichstag whose character and tested principles give evidence of their stand for peace and the social welfare of the people; for the protection of the church schools, the Christian religion, and the Catholic Church. Beware of agitators and parties which are not worthy of the confidence of the Catholic people! Get your information from proven Catholic newspapers!

"This is the exhortation of your Bishops, who refuse to let partisan political struggle enter the sanctuary of the Church, but who must not pass by events which are of such great importance to fatherland and Church, without a word of exhortation.

"THE BISHOPS OF THE DIOCESES OF PRUSSIA." ^{25a}

In February of this year, Father Alban Schachleiter, a former Benedictine abbot who has been known for his strong German nationalistic tendencies since nationalistic Czechs drove him from his monastery in Emmaus-Prague, publicly took the part of the Hitlerites. In an article in the *Völkischer Beobachter*, Hitler's main organ and published in Munich, he defended them against the declarations contained in a recent pastoral letter of the Bishop of Linz. His action, and the consequent reaction of the authorities of the archdiocese of Munich (Cardinal Faulhaber, Archbishop) is of the greatest significance in view of the fact that it took place during the

²⁴ *New York Times*, 8 March, 1931.

²⁵ Ibid.

^{25a} *R-M-V*, 13 July, 1932.

campaign preceding the Reichstag elections of 5 March, 1933, in which Hitler and his government tried to gain complete control of the Reichstag. The Chancery Office of the archdiocese of Munich made the following declaration in this connexion:

"The former abbot of Emmaus-Prague, Alban Schachleiter, O.S.B., has published an article in No. 32 of the *Völkischer Beobachter*, of 1 February, 1933, in which he objects to the declarations of the Most Reverend Bishop of Linz against National Socialism, in his pastoral letter of 21 January, 1933.

"Father Alban Schachleiter has thereby put himself in opposition not only to the Bishop of Linz but to the whole German Episcopate, which unanimously has warned against National Socialism, because and as long as it holds and spreads views which are incompatible with Catholic teaching. These pronouncements of the German Bishops are official declarations of the ecclesiastical authority which bind Catholics in conscience. The opposition of Father Schachleiter cannot weaken these declarations in any way. His article is not a solace to faithful Catholics, but a misguidance. It constitutes open disobedience to religious order and gives offense to all Catholics who are attached to the Church. It is contradictory to the pastoral order of 10 February, 1931, and is further written in disregard of canon 1386 of the Code, according to which the consent of the local bishop is to be secured for every publication by a member of the clergy—including those in newspapers and periodicals.

". . . Abbot Alban Schachleiter . . . will have to account for his recent action before the competent ecclesiastical authorities." ^{25b}

The strong and determined opposition of the Catholic Church to the *moral* aspects of the National Socialist party program has been accompanied by very definite, political, practical effects. The Center party, which proclaims itself "the political representation of the Catholic element of the German people," ²⁶ and which draws about 98 per cent of its votes from Catholic citizens,²⁷ has consistently made use in campaign appeals of the "incompatibility" of Catholicism and

^{25b} Cf. *Das Lentrum*, 1933, Nos. 1-2, pp. 42-44.

²⁶ Cf. W. Hankamer, *Das Zentrum, die politische Vertretung des katholischen Volksteils*, Essen, 1927.

²⁷ Cf. Johannes Schauß, *Die deutschen Katholiken und die Zentrumsparthei*, Cologne, 1928, pp. 129-30; also John B. Mason, "How the Center Party Votes", *Commonweal*, 8 October, 1930.

National Socialism as attested to by the Catholic hierarchy, and of the dangers threatening the Church in Germany in case the Hitlerites should get into power.²⁸ These methods have been very effective. At times when other parties crumbled or even entirely disappeared under the onslaught of Hitler's vote-getting power, the Center preserved its strength or even increased it, at times to a considerable extent. In Saxony, the numerical strength of the National Socialists jumped from 37,000 (Diet elections, 1926) to 75,000 (Reichstag elections, 1928), while the vote of the Center in Saxony remained steady at 24,000-25,000 in the same three elections.²⁹ In the Reichstag elections of 1930 the National Socialists were able to increase their strength from 12 to 107 seats, while the strength of the People's and State Parties decreased from 45 and 25 to 30 and 14, respectively. The Center, on the other hand, and its regional offspring, the Bavarian People's Party, actually increased the number of their seats from 61 and 17 to 68 and 19, respectively.³⁰ This represents an increase of about twelve per cent.

When we consider the statistics of the elections to the Reichstag and to the Diets of seven Länder, during the one year period from 30 November, 1930, to 8 November, 1931, as to the effect of the Hitler victories upon other parties, we find that the Center was most favorably effected. In the two Länder in which alone it was interested in the elections as a result of the favorable religious composition of the population, viz. in Oldenburg and Hesse, the political development was very similar. In both Länder the Center vote increased to an equal extent. This happened in spite of the most bitter attacks upon it by the radical Right, and though Oldenburg, in Northern Germany, and Hesse, situated in Southern Germany, are essentially different from each other, aside from the religious aspect, in their social, cultural, and economic

²⁸ Cf., e. g., *Der Nationalsozialismus, der Weg ins Chaos* (unsigned), especially pp. 19 and 24; also *Das Zentrum, Mitteilungsblatt der deutschen Zentrums-partei*, and *Das Junge Zentrum*, all official publications of the Center party, further any Catholic daily paper.

²⁹ Cf. editorial "Sachenwahlen" in *Sozialistische Monatshefte*, vol. 35, I, 1929, pp. 416-17.

³⁰ Cf. Mildred Wertheimer, *The Political Outlook in Germany and France*, Foreign Policy Reports, 27 April, 1932, p. 45.

structure.³¹ While in the Diet elections of 1932 the National Socialists increased their strength in Oldenburg, as compared with the Diet elections of 1931, from 98,000 to 132,000, and in Hesse from 291,000 to 328,000, the Center lost only 4,000 votes each of its former 46,000 and 112,000, respectively.³² It should further be noted that in both Presidential elections held in 1932, 13 March and 10 April, the Catholic regions voted solidly for the Protestant Hindenburg against the former Catholic Hitler, e.g. the Rhineland, Westphalia, Bavaria, Silesia, etc., while Protestant Schleswig-Holstein, Pomerania, East Prussia, Thuringia, etc., favored Hitler.³³

In Austria, in the elections of 24 April, 1932, the National Socialists almost annihilated the Pan-Germans (Grossdeutsche Partei) and the Agrarians (Landbund), and also succeeded in inflicting heavy losses upon the Christian Social Party. This party lost up to 30 per cent of its strength to the National Socialists, and in the Vienna municipal elections was even reduced from 34 to 19 seats, while the Nazis who had none before won 15.³⁴ It is possible that the loss of the Christian

³¹ Cf. Werner Stephan, "Grenzen des nationalsozialistischen Vormarsches", *Zeitschrift für Politik*, December 1931, pp. 570-78.

³² *Rhein-Mainische Volkszeitung* (henceforth quoted as *R-M-V*), a Leftist Catholic daily published in Frankfort-on-Main, 31 May and 21 June, 1932.

³³ "... Evangelical Northern Germany voted for Hitler, the Catholic, while the Catholic West and South of the Reich became followers of the Protestant Hindenburg", Carl Mierendorf, "Der Hindenburgsieg 1932" (speaking of the first Presidential election in March), *Sozialistische Monatshefte*, April 1932, p. 299. Mierendorf quotes the Rightist *Berliner Börsenzeitung* as saying: "The discipline, especially of the Center voters and the Socialists, has again proven admirable". Marcel Ray writes "Les élections pour la présidence du Reich et la révolution invisible", *L'Europe Nouvelle*, March 19, 1932: "La répartition géographique des votes est tout à fait intéressante. Il en résulte que les socialistes et les catholiques ont voté en bloc pour Hindenburg. Mais comme les régions industrielles de l'Allemagne coïncident pour une grande part avec les régions catholiques, il en résulte aussi que le mouvement hitlérien subit ses plus graves échecs en Rhénanie, en Westphalie, dans le Palatinat bavarois, le pays de Bade, la Bavière et la Franconie, tandis qu'il marque des progrès inquiétants dans la plupart des provinces prussiennes. . . ." On April 16 he wrote in the same weekly review: "... les résultats du deuxième scrutin accusent plus nettement encore que ceux du premier la coupure entre l'Allemagne catholique et socialiste d'une part, l'Allemagne luthérienne et agrarienne de l'autre. Dans la première de ces deux Allemagnes, qui encircle l'autre—Westphalie, Rhénanie, Palatinat, Etats du Sud y compris la Bavière, Saxe septentrionale et orientale, Silésie—Hitler est impossible. Il triomphe d'ores et déjà dans l'autre Allemagne: Schleswig-Holstein, Poméranie, Brandebourg sauf Berlin, Brunswick, Thuringe, Prusse orientale. Si Berlin et son immense banlieue n'étaient au centre de cette Allemagne hitlérienne, la déchirure serait imminente et l'unité du Reich dangereusement compromise."

³⁴ *Berliner Tageblatt*, 25 April, 1932; also *Chicago Tribune*, same date.

Social Party was so heavy because its most influential leader, the late Monsignor Ignaz Seipel, had in the past often depended upon the Right and radical Right for support in his bitter fight against the Socialists. This fact had not allowed him to strike equally hard at the Austrian Fascists and near-Fascists.³⁵ In the state of Prussia as well as in the Reich, on the other hand, the Center has usually coöperated closely with the Socialists in the formation and support of cabinets and of certain types of legislation, in spite of its fierce opposition to certain Socialist tenets. It should also be borne in mind that "the connexion between [Catholic] church and [Center or Christian Social] party—in spite of a more emphasized theoretical separation—is more intimate in Germany than in Austria". The Christian Social party in Austria is "not primarily a Catholic, church-political party, but primarily a representative of bourgeois-agrarian interests".³⁶

In the Prussian Diet elections, on the same date as the elections in Austria, the Nazis increased their strength from nine seats to 162. The German National, the People's, and the State Parties suffered crushing defeats, their total strength declining from a total of 133 to 40. The Economic party with its formerly sixteen members disappeared entirely from view. The Socialists dropped from 137 seats to 93.³⁷ "Even the Catholic Centrists lost four seats," to quote from a dispatch in the *Chicago Tribune*.³⁸ The decrease in the number of seats won by the Center was due, however, not to a decrease in popular voting strength but to the fact that in this election it took 50,000 votes to elect a deputy instead of only 40,000, as formerly. Compared with the Prussian Diet elections of 1928, the Center actually *increased* the number of its votes by 636,000, viz. from 2,738,000 to 3,374,000,³⁹ or about twenty

³⁵ "His bourgeois-bloc policy which was not deterred even from risky co-operation with reactionary and Fascist circles, which he condemned at heart, and which more than once threatened to bring about the dangers of a state crisis, has been a source of grave irritation to many of his friends and admirers", from an editorial on the occasion of his death, *R-M-V*, 4 August, 1932.

³⁶ Cf. (unsigned) "Die Defensivposition der Kirche und der politische Katholizismus" in the February number of the Catholic monthly *Neuland*, as quoted in part under "Kirche und Partei" in *R-M-V*, 27 February, 1932.

³⁷ *Berliner Tageblatt*, 25 April, 1932.

³⁸ 25 April, 1932.

³⁹ *R-M-V*, 25 April, 1932.

per cent. It appears from a study of the election figures that many Catholic workers in Southern and Western Germany as well as in Silesia, who previously voted the Socialist ticket for economic reasons, gave their vote in this election again to the Center in order to defend Prussia against National Socialism. As a Socialist commentator remarked, they allowed their Catholic *Weltanschauung* to be the determining factor in casting their votes.⁴⁰ In the elections to the Bavarian Diet, held on the same day, the Bavarian People's Party (the same as the Center in Prussia) greatly increased its popular voting strength as compared with the 1928 Diet elections, viz. from 1,046,000 to 1,272,000.⁴¹ Its gain was 226,000 votes.

In the other three states the elections to the Diets held on the same date showed the following results⁴² as compared with Prussia and Bavaria.

HOW FIVE LÄNDER VOTED FROM 1928 TO 1932.

	Election :	Nat'l Soc.	(seats)	Center	(seats)
Prussia :	Diet 1932	8,008,000	(162)	3,374,000	(67)
	Reichstag 1930 ...	3,968,000	(91)	3,158,000	
	Diet 1928	553,000		2,738,000	(71)
Bavaria :	Diet 1932	1,270,000	(43)	1,272,000	(45)
	Reichstag 1930 ...	678,000		1,175,000	
	Diet 1928	203,000	(9)	1,046,000	(40)
Württemberg :	Diet 1932	328,000	(23)	254,000	(17)
	Reichstag 1930 ...	129,000		281,000	
	Diet 1928	20,000	(1)	220,000	(16)
Hamburg :	Diet 1932	234,000	(51)	10,000	(2)
	Diet 1931	203,000	(43)	10,000	(2)
	Reichstag 1930 ...	115,000		11,000	
	Diet 1928	15,000	(3)	9,000	(2)
Anhalt :	Diet 1932	90,000	(15)	2,600	(1)
	Reichstag 1930 ...	44,000		2,600	
	Diet 1928	4,000	(1)	2,300	(0)

These figures show clearly the immense gains of the National Socialists in these five states, which were made partly among new voters but largely at the expense of other parties. The

⁴⁰ Walther Pahl, "Die deutsche Situation nach den Länderwahlen", *Sozialistische Monatshefte*, May, 1932, p. 406.

⁴¹ *R-M-V*, 25 April, 1932.

⁴² Computed from figures given in *R-M-V*, 29 September, 1931, and 25 April, 1932, and *Berliner Tageblatt*, 25 April, 1932. The two Mecklenburgs which also held Diet elections in 1932 are not included in the table, as their Center vote is always negligible. The figures of the elections in Hesse and Oldenburg are given above, p. 14.

Center and Bavarian People's Parties everywhere increased their strength in 1932 over that in 1928, though in Hamburg and Württemberg the Center incurred small losses (two and ten per cent, respectively) in 1932 as compared with 1930.

The figures of the first Reichstag elections of 1932 (July 31) as compared with those of the Reichstag elections of 1930 are as follows:

	Nat'l Soc.	(seats)	Center and Bav. P.P.	(seats)
Reichstag, July 1932...	13,773,000	(230)	4,587,000; 1,203,000	(75; 22)
Reichstag, 1930	6,380,000	(110)	4,127,000; 1,058,000	(69; 19)

Besides the National Socialists and Communists, the Center and Bavarian People's Parties were the only parties which won votes in this election. The latter two increased their combined strength by 590,000 votes at a time when the Socialists lost 620,000 votes, the German Nationals 370,000, the People's Party 1,140,000, the Economic Party 1,200,000, the State Party 950,000, and the German Land Party (*Deutsches Landvolk*) 1,000,000.⁴³ Compared with the Diet elections of the spring of 1932 the Center party won even relatively more votes than the National Socialists, as did the Socialists and still more the Communists.⁴⁴ It is most remarkable that in these various elections the Center and the Bavarian People's Party were the only non-Marxian parties which withstood the storm, holding not merely their own but often increasing their strength considerably. Such results are truly an example of party loyalty on the part of the Centrist voters, quite as remarkable as Hitler's ability to make heavy and most destructive inroads into other parties.⁴⁵

Throughout its entire history the Center party has been the most stable party in German politics in the sense that it could always depend upon the steady support of a large group of voters, no matter how the conditions of the time affected other

⁴³ Cf. Jerome G. Kerwin, "The German Reichstag Elections of July 31, 1932", *American Political Science Review*, October, 1932, p. 922.

⁴⁴ *R-M-V*, 7 August, 1932.

⁴⁵ In the Reichstag elections of 6 October, 1932, the strength of the National Socialists shrank from 13,773,000 votes (Reichstag, July 1930) to 11,705,000, a loss of 2,068,000 votes. In the same election the Center and Bavarian People's Party combined lost 480,000 votes of the 5,790,000 votes won in July 1932, but still had 125,000 more votes than in the Reichstag elections of 1930. In the October 1932 elections the Hitlerites were no longer considered the main opponents of the Center; the government of the ex-Centrist von Papen drew a large part of the attacks formerly aimed at Hitler.

parties.⁴⁶ The religious tie which cements the preponderant majority of its followers in a close union has led it through all adversities. In fact, in times of political and cultural *Sturm und Drang*, as during the *Kulturkampf*, the revolution of 1918/19, and at present, the Center has been able to prove more easily than ever to the satisfaction of its Catholic following that its continued existence as a strong party is absolutely necessary to the preservation of their religious rights. In this it receives welcome assistance indirectly from the Church, which at various times in the last two generations has considered it necessary formally to condemn *Liberals* (in the European sense), Socialists, Communists, and now also the National Socialists. These groups it has considered "foes of the Church", on account of various cultural-political demands which they put forward, and it has consistently warned Catholics against them. These groups are also, as political parties, opponents of the Center. The latter, is therefore, bound to profit, as the former parties are to lose, by such actions on the part of the Catholic Church in defence of "faith and morals".

It is impossible to estimate correctly to what in recent times the Center has owed its remarkable preservation and increases in strength. Was it only the grave political mistake of the Nazis in coming into conflict with the moral teachings of the Church, or was it, in addition, the influence of the personality of its leader Dr. Brüning? Judging from the campaign tactics of the Center, as evidenced in its numerous appeals to Catholic voters to rally to the protection of the Church by voting for the Center,⁴⁷ the party itself attributes considerable vote-getting value to the pronouncements of the Church on "heresies and misinterpretations of Catholic doctrine" in the program of the National Socialist and other parties.

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⁴⁶ Cf. n. 22.

⁴⁷ Cf. n. 23.



Analecta

CONSTITUTIONES APOSTOLICAE.

I.

INDULGENTIAE ET FACULTATES SUSPENDUNTUR VERTENTE
ANNO GENERALIS MAXIMIQUE IUBILAEI A DIE II MENSIS
APRILIS A. MDCCCXXXIII AD DIEM USQUE II MENSIS
APRILIS A. MDCCCXXXIV.

PIUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Nullo non tempore, per Anni Sancti decursum, christifidelibus cordi fuit, iis etiam qui ab Apostolica Sede longo terrae marisque intervallo disiunguntur, ad Almam hanc Urbem singillatim catervatim convolare, non modo ut Iubilaei Magni beneficiis fruerentur, sed etiam ut principem catholici nominis auctoritatem praesentes observarent atque venerarentur. Quod quidem, quamvis in angustias redactae, nostra hac aetate, rei oeconomicae condiciones ab itineribus suscipiendis homines prohibere videantur, tamen per proximam etiam piacularem celebrationem effectum iri confidimus, non sine maxima animorum utilitate.

Si enim quotquot hac de causa huc convenerint, non communi viatorum more, sed fide duce ac pietate comite, Apostolorum Principis sepulcrum inviserint, si martyrum hypogea,

si tot avitae religionis monumenta adierint, procul dubio fieri non potest quin ii, Romam veluti patriam alteram cuiusque suam ingressi, ex eadem ita bene animati conformatique egrediantur, ut magis magisque romano spiritu ferveant, atque catholicam fidem confirmatam habeant christianamque caritatem adauctam.

Ut igitur omnibus vel luculentius pateat Almam hanc Urbem, ob Iesu Christi Vicarii sedem, integrum esse inviolatumque spiritualium munerum veluti fontem ac caput a Deo constitutum, utque quam plurimi peregre ad eam, copiosa pietatis expiationisque adiumenta impetraturi, confluant, quod decessor Noster Sixtus IV, anno MCCCCLXXIII, decrevit—promulgata scilicet Iubilaei indulgentia, iam ceteras omnes paenarum relaxationes, aut concessas aut concedendas, itemque facultates cuivis factas, extra Urbem, Apostolicae Sedis nomine atque auctoritate dispensandi absolvendique in utroque foro, conquiescere per annum piacularem atque suspendi—id ipsum Nos per has Litteras statuere censemus, prudenti tamen temperatione modoque adhibito, quemadmodum infra enucleaturi sumus.

Itaque, auctoritate Nostra apostolica, usitatas indulgentias, ut decessores Nostri simili in causa decreverunt, sic Nosmet per totum Anni Sancti decursum ubique—in Ecclesia etiam Orientali—intermitti suspendique decernimus; itemque facultates Nostro nomine extra Urbem exercendas intermittimus atque suspendimus, iis tamen in utraque re exceptis, quas mox enumeraturi sumus.

Etenim ex indulgentiis, quae pro vivis concessae sunt, has, quae sequuntur, integras atque immutatas permanere volumus:

I. Indulgentias *in articulo mortis* lucrandas.

II. Eam, qua frui omnibus licet, quotquot, ad sacri aeris pulsum, precationem “Angelus Domini”, vel, pro temporis ratione “Regina caeli”, vel, si neutrum fieri potest, quinquies *Salutationem Angelicam* “Ave Maria” recitaverint.

III. Indulgentias iis tributas qui pie templa inviserint, ubi Sacramentum augustum *quadraginta horarum* spatio adorandum proponitur.

IV. Indulgentias, quas eos lucrari decretum est, qui Sacramentum augustum, cum ad aegrotos defertur, comitentur, aut facem vel cereum per alios ferendum ea occasione mittant.

V. Indulgentiam, toties quoties lucrandam, iis concessam, qui sacellum Portiunculæ in templo S. Mariæ Angelorum, prope Assisium, pietatis causa, adierint.

VI. Indulgentias in sacris Palaestinae locis iam vigentes, in eorum quidem favorem qui per iubilarem annum eadem sacra loca pie inviserint.

Idque eo consilio libenter concedimus, ut christifideles, per saecularem hanc celebrationem, uberius spiritualibus fructibus iis in locis fruantur, quæ veluti theatrum fuere divinæ Redemptionis.

VII. Indulgentiam plenariam a Nobis recens concessam, quam semel dumtaxat is lucrari potest, qui, quo die maluerit, Lapurdensem specum pie inviserit, a die scilicet XI mensis Februarii a. MDCCCXXXIII ad integrum diem XI mensis Februarii a. MDCCCXXXIV; quandoquidem per hoc temporis intervallum Immaculatae Virginis manifestationis eventum celebratur, ante annos LXXV inibi prodigialiter actum.—Cum enim hoc anno undevicesimum exeat saeculum ab humani generis Redemptione, id etiam valde opportunum est, ut christifideles Deiparam Virginem, omnium hominum Matrem a moriente Iesu Christo constitutam, recolant atque experiantur.

VIII. Indulgentias, quas S. R. E. Cardinales, Apostolicae Sedis Nuntii, itemque Archiepiscopi, Episcopi, Abbates vel Praelati nullius, Vicarii et Praefecti Apostolici in usu Pontificalium aut impertienda benedictione aliave forma usitata largiri solent.

Ceteras omnes indulgentias plenarias et partiales, aut ab Apostolica Sede directe concessas, aut ab aliis quoquo pacto concessas concedendasque ex facultate iure ipso vel peculiari indulto sibi facta, decernimus, per totum Annum Sanctum, nusquam terrarum vivis prodesse, sed tantummodo vita functis. Praesentium interea auctoritate Litterarum praecipimus ac mandamus, ut, praeter indulgentias Iubilaei easque, quas superius singillatim excepimus, nullae praeterea aliae uspiam, sub paena excommunicationis ipso facto incurrendae aliisque paenis arbitrio Ordinariorum infligendis, quomodocumque publicentur.

Ad illud idem propositum, ad quod indulgentiarum intermissio spectat, facultates et indulta absolvendi etiam a casibus

Nobis et Apostolicae Sedi reservatis, relaxandi censuras, dispensandi a votis eademque commutandi, dispensandi praeterea ab irregularitatibus et impedimentis, cuilibet quoquo modo concessa, extra Urbem eiusque suburbium, per Iubilaei Maximi decursum, suspendimus nullique suffragari volumus.

Haec tamen per exceptionem decernimus:

I. Iisdem de causis, quae Nobis suaserunt ut nonnullas indulgentias integras permanere statueremus (cfr. supra nn. VI, VII), decernimus immutatas pariter vigere facultates, Palaestinae Lapurdique confessariis recens concessas; Palaestinae dicimus confessariis ab Apostolico Delegato vel per se vel per Ordinarios deputatis, itemque Lapurdensibus confessariis ab Ordinario Tarbien. et Lapurden. deputatis.

Idque in eorum favorem concedimus, qui sacra Palaestinae loca vel Massabiellensem specum pie inviserint; ita tamen, ut quisquis, Anno Sancto vertente, sive Romae, sive in Palaestina, sive denique Lapurdi censurarum absolutionem obtinuerit, non possit iterum eodem beneficio frui, nisi ad tramitem iuris.

II. Ratae sint facultates omnes per Codicem iuris canonici quovis modo concessae.

III. Ratae item firmaeque sunt facultates pro foro externo ab Apostolica Sede tum Nuntiis, Internuntiis et Delegatis Apostolicis factae, tum Ordinariis locorum, Antistitibus religiosorum Ordinum atque Superioribus Religiosarum Congregationum maioribus quoquo modo in subditos suos tributae.

IV. Quas denique facultates S. Paenitentiaria Nostra impertire solet Ordinariis aut confessariis pro foro interno, easdem ne extra Urbem quidem suspendimus, sed ita ut erga eos dumtaxat paenitentes exerceantur, qui, quo tempore confessionem peragunt, iudicio Ordinarii aut confessarii nequeant sine gravi incommodo Urbem adire.

Quaecumque autem his Litteris decreta continentur, ea omnia stabilia, rata, valida esse volumus et iubemus, contrariis non obstantibus quibuscumque.

Earum vero exemplis aut excerptis, etiam impressis, notarii publici cuiusvis manu subscriptis ac sigillo alicuius in ecclesiastica dignitate constituti munitis, eandem volumus haberi fidem, quae haberetur praesentibus si essent exhibitae vel ostensae.

Nulli igitur liceat hanc paginam Nostrae suspensionis, declarationis, voluntatis infringere vel ei, ausu temerario, contra ire; si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud Sanctum Petrum, die tricesima mensis Ianuarii, anno Domini millesimo nongentesimo tricesimo tertio, Pontificatus Nostri undecimo.

FR. ANDREAS CARD. FRÜHWIRTH,
Cancellarius S. R. E.

LAURENTIUS CARD. LAURI,
Paenitentiarius Maior.

Alfonsus Carinci,
Protonotarius Apostolicus.

Dominicus Spolverini,
Protonotarius Apostolicus.

Loco * Plumbi

II.

INDULGENTIAE ANNI SANCTI MDCCCXXXIII-MDCCCXXXIV
CONCEDUNTUR MONIALIBUS ALIISQUE STABILI IMPEDI-
MENTO DETENTIS CUM OPPORTUNIS FACULTATIBUS CIRCA
ABSOLUTIONES ET VOTORUM COMMUTATIONES.

PIUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Qui umbratilem vitam, divino servitio mancipati, in claustralibus saeptis traducunt, qui corporis infirmitate laborant, quique in hostili potestate aut in publica custodia detinentur, eos novimus, aliosque non paucos, ex sua ipsorum condicione prohiberi, quominus, per proximi Anni Sancti decursum, Romanam peregrinationem suscipiant.

Pro Nostra autem in omnium ordinum homines paterna voluntate cupimus ut hi etiam reserandis saeculari hac faustitate Ecclesiae thesauris frui queant, atque adeo Iubilaei veniam lucrari. Quod quidem eo vel magis optamus, quod futurum confidimus ut tot preces totque piacula, undique gentium, ab iis praesertim qui aut innocentem vitam aut angoribus expiatam degunt, laudabili quadam contentione ad Deum admota, uberiora humano generi impetrent caelestia munera, felicioraque tempora concilient.

Huius vero concessionis Nostrae hi dumtaxat, qui sequuntur, participes sunt:

I. In primis Moniales omnes, quae in coenobiis degunt sub claustrī perpetui disciplina; item quae in iisdem monasteriis aut probandae et postulantes sunt aut tirocinium exercent aut educationis aliave legitima de causa, etsi per maiorem tantummodo anni partem, commorantur. Neque excipi volumus mulieres earum contubernales, quae, famulatus vel stipis colligendae gratia, saepe religiosa egrediuntur.

II. Omnes religiosae Sorores, scilicet votorum simplicium, quae ad Congregationem pertineant iuris sive pontificii sive dioecesani, quamquam severiore claustrī lege non adstringuntur, una cum suis novitiis, probandis, atque educandis puellis—semi-convicticibus quoque, ut aiunt, non tamen externis,—aliisque communi cum ipsis mensa utentibus, domicilio vel quasi domicilio.

III. Pariter Oblatae, seu piae feminae, vitae societate coniunctae, etiamsi vota non emittant, quarum tamen Instituta ab ecclesiastica auctoritate vel ratione stabili vel ad experimentum probata sint, una cum suis novitiis, probandis, quellis educandis aliisque communi cum ipsis contubernio utentibus, ut de Congregationibus religiosis n. II diximus.

IV. Omnes feminae ad quemvis Tertium Ordinem Regularem pertinentes, quae sub uno eodemque tecto, cum approbatione ecclesiastica, communiter vivunt, itemque, ut supra, omnes earum contubernales.

V. Puellae et mulieres in gynaeceis seu Conservatoriis degentes, quamvis non sint Monialibus, Sororibus religiosis, Oblatis Tertiariisve concreditae.

VI. Anachoretae et Eremitae, non ii quidem, qui nullis adstricti clausurae legibus vel communiter vel solitarii sub Ordinariorum regimine certisque legibus obtemperantes vivunt; sed ii, qui in continua—licet non omnino perpetua—clausura et solitudine deditam contemplationi vitam agunt et monasticum aut regularem Ordinem profitentur, ut Cistercienses Reformati B. M. V. de Trappa, Eremitae Camaldulenses et Carthusiani.

VII. Christifideles utriusque sexus, qui captivi in hostium potestate versantur, aut in carcere custodiuntur, aut exsilii paenas deportationisve luunt, aut apud paenales domos ad

opus damnati reperiuntur, aut denique in correctionis domibus versantur; itemque ecclesiastici vel religiosi viri, qui in coenobiis aliisque domibus, emendationis gratia, detinentur.

VIII. Christifideles utriusque sexus, qui morbo vel imbecilla valetudine prohibentur, quominus, intra Iubilaei annum, aut Urbem adeant aut in Urbe praescriptas Patriarchalium Basilicarum visitationes instituant; qui in nosocomiis, conducti vel sponte ipsi sua, aegrotantibus, continuatâ operâ, adsunt; qui corrigendorum emendationi ac regimini praeponuntur; itemque operarii, qui, cotidiano sibi victum labore comparantes, nequeunt se ab eo per tot horas abstinere; senes denique, qui septuagesimum aetatis suae annum excesserint.

Hos omnes et singulos monemus hortamurque ut admissa cuiusque sua dolenti animo perscrutantes, eadem per Paenitentiae Sacramentum eluant ac renovato spiritu ad perfectioris vitae institutum citatiore gradu contendant; mox Angelorum Pane ea, qua decet, pietate reficiantur, indeque vires sumant ad proposita sancte suscepta religiosissime exsequenda; denique ad mentem Nostram—hoc est pro Ecclesiae Catholicae incremento, pro extirpandis erroribus, pro Principum concordia totiusque humanae consortionis tranquillitate et pace—orare ne praetermittant.

Visitationi autem quatuor Urbis Basilicarum alia religionis, pietatis caritatisque opera iidem sufficiant, quae Ordinarius per se ipse vel per prudentes confessarios, pro condicione et valetudine singulorum ac pro loci temporisque rationibus, iniunxerit.

Itaque omnipotentis Dei misericordia et beatorum Apostolorum Petri et Pauli auctoritate confisi, iis omnibus et singulis, quos supra memoravimus, vere paenitentibus et intra Annum Sanctum rite confessis ac sacra synaxi refectis, Deumque, ut supra diximus, ad mentem Nostram orantibus, omnia denique implentibus alia iniungenda opera in locum visitationum, ac, vel inchoatis tantum iisdem operibus si morbus periculosus oppresserit, plenissimam totius paenae, quam pro peccatis luere debent, indulgentiam, rite tamen obtenta per Paenitentiae Sacramentum remissione ac venia, haud secus ac si praescripta communiter ceteris omnibus explevissent, de Apostolicae liberalitatis amplitudine largimur atque concedimus; quam quidem indulgentiam toties intra Anni Sancti decursum lucrari possunt, quoties iniuncta opera iteraverint.

Porro liceat unicuique eorum, quos supra memoravimus, sibi confessarium eligere a suo Ordinario ad praescripta Codicis approbatum, cui, vi praesentis Constitutionis, pro confessione dumtaxat ad lucrandum Iubilaeum instituta, concedimus, ut, sine detrimento earum facultatum, quas forte alio titulo exercere possit, personas supra dictas in foro sacramentali tantum absolvere queat a quibusvis censuris et peccatis etiam speciali modo a iure Apostolicae Sedi reservatis, aut Ordinario reservatis, excepto casu haeresis formalis et externae, impositis salutarī paenitentia aliisque secundum canonicas sanctiones rectaeque disciplinae regulas iniungendis. Praeterea confessario, quem monialis sibi elegerit, potestatem facimus dispensandi a votis privatis quibuslibet, quae ea ipsa post professionem sollemnem nuncupaverit quaeque regulari observantiae minime adversentur. Confessarios autem supra memoratos volumus quoque commutare posse omnia vota privata, etiam iurata, quibus Sorores in Congregatione votorum simplicium, Oblatae, Tertiariae regulares, puellae et mulieres communibus domibus vitam agentes, sese obstrinxerint, iis votis exceptis quae Apostolicae Sedi reservata sint, et iis, quorum aut dispensatio vergeret in detrimentum tertii aut commutatio minus arceret a peccato quam ipsum votum.

Hortamur autem venerabiles fratres Episcopos aliosque locorum Ordinarios, ut, ad apostolicae Nostrae benignitatis exemplum, eligendis ad praesentium effectum confessariis impertiri ne recusent facultatem absolvendi a casibus qui ab ipsis Ordinariis reservati sint.

Harum interea decreta et iussa Litterarum rata, valida, firma in omnes partes esse et fore decernimus, contrariis non obstantibus quibuslibet. Volumus denique ut harum Litterarum exemplis vel excerptis, etiam impressis, manu alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate constituti munitis, eadem prorsus adiungatur fides, quae ipsis praesentibus adhiberetur, si forent exhibitae vel ostensae.

Nulli igitur hominum liceat paginam hanc Nostrae declarationis, concessionis, derogationis et voluntatis infringere vel ei ausu temerario contra ire; si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud Sanctum Petrum, die tricesima mensis Ianuarii, anno Domini millesimo nongentesimo tricesimo tertio, Pontificatus Nostri undecimo.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

SOME NOTES ON THIS YEAR'S JUBILEE INDULGENCE.

In our March issue the Pope's announcement of the Extraordinary Jubilee in honor of the Nineteenth Centenary of the Death of our Saviour was printed.¹ In the present issue two apostolic constitutions, all dated 30 January, 1933, and dealing with the Jubilee, are given in full.² The first of these, beginning with the words *Nullo non tempore*, suspends certain indulgences and faculties.

SUSPENSION OF INDULGENCES. During the Holy Year from 2 April, 1933, until 2 April, 1934, no indulgences except the few to be enumerated immediately, cannot be gained *pro vivis*, i.e., the faithful cannot gain them for themselves.

Only the following can be gained by the faithful for themselves:—

1. The indulgences to be gained at the moment of death.
2. Those for reciting the *Angelus* or according to the season the *Regina coeli*, or, if neither can be said, five *Aves* at the ringing of the Angelus bell.
3. The indulgences granted those visiting the Blessed Sacrament during the Forty Hours' Adoration.
4. The indulgences granted those who accompany the Blessed Sacrament, when it is borne to the sick, or who send a torch or candle to be carried by others on such occasions.
5. The indulgences which may be gained *toties quoties* by those who visit the Portiuncula chapel at Assisi.

¹ ECCLESIASTICAL REVIEW, LXXXVIII (1933), 302-306. *Acta Apostolicae Sedis*, XXV (1933), 5-10.

² Pp. 402-409; cf. *Acta Apostolicae Sedis*, XXV (1933), 10-22.

This must not be confused with the Portiuncula indulgence to be gained in any Franciscan church on the second of August; this latter cannot be gained by the faithful *for themselves* this year, but only for the Poor Souls. See below.

The indulgence referred to above is that granted by Pope Benedict XV, 16 April, 1921—*Acta Ap. Sedis*, XIII (1921), 298-302, for the original Portiuncula chapel now within the Basilica of Our Lady of the Angels.

6. The indulgences granted for visiting the Holy Places in Palestine.
7. The recently granted plenary indulgence to be gained but once from 11 February, 1933, until 11 February, 1934, by visiting the grotto of Lourdes.
8. The indulgences which cardinals, apostolic nuncios, archbishops, bishops, abbots or prelates *nullius*, vicars and prefects apostolic are wont to grant when using pontificals or imparting their blessing or in any other manner.

Only the above indulgences can be gained by the faithful *for themselves* during this Jubilee Year. But all the plenary and partial indulgences can be gained during this Jubilee Year, but only for the Poor Souls.

SUSPENSION OF FACULTIES. Except those mentioned below, all faculties and indults to absolve from cases reserved to the Pope and to the Holy See, to relax censures, to dispense from vows or to commute them, to dispense from irregularities—all *such faculties or indults* granted to anyone or in any manner are for the course of the Jubilee suspended outside of Rome and its suburbs.

From this suspension the following faculties are excepted and, therefore, remain in force.

- I. The faculties granted to confessors in Palestine by the Apostolic Delegate himself or through the Ordinaries. Likewise the faculties granted to confessors at Lourdes by the Ordinary of Tarbes and Lourdes are not suspended.
- II. All faculties *granted* in any manner whatsoever by the Code of Canon Law remain in force.

III. Faculties by the Holy See to Nuncios, Internuncios or Apostolic Delegates as also to local Ordinaries, Moderators of Religious Orders and Superiors of Religious Congregations, remain in force.

IV. Faculties granted by the Sacred Penitentiary to Ordinaries or confessors for the internal forum are not suspended, but may be exercised outside of Rome only in favor of those who in the judgment of the Ordinary or confessor cannot without great inconvenience go to Rome.

The second document (printed on pp. 406-409) exempts certain persons from the obligation of going to Rome for the Jubilee and grants them the indulgence to be gained anywhere in the world. These are:

I-IV. All nuns living in strict cloister, all sisters with only simple vows belonging to a religious congregation even if only a diocesan institute, all sisters (or howsoever they may be called) living in community without vows, all sisters belonging to any Third Order Regular — together with their novices, postulants, boarding pupils even if the latter remain in the convent only for the greater part of the year (but not the day scholars), and all others who reside in the convent (*"alisque communi cum ipsis mensa utentibus, domicilio vel quasi domicilio"*).

V. All girls or women living in "homes", even though these are not in charge of nuns or sisters.

VI. Those anchorites and hermites, such as the Trappists, Camaldulense and Carthusians, who lead a contemplative life in somewhat continuous though not absolutely perpetual cloister.

VII. All those of the faithful who are held in captivity by enemies, who are imprisoned, who are exiled or deported, those who, in virtue of a sentence to labor, are committed to penal institutions or reside in reformatories, as also all ecclesiastics or male religious who are confined in convents or other houses for the purpose of correction.

VIII. All the faithful who are prevented by sickness or poor health from going to Rome or making the prescribed visits to the patriarchal basilicas in Rome; who continuously serve the sick in hospitals whether by reason of hire or of their own free will; who are intrusted with the correction and overseeing of those being reformed; as also those workmen who by their daily labor earn their livelihood and cannot leave it for the necessary time; finally all those who have completed their seventieth year.

In order to gain the Jubilee Indulgence these must fulfil the following conditions. They must go to confession and renew their fervor in striving after Christian perfection; receive Holy Communion and pray for the intention of the Pope. Moreover, in place of the visits to the four basilicas in Rome they must perform those works of piety and devotion which the Ordinary personally or through a prudent confessor determines according to the condition and health of the individuals and the circumstances of time and place.

They can gain the plenary indulgence of the Jubilee as often as they fulfil the above-mentioned conditions. Moreover their confessor is empowered to absolve them from all sins and censures reserved by law either to the Holy See, even in a special manner, or to the Ordinary except for the case of formal and external heresy; as also to dispense the vows of women religious and of those women living in community, except vows reserved to the Holy See or dispensation from which would injure the rights of third persons or their commutation would preserve them from sin in a lesser degree than would the vow itself.

Since there are so many in every diocese who can gain the Jubilee Indulgence without going to Rome, it will be necessary that our Bishops lay down the rules for the special works of piety or charity that they must perform in lieu of the visits to the four Roman Basilicas. So, too, confessors, especially in sisters' convents, will have to inform themselves of the special faculties to absolve and dispense which they enjoy in favor of these privileged persons who make their confession as a condition for gaining the Jubilee Indulgence.

MISSIONS TO CHILDREN.

To the Editor, THE ECCLESIASTICAL REVIEW.

It was during the afternoon recess of a Children's Mission given at one of the large churches in Milwaukee. The missionary was standing on the walk at the side of the church, surrounded by a lively crowd of youngsters, each one impatiently awaiting an opportunity to "get a word in edgewise." The self-elected spokesman of the group was in the midst of a too long narration of a serial he had witnessed shortly before in the movies, when a flaxen-haired little miss suddenly broke through with this:

"Father, I'm going to be a Sister when I grow up."

"I'm goin' to be a priest, Father," was the fast come-back of the interrupted story teller, "and I'm goin' to be a missionary, too. I think I could preach good."

"Yes, you'd be a heck of a missionary," the little "sister" hastened to inform him and all of us; "if you ever started preachin' you never would stop."

The roar that followed closed that argument, but the young enthusiast was not to be stopped so easily. He tried another formation.

"Say, Father, where is the next mission goin' to be?"

"I don't know. Why do you ask?"

"I'm goin'. Last summer I went to three."

"Well, I don't know just now. But if you look in the papers you will find a notice of where the missions will be and when."

"What papers do you advertise in, Father?"

That was one on the missionary, but just a little deep for most of the children to appreciate.

"We don't advertise, exactly. You see the Catholic papers, like *The Herald*, and *The Citizen* here in Milwaukee, tell you each week where the missions will be. I wonder how many of you have these papers in your homes. Tell your folks to-day that they should have at least one Catholic paper coming to your house and read that as well as the daily paper."

The above and scores of similar conversations were brought to mind by the excellent article written by Father John A. Barrett, C.S.S.R., on the subject of Children's Missions, appear-

ing in your January number. All of us, I am sure, are grateful to Father Barrett for reviving interest in this important apostolate. The undersigned had the very great good fortune, in the spring of 1925, of being among a number of newly-ordained priests who were taken aside by Father C. A. Shyne, S.J., and given a conference on his work. In that conference, he told us of his experiences in this field some twenty years previous, and not only inspired us in a most unusual manner for this work, but gave us a definite outline, a daily order, and many practical stories and examples to use in giving the missions. During that summer ten of the young priests devoted most of their time to giving Children's Missions, with Father Shyne as our Superior. (A year or two later the work was put under the supervision of The Catholic Instruction League.) We worked in bands of two or three, depending on the size of the parish. Since 1925 the missions have been continued in some places, but I believe within the last two years, whether due to scarcity of missionaries, or other reasons, the number of these missions has materially decreased.

Father Barrett mentions Children's Missions principally as an aid to getting adults to missions for adults. It is true, as Father Barrett says, that there are no better advertisers of these affairs than the children. However, there are so many serious obstacles to the operation of a Children's Mission before and after school hours, that many pastors and missionaries might hesitate long before trying one. I am speaking now of a system for these missions that could be applied to parishes in general, large city parishes, small country parishes, and middle-sized parishes whether in city or country. In the first place, there is the difficulty of getting the children to the exercises at all times of the year, or getting them at the particular time needed, i.e. just before the mission for the grown-ups. While the school authorities might lend all reasonable coöperation, other serious difficulties present themselves. The morning talk would necessarily be about eight o'clock, and where children are brought to school by bus or some friend driving an auto, and are accustomed to coming later, I think there would be too many late or absent from this first, important exercise. Secondly, my experience has been that religious exercises for children immediately or shortly after

their release from a day at school generally meet with indifferent success. Most children greet the end of the last hour with something of the feeling of a prisoner released. (What professor has not felt more or less that way himself at the last bell?) With all the good will in the world, then, and in spite of any force or persuasion that might be applied, children mentally and perhaps physically tired, do not, generally speaking, respond to religious exhortation in the way we would desire for the end proposed in these missions. Then, too, in the cities especially, we find that an appreciable number of boys have paper routes, or other "jobs" which they cannot very well disregard for a week, nor can they have another substitute for them. I do not wish to infer from all this that Father Barrett's plan will not work in some places, nor that it has not worked. And where it has been found to produce worth-while results, it should be used.

In the mind of the undersigned, the ideal program for Children's Missions, whether these are used as advertisers of adult missions or not, is to have the children there for three solid successive days, preferably Thursday, Friday and Saturday, ending the mission Sunday morning. Experience has shown that the results of such missions justify that they be given irrespective of any connexion with a mission to follow. During the past ten years I have been actively engaged in the religious instruction of children (along with other lines of work) and at present I teach or visit parish catechetical classes thrice weekly. During these years I have had the privilege of giving about twenty Children's Missions, and have found no work more interesting, none that brought better spiritual results for the time and energy expended. This work has been the particular "hobby" of Father Cornelius A. Shyne, S.J., now at St. Louis University High School, St. Louis, to whom I referred above. Our plan is to have the children for three solid successive days, 8:30 A. M. to 3:30 P. M., and to give them the Spiritual Exercises of St. Ignatius in the form of catechetical talks. The missionary asks a question now and then, and either has one of the children answer it, or, after a pause, may answer it himself. Below is an outline of the talks, as well as a program for each day. It was the unanimous experience of the men giving the missions that where

they adhered to this program and sequence of subjects, the missions were successful, and where they changed it substantially, the mission was weakened or practically a failure.

The reasons for the success of the plan are not far to seek. With the children there for the whole day from 8:30 A. M. till 3:30 P. M., they are kept in the mission atmosphere. They are also kept alert and happy by being given twenty to thirty minutes between each talk for recreation. Besides that, the exercises arranged in this sequence have a decidedly cumulative effect, so that at the end of the second day it was our ordinary experience to see very many of the children aroused to such a pitch of fervor (how long it would last, God only knows) that they would declare themselves ready to outdo all the saints and martyrs if only an opportunity were given. Afterward, in trying to stretch out the exercises over the period of a week, we found this result almost entirely lacking. In fact, the interest seemed to decrease rather than increase.

ORDER OF THE DAY.

A. M.	8:30— 9:30	Mass and Instruction
	9:30—10:15	Recess and games
	10:15—10:45	Instruction
	10:45—11:15	Recess and games
	11:15—11:45	Instruction
	11:45—12:30	Recess and luncheon
	12:30— 1:30	Colored Slides explaining the Mass or Life of Christ—RECESS
P. M.	1:30— 2:00	Instruction
	2:00— 2:30	Recess and games
	2:30— 3:15	Instruction—Benediction of the Most Blessed Sacrament

SUBJECTS TREATED.

First Day:

1. The aims of the Mission
2. The title to Heaven (What Baptism means)
3. The meaning of Life (End of man)
4. How to use things (Use of Creatures)
5. The dignity of being a Catholic

Second Day:

1. Sin and its malice
2. Personal sin and the Commandments
3. Instruction on Confession
4. Hell
5. Death — Judgment — Purgatory

Third Day:

1. Prayer and the Sacraments
2. Our Lord's Hidden Life and Public Life
3. The Passion of Christ
4. Heaven

(Most of the confessions are heard on the third day, beginning in the morning, and continuing between the other exercises.)

The above program and outline are those prepared by Father Cornelius Shyne, S.J., and one which he and those of us who followed him found very effective. Of course, the "talks" must be given in such a way that the youngest (say a seven-year-old) will be interested and impressed, and such that the oldest, even the parents of the children, will find solid and worth-while. "Key" stories and examples are used in the beginning, to which the children are constantly brought back, and thus the fruits of repetition are gathered. Each talk should contain at least one striking story or example, and still the great truths should be hammered home in a strong, unadulterated fashion.

Can the children stand three days of this strenuous spiritual program? When can we get them for three days in succession? Our experiences in half a dozen dioceses, in small country parishes, and large city parishes assures us that they get the "thrill of their young lives" out of one of these missions, and we have records to show worth-while lasting results. It is the ordinary thing to be besieged on the second or third day by a crowd of youngsters pleading "to make it just one more day". The second question must be answered by each pastor for himself.

J. F. HENRY, S.J.

Toledo, Ohio.

ABSOLUTION FROM CENSURE AND PROFESSION OF FAITH AT CONVERSION.

Qu. In the November 1932 issue, p. 527, your canonist informs us that there is no absolution from excommunication when receiving converts into the Church who had been *doubtfully* baptized. But THE ECCLESIASTICAL REVIEW has told us the contrary: March 1926, p. 315, where authorities are quoted; so too July 1924, p. 92. May we infer that at the reception of *doubtfully* baptized converts the absolution from censure in the external forum is *ad libitum*? If this is the case, practically we need no longer refer these cases to our Bishops for faculties. Cases where converts' baptism must be considered absolutely valid are more theoretical than practical.

Resp. The earlier articles referred to by our correspondent do require conditional absolution from excommunication in the external forum, when doubtfully baptized Protestants are received into the Church. But a closer examination of the reply of the Holy Office of 1859 led the present writer to the distinction made in the November 1932 issue. It is evident that in n. 2 of that reply the Holy Office is applying the principle enunciated in canon 2219 § 1: "In poenis benignior est interpretatio facienda." On the strength of this principle a doubt whether of law or of fact is resolved in favor of freedom from censure. Neither does the suggestion, found in the *Collectanea S. C. de P. F.*, I, 643, footnote 1, that the word *forsan* be inserted in the formula of absolution from excommunication, when it is doubtful whether the excommunication on account of heresy was incurred or not, weaken this position. For (1), as was stated above, the Holy Office does not prescribe absolution from excommunication where the convert's previous baptism is doubtful; (2) that suggestion may very well be referred to the case where a validly baptized Protestant, for example, may perhaps never have been in bad faith and therefore perhaps never incurred the excommunication.

For the case where the convert's previous baptism is doubtful, neither the rescript of the Holy Office of 20 July, 1859, nor the Code, nor the Ritual prescribes any special faculty for receiving the convert's profession of faith. At most indirectly such permission will be required in virtue of canon 744, which prescribes that, if it can be conveniently done, the baptism of

adults should be referred to the Ordinary of the place so that, if he so desire, he may confer it personally or through a delegate.

PARISH FOR "RELATED" LANGUAGES.

Qu. When writing of national parishes, is it always understood that the rights of such parishes are based solely on racial heritage or also on languages? I notice that the Latin documents refer to parishes "*ratione linguae*" and "*ratione loci*". Thus there may be two or three nationalities belonging legally to one parish established by reason of language, e. g. Spanish, Cubans, Mexicans, etc. Could we likewise claim Slavonic peoples whose languages are related, to be affected in a similar manner? In other words does, e. g. a Polish parish embrace Slovaks and others who understand Polish and vice versa?

Resp. It is true that the Apostolic Delegate's letter quoted in our November 1932 number does not distinguish "national" parishes, but rather parishes for a particular "language". Our correspondent's comparison, however, between the Spanish, Cuban, and Mexican language on the one hand and Polish, Slovak, etc., on the other, is hardly warranted. The language of the Cubans and Mexicans is Spanish, with some solecisms. The former might be considered dialects of the latter. But Polish, Slovak, etc., are by no means merely dialects of one language, but distinct languages, though they may be related, as our correspondent would have it.

The relationship between the languages of the people does not determine the question proposed. It is essentially one of jurisdiction. It can be settled only by the Ordinary, who alone can decide the extent of these parishes. Perhaps an implicit solution will be found in the circumstances of the different parishes. If there are distinct parishes for the several languages in one locality, it must be manifest that only Poles can belong to the Polish parish, Slovaks to the Slovak parish, etc. On the other hand, in a place where there are people of several related nationalities and languages, but only one parish nominally for one of those nationalities and languages, it would seem to be the mind of the Ordinary that the one pastor be entrusted with the care not only of the people of that nationality and language, but also of those related by nationality and language.

ENROLLING NAMES OF PERSONS INVESTED WITH THE FIVE SCAPULARS.

Qu. Is it necessary that the names of persons enrolled in the Five Scapulars be registered?

Some priests argue that it is not necessary, and they instance the fact that at missions the names are not taken.

Resp. Members of the Episcopate of the United States usually delegate to all their priests the following faculty contained in their quinquennial indults: "Benedicendi et imponendi quinque scapularia sub unica formula absque recurso ad Ordinarios seu Congregationes religiosas competentes, *et sine onere inscriptionis* in casibus magni concursus, tempore exercitiorum et missionum spiritualium."

There are accordingly three circumstances in which priests to whom this power has been communicated, need not register the names of the persons enrolled, viz. (a) in the case of a great concourse of people, (b) during a retreat, (c) during a mission.

The "unica formula" to be used is found in the Appendix of the new *Rituale Romanum* of 1925, No. 14: "Formula brevior benedicendi et imponendi quinque scapularia".

The same faculty is granted unconditionally and under all circumstances to all the "*special* members" of the Society for the Propagation of the Faith, i.e. to any priest who collects for that work or makes to it an annual offering of six dollars. This is No. 8 of their privileges: "The faculty of blessing and investing the faithful with the Scapulars of the Most Holy Trinity, the Passion of our Lord, the Seven Dolors and the Immaculate Conception as well as of Our Lady of Mt. Carmel; a single formula may be used for the blessing of these Scapulars."

FIRST ABLUTION POURED INTO CHALICE BEFORE PRECIOUS BLOOD IS CONSUMED.

Qu. A priest states he was saying Mass (I understand it was a private Mass on a weekday), and at Communion time he had consumed the Sacred Host. At this point, noticing the server at his side, he held out the chalice for the first ablution, which was poured in before he realized that he had not consumed the Precious Blood. What was he to do?

What he did was to proceed right on. Asked if sufficient wine had been poured in to change the species, his answer was that he did not know.

The question then is, was the Sacrifice completed?

Resp. If the quantity of wine received into the chalice amounted to one half or even one third of the consecrated species, it is morally sure or very probable that the consecrated species of wine was destroyed and ceased to contain the Precious Blood of Christ.

Therefore, in such a case, nearly the same is to be done as when the chalice has been upset and all the Precious Blood poured out immediately after the celebrant's Communion under the species of bread, viz. another chalice should be brought to the priest, who then pours into it wine and a little water, offers it up mentally, and consecrates it, beginning with the words "Simili modo". Then, after taking the Precious Blood which he has just consecrated, the priest drinks also the contents of the other chalice into which the ablution had been so unfortunately received.

See, in the Missal, the Chapter entitled "De defectibus in celebratione Missarum occurrentibus," X, 13: "At si contingat totum Sanguinem post consecrationem effundi, . . . si nihil omnino remanserit, (Sacerdos) ponat iterum vinum et aquam, et consecret ab eo loco 'Simili modo postquam coenatum est,' facta prius tamen Calicis oblatione, ut supra."

DIVINE PRAISES SUNG BY CHOIR AT BENEDICTION.

Q. 1. In some parish churches and convents the Divine Praises are sung by the choir after Benediction of the Blessed Sacrament. I find in Wapelhorst, tenth edition, page 292, footnote 18: "Immediate ante vel post benedictionem cum Venerabili laudes: *Benedictus sit Deus* vulgari sermone recitari possunt." Consequently should not the Divine Praises be said by priest and people in order to gain the indulgences?

Resp. In order to gain the indulgences attached to the Divine Praises, it is sufficient to listen to them while they are sung by the choir. It is not necessary that they should be said by the priest and people. Such is the assertion of Canon 934, § 3 of the Code: "Ad indulgentiarum acquisitionem satis est orationem alternis cum socio recitare, aut mente eam pro-

sequi, dum ab alio recitatur." This statement is translated as follows in the eleventh edition of the *Raccolta*, last lines of page xvi: "Prayers may be said alternately with another, or followed mentally while recited by another."

VESTURE OF PREACHER OF FUNERAL SERMON.

Qu. When a requiem Mass is sung (*Missa cantata*), should the celebrant preach the sermon vested in cope before the absolution of the body; or should he divest himself of the sacred vestments, and preach the sermon in cassock, and then resume the vestments?

Resp. Decree 2888 of the Sacred Congregation of Rites states that the funeral sermon, if there is one, shall be preached before the absolution of the body, and the preacher should be in *vestibus nigris*, i.e. without surplice or stole. If the preacher be a religious, he shall speak in the habit of his Order.

See *Matters Liturgical* of Wuest-Mullaney, third edition, No. 761; and Wapelhorst, eleventh edition, No. 152 (11).

THE FORM OF SACRAMENTAL ABSOLUTION.

Qu. In the "Forma Absolutionis" in the Roman Ritual it is stated: "Sacerdos dicit (1) *Misereatur*, etc.; (2) deinde dextera versus poenitentem elevata, dicit *Indulgentiam*, etc., et *Dominus noster Jesus Christus*, etc." and the sign of the cross is to be made at the words "in Nomine Patris, et Filii, et Spiritus Sancti. Amen."

Now the question is: Is the sign of the cross an essential part of the absolution, or is the absolution valid without either holding the right-hand toward the penitent or making the sign of the cross at the words, "in the name of the Father, and of the Son, and of the Holy Ghost"?

Resp. In order that absolution may be certainly valid, it is necessary and sufficient to say, "Absolvo te a peccatis tuis." The other words or ceremonies mentioned in the Ritual are prescribed only "ad liceitatem". Hence the practical conclusion: "Exinde sequitur *ego* non requiri ad validitatem, si sacerdos latine loquatur, quia jam in verbo *absolvo* continetur. Pariter verba 'in nomine Patris, etc.' ad essentiam sacramenti non pertinent, quia nec a Christo praescribuntur, nec in antiquis formulis inveniuntur." (See Tanquerey, 1930, Nos. 85-86.)

The same teaching is to be found in all text books of moral theology.

WEARING OF WRIST-WATCH AT LITURGICAL SERVICES.

Qu. The custom of priests wearing wrist-watches at sacred functions, especially in the distribution of Holy Communion and during Holy Mass, is quite prevalent in some districts. This seems to be contrary to the spirit of the Liturgy which tries to remove from sacred vestments everything that savors of the world. Wrist-watches are apt to be offensive to the eyes of the communicants.

Is there any decree of the Sacred Congregation of Rites on this point?

Resp. The Sacred Congregation of Rites has not yet issued any decree condemning the wearing of wrist-watches at sacred functions. When a wrist-watch is very prominent, it may easily offend the eyes of communicants. It savors of worldliness.

DRAMATIZING THE HOLY FAMILY IN PROCESSIONS.

Qu. Will you kindly settle the following question that arose among the curates of my parish, relative to a dramatization of the scene of the Nativity which took place in our church immediately before the solemn high Mass on Christmas Day?

The sanctuary boys' choir, vested and followed by a child dressed to represent the Blessed Mother holding the Infant, with a boy taking the rôle of St. Joseph carrying a pastoral staff, and other children with wings representing angels, formed a procession in the sacristy. This procession, which included the celebrant of the Mass with deacon and subdeacon, vested in their robes for the celebration of Mass, wended its way down through the aisles of the church and then back to the sanctuary, where the Infant was placed in a crib at a side altar. The ministers of the Mass had to remain standing at the foot of the altar before beginning Mass until the sanctuary choir had finished singing a Christmas carol.

Is the above practice condemned by the Church. If so, when?

Resp. On 5 November, 1667, the Sacred Congregation of Rites forbade in processions of the Blessed Sacrament and in others, the presence of children or adults impersonating saints or representing their miracles and deaths. (No. 1361, ad 7).

It is true that the decree No. 3324, 7 February, 1874, refused to condemn the custom introduced in Jerusalem by the Franciscans, of having children with wings representing angels, and holding censers or strewing flowers during the procession of Corpus Christi. The matter was left by the

Sacred Congregation to the judgment of the Patriarch of Jerusalem.

The case submitted by our inquirer should be decided in the light of the two decisions just quoted. Children "with wings" might be allowed to represent the Christmas Angels in a procession, but not to impersonate the Blessed Virgin or St. Joseph.

ASPERGES AT THE PARISH MASS ON SUNDAY.

Qu. How grave is the direction about the blessing and the aspersion of holy water before the parish Mass on Sunday? Is one to understand that the blessing and aspersion must take place even before a low Mass on Sunday which is applied *pro populo*?

Resp. The Asperges, i.e. the blessing of the people with holy water, on Sundays, is obligatory in collegiate churches; and is only permissible in other churches, according to decree No. 4051 of the Sacred Congregation of Rites.

In all parish churches in the United States, on account of a general custom, the Asperges should take place before the principal Mass if it is celebrated with chant. But if it is a low Mass, the Asperges is not proscribed at all.

See Wapelhorst, eleventh edition, page 168, footnote 13; and Wuest-Mullaney's *Matters Liturgical*, third edition, No. 518, page 336.

PRAYING THE MASS ALOUD WITH THE PRIEST.

Qu. Has the Holy Father sanctioned the *Missa recitata*?

Resp. Our inquirer is right in believing that Pius XI's exhortation to "pray the Mass" merely meant a desire for a better understanding of the Mass by the faithful, through their private reading of the Mass prayers in the vernacular of a translated Missal. The reading aloud of these prayers by the congregation would often give rise to many inconveniences. The Mass server is truly the spokesman of the people who assist at Mass, and he is required by the Code, not only to present the cruets and ring the bell, but also to answer officially the priest's liturgical prayers: "Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat." (Can. 813, § 1).

Ecclesiastical Library Table

EPISCOPAL LISTS AND APOSTOLIC SUCCESSION.

It is a humiliating fact — explain it as one may — that in studies of prime importance for the Church, the non-Catholic scholar and historian so often leads the way. The early lists of Roman bishops present an obvious example of this unfortunate phenomenon. Any student at all acquainted with the progress of critical studies in this problem during the last fifty years would at once point to Harnach-Lightfoot as the pioneers in this field. And this evaluation must be accepted, despite the value of Duchesne's work on the *Liber Pontificalis*, which in the words of Lightfoot "will be supreme in its own province". These remarks are prompted by a study of the work of Erich Caspar¹—again a non-Catholic, who has broken new ground where critical investigation seemed to have come to the end of its resources. Here again we have to learn from the outsider, and I propose to set out the present position of the problem as determined by Caspar's work.

The genius of Mommsen in a study published in 1850 on the chronographers of 354 reconstructed a succession-list drawn up by Hippolytus in his *Chronicon*. Nearly half a century later, Harnach produced two further reconstructions—the list of Julius Africanus (221), and a succession-list drawn up at the time of Soter (170) giving length of reign and other historical information. In connexion, however, with this latter item, the honor of the pioneer belongs to Lightfoot, whose results were published in 1890. Harnach's *Die Chronologie* appeared in 1897.

But in 1905, Bauer published a study in *Texte und Untersuchungen* which disproved Harnach's contention with regard to the *Chronicon* of Hippolytus; Bauer had come across the index to the work, and in it there was no mention of a list of Roman bishops. Further, Lietzmann (1914), and others, rejected the idea of the existence of a list at the time of Soter. And finally, Schwartz demolished what was left of the Harnach-Lightfoot construction by showing the uselessness

¹ *Die älteste römische Bischofsliste* (Schriften der Königsberger Gelehrten Gesellschaft, Geisteswiss. Kl., II, 4) (Berlin, 1926).

of the Chronicon of Africanus, all inference from it being based ultimately on the Canon of Eusebius which as it now stands is absolutely corrupt. The problem was thus brought back to its original position: every piece of evidence utilized or reconstructed by Mommsen-Lightfoot-Harnach had apparently been proved worthless by later investigators. And now there enters on the scene Erich Caspar—at present history professor in Berlin. His view was presented in 1926, in his *Die älteste römische Bischofsliste*: a short summary is to be found in the same writer's *Geschichte des Papsttums*, Vol. I, c. 1. He resuscitates the documents rejected by scholars in the last thirty years. The central effort of this construction is the winning back of the original Canon of Eusebius by means of a minute examination of the Canon of St. Jerome. On this basis, and on the History of Eusebius, he reconstructs the list of Africanus; he also establishes the claim of the Chronicon of Hippolytus to be a valid element in the solution of the problem.

The first section of the book (pp. 13-84) contains a most intricate discussion of the Chronicon of Eusebius. This, the most ancient direct witness to the episcopal lists, is no longer extant in the original Greek. But we possess Jerome's edition of it, written some three quarters of a century later. Unfortunately, Jerome completely changed the whole character of Eusebius's work. Eusebius had no direct chronological prepossessions: his aim was to establish synchronisms between biblical and profane history in order to prove the greater antiquity of the former. Jerome from the year 520 onward changed the original arrangement, and turned the Chronicon into a species of annals, in which definite dates were assigned to definite facts. This deformation of the work of Eusebius has gone on from the days of Jerome to our own. The two latest editors of the Chronicon (Helm, and Fotheringham) have, according to Caspar, not been more successful than medieval copyists in seizing the real nature of Eusebius's work.

In the two following sections (pp. 85-258) Caspar studies the Hieronymian Canon with a view to determining its original form in Eusebius. Here he makes a fundamental distinction between two kinds of lists—one with dates, a static, external list, and one merely of names, dynamic and internal. On the basis of this distinction which he finds in Christian writers

before Eusebius, and by means of a comparison between the History and the Chronicon of Eusebius, he finds for Jerusalem (pp. 120-132) and Antioch (pp. 133-143) that the original list was dynamic, i.e. names without dates. For Alexandria (pp. 144-158) the problem is more complicated, as Eusebius was working on data already subjected to some literary development and a process of precision by dates; but here also the original element was a dynamic list.

For Rome (pp. 159-178) the problem is even more involved; but Caspar satisfies himself that the original element here also was dynamic.

Having arrived at this conclusion, the question arises—what do the lists signify, and why were they drawn up? Caspar answers this question in the case of Rome, by saying that the early list (up to Anicetus) was not a list of bishops, but a list of apostolic succession, i.e. a list of names of those who were looked on as the inheritors of the apostolic succession of true doctrine. As for the historical value of the list, Caspar concludes that it is much greater than the critics have so far admitted.

The process of formation of the bishop-lists is therefore to be conceived as follows, according to Caspar. Both Irenaeus and Hegesippus are to be accepted as trustworthy evidence for the existence of an early list of names without dates. These lists were intimately associated with the fight against heresy, and their purpose is to show an unbroken chain reaching back to the Apostles, which shall be a visible guarantee of true teaching. Caspar accepts the names on the list as historically sound. But he cannot define more closely the character of these prominent men, nor the kind of official position they occupied. But on the one point, viz. that they were not bishops, he is quite certain. We shall return to this point later.

The next stage is found in the Christian chronographers of the third century. Hippolytus, under Alexandrian influences, was responsible for a far-reaching innovation. The chronological lists which he found before him were of a kind which Caspar calls "static," i.e. they gave names and definite dates, detailing the year of entry into office, length of office, etc. Hippolytus however added to these a "dynamic" list in the case of sacred chronology, i.e. a list without dates, consisting

simply of a series of names. His purpose was to show the thread of connexion between the early prophets and others who lead up to Christ. Dates were immaterial—it was the idea of succession, tradition which was paramount. As an appendix to his work he added a list of names of the bishops of Rome—again without dates. The list was of the same “dynamic” nature therefore as the Old Testament list; but while the latter pointed to Christ, this gave the succession from the Apostles. Julius Africanus, however, also dealing with preëxisting data, determined to bring this “dynamic” list into conformity with the other “static” lists. He therefore arbitrarily fitted into the Olympiads the various names up to the period (c. 200) which he had personally investigated. Thus was begun a process which eventually gave us definite years and months and days even, for the earliest names on the list. Moreover, as the later names were certainly bishops, it now became traditional to treat the whole list as a list of bishops—hence the lists in Eusebius, in the Liberian Catalogue, and the Index Catalogue. This, then, is what Caspar calls the building up of the “bishops-list” from a “succession-series”. What was originally “dynamic”, has been made “static”—and thereby deformed—certainly the Canon of Eusebius in so far as chronology is concerned. The first certain date in the whole series is Pontianus (235 A. D.).

That Caspar's work will take its place alongside that of Lightfoot and Harnach cannot be doubted. That all his results will find favor with the critics cannot be expected. Already adverse criticisms have been voiced, e.g. by Schmidt,² and especially by Helm.³ But one thing is certain. He has directed attention to the deformation of the Hieronymian Canon as it appears in modern printed books and lists. One striking example is illustrated by a photo-typic reproduction of the manuscript evidence set side by side with the same portion of the Canon as it appears in the editions of Helm and Fotheringham. What appears in the manuscript as a lozenge-shaped mass, beginning from the top with a single word, spreading out gradually to the broadest part of the lozenge, and tapering away again in the same manner in the lower

² *Texte und Untersuchungen* 46 (Leipzig, 1929), 335.

³ Sitz-Ber. d. Berl. Ak. Phil.-Hist. Kl. 1929, 371.

portion, appears in its modern dress as a neat, regular parallelogram of type. To take the latter as any indication of the chronological import of the former is simply to be deceived. Any remarks on the critical aspect of Caspar's work would be a matter of very detailed analysis and cannot be attempted here. But I should like to draw attention to his *interpretation* of his results as they affect the earliest names in the Roman lists. He maintains that the list is genuine historical matter; but the names are not the names of bishops. In other words, we have merely a "succession-series", not a list of bishops. I would suggest consideration of two points—the arguments which Caspar adduces, and the concrete historical situation which his view implies.

To begin with the latter. Deliberate fraud on the part of Irenaeus is, as Caspar would admit, out of the question. That Irenaeus himself thought he was dealing with bishops all through his list is also beyond question. We are reduced therefore to the hypothesis of error on the part of Irenaeus or his source (Caspar leaves open the question as to whether Irenaeus composed the list or got it from oral tradition⁴). The plain question therefore is—was such error likely? The *onus probandi* lies on Caspar; and he has nowhere discharged it. As to Caspar's arguments. A corner-stone of his interpretation of the text of Irenaeus is his view of the meaning of *διαδοχή*. Put shortly, his position is as follows. He maintains that originally *διαδοχή* was a correlative to *παράδοσις*: it signified the acceptance of something (here sound Apostolic teaching) from those who handed it on. It did *not*—before Eusebius—mean a catalogue or list. This obviously brings us on to the famous battlefield of the text of Hegesippus—*διαδοχὴν ἐποιησάμεν*. With his view of *διαδοχή* it is clearly impossible for Caspar to read *ἐποιησάμεν*. He finds a solution in the direction pointed out by Ehrhard, and already followed by Schwartz. The latter, indeed, boldly suggested that there had been a lacuna in the text, and *ἐποιησάμεν* is an ill-advised attempt to fill it in. Caspar accepting the hint tells us that the original must have meant something like "feststellen", "to establish", "to assure myself of". And this sense will

⁴ The former hypothesis is held to be more probable in his *Geschichte des Papsttums*, p. 13.

admirably suit the meaning which he gives to *διαδοχή*. This view gives us the key to the interpretation of Irenaeus. He means to set forth, *not* a list of bishops, but a list of those who, in an unbroken chain, received and handed on the true teaching of the Apostles. As my purpose is expository, I must confine myself to one criticism. The attempt to base any view of the meaning of *διαδοχή* on a rejection of the text of Hegesippus is *ipso facto* suspect—at the very least. There is absolutely no ground in the state of the MS. evidence for any such procedure. Caspar has unfortunately allowed himself to be influenced by Schwartz's view, which is the merest conjecture and against all the manuscripts.

Another argument of Caspar lies in this—namely, the lists do not begin with Peter; the first place is given to Linus, and the others are numbered accordingly. If the list were a list of bishops, it would begin with Peter. It is hard to take such an argument seriously. It rests on an arbitrary assumption. In the text of Irenaeus, Peter and Paul are mentioned: the numbering, it is true, begins with Linus, but on the other hand there is a closer tie than mere number between him and the Apostles; for Irenaeus tells us that he received his office from Peter and Paul — *τὴν τῆς ἐπισκοπῆς λειτουργίαν*. Moreover, the numbering given by Irenaeus is quite easily explained as due to the feeling that the source of the authority of Linus, Cletus, etc., should not be in the list itself. The Apostles gave, the others received. Further, Caspar's view of the origin of non-episcopacy undoubtedly affected his interpretation here. And I cannot rid myself of a suspicion that his argument, as developed in his *Geschichte des Papsttums* (p. 9), is circular. He accepts the position of Harnack with regard to the late origin of non-episcopacy, and he takes over this position as an admitted fact into his argument in the succession-lists of Irenaeus. I fail to discover which is the starting-point of his theory. Unless he can establish the late origin of non-episcopacy, apart altogether from reference to the list of Irenaeus, his discussion of the latter in the passage above noted is a circular argument. In point of fact, what he does is to reject the theory that the succession-list is a *fabricated* list of *bishops*-succession, on the ground that such a fabrication would have included Peter as the first in the list. Even ad-

mitting, *argumentationis causa*, the validity of the reason adduced, the possibility that the list is a *genuine* bishop-list remains unaffected by his argument. But Caspar seems to imply that, as the list is *not* a fabricated bishop-list, it is therefore a genuine list of some sort, and joining this with his view as to the late origin of non-episcopacy in Rome, he concludes that it is a genuine list, not of bishops, but of prominent men in whom the tradition of sound Apostolic doctrine was found. I am glad to find myself in this criticism in the company of a very competent reviewer of Caspar's work.⁵ "Comme telle, la question de l'épiscopat monarchique n'a rien à voir en cette affaire: l'auteur l'a bien vu, mais il a été mal inspiré de dépasser Irénée pour résoudre comme il l'a fait le problème des origines de l'épiscopat dans son rapport avec l'idée de tradition."

R. HULL, S.J.

Chipping Norton, England.

⁵ *Revue d'Histoire Ecclésiastique* (1928), p. 142.

Criticisms and Notes

THEOLOGIA MORALIS. Secundum Doctrinam S. Alfonsi de Ligorio. Auctore Jos. Aertnys, C.SS.R. Editio Duodecima. Two volumes. Turin. 1932.

COMPENDIUM THEOLOGIAE MORALIS. Auctore Joanne B. Ferreres, S.J. Editio Decima Quinta. Two volumes. Barcelona. 1932.

MANUALE THEOLOGIAE MORALIS. Auctore Ludovico Wouters, C.SS.R. Tomus I. Brussels. 1932.

The number of editions achieved by the first and second of the above mentioned works testifies strongly to their reputation and popularity. In the preface to the manual bearing the name of Father Aertnys, the editor and reviser, Father Damen, informs us that the present edition differs from the eleventh, which appeared in 1928, inasmuch as it takes account of new decrees and responses by the Holy See and the encyclicals of Pope Pius XI on education, marriage and the social order, and presents many minor revisions of the text. The improvements in the present edition of Father Ferreres' work consist of a more thorough treatment of certain subjects that have assumed greater practical importance in recent years. Nevertheless, it is not as up to date on some subjects as Aertnys' work, even though it appeared some months later. For example, Aertnys presents the teaching of *Quadragesimo Anno* on the just family wage, while Ferreres discusses only that of *Rerum Novarum* and the subsequent "Responsa Romana". Both cite the condemnation of eugenic sterilization from the encyclical, *Casti Connubii*, and both refer to the encyclical of Pius XI on Christian Education. The work of Ferreres is especially useful for Spain, the Latin American countries and the Philippine Islands, inasmuch as it takes account of both their ecclesiastical and civil legislation.

Father Wouters' work is evidently to be completed in a second volume. The first volume comprises all the tracts of moral theology except those dealing with the sacraments. It contains 855 octavo pages. In the preface the author gives two reasons for producing still another manual of moral theology. The first is the general fact that readers can profit by a study of various presentations of the same doctrine, from which fact springs the hope that his particular method may not be "entirely without usefulness for at least some readers". The second reason is derived from his experience and conviction that

a better order, coherence and system in moral treatises would make an important contribution to clearness and perspicuity. Hence he has endeavored to improve the order and connexion between the various treatises, between the various chapters in each treatise and in the treatment of the subject matter. The volume is divided into two "books"; each book is subdivided into "tracts"; the "tracts", into "dissertations"; the "dissertations", into "parts"; the "parts", into "sections"; the "sections", into "chapters", and the "chapters", into "articles". The first of the two books deals with "the general principles of the Christian life," the second with "the practice of the Christian life, or the cultivation of the virtues". Under the former are treated human acts, morality, law, conscience, sins and the speculative aspect of all the virtues. In the second book the practical side of the virtues is presented, followed by the precepts of the Decalogue, justice, contracts, restitution, and particular states of life. There is much logic in the arrangement, but the table of contents is necessarily very elaborate and not comprehensible at a glance. The treatment of the various topics seems to be unusually thorough.

PROPAEDEUTICA BIBLICA sive **INTRODUCTIO IN UNIVERSAM SCRIPTURAM** auctore **R.P.J. PRADO, C. SS. R., S. Script. Lect. et P.I.B. exalumno. Taurini (Italia): Ex Off. Libraria Marietti. MCMXXXI. Pp. xvi+415+15*.**

Praelectiones Biblicae is the general title of a four-volume series which includes a general introduction to Scripture study and a special introduction with exegetical notes on both the Old and New Testaments. *Propaedeutica Biblica*, the first volume, is comprehensive in scope and meets all the requirements of a general introduction to the Scriptures. The volume is divided into three books dealing respectively with the essence, the integrity, and the interpretation of Sacred Scripture. A copious list of references—Catholic and non-Catholic—will guide those desirous of a more exhaustive study. But the present volume is itself a rather adequate reference work.

Book I. deals with the question of inspiration and canonicity. The explanation of the Catholic doctrine is clear; the treatment is detailed; false opinions are noted and refuted. The chapter dealing with canonicity covers 58 pages. The author covers adequately the Old Testament canon in both Jewish and Christian times. A fuller treatment is given to the canon of the New Testament through the centuries until the Council of Trent. The chapter closes with a complete list of Apocryphal works giving an indication of their contents and noting various translations.

Book II. covers the text and the versions of Sacred Scripture. Book III. devotes 187 pages to the interpretation of Sacred Scripture. The various senses of Scripture are treated at length. The principles governing textual and higher criticism are indicated but not examined sufficiently. The history of Biblical interpretation is treated under the three headings of Antiquity, Middle Ages, and Modern Times. This history is quite extensive and should prove helpful not only for introducing the student to the study of Scripture but also for acquainting him with Catholic authors and their works. The formidable list of Catholic Scriptural publications covering seventeen pages should encourage those who are liable to develop an inferiority complex when treating the relative merits of Catholic and non-Catholic authors. Ten excellent photostats of various MSS. and Polyglot Bibles—Codex Complutensis, Pentateuchus tritaplus, Codex B, Codex Chisianus, Codex Gothicus Legionensis, Biblia Rabbinica, Biblia Polyglotta Complutensia, Biblia Polyglotta Waltoniana—complete the volume. Three indexes, one for content, one geographical, and one for persons, make the varied material readily available. This first volume gives evidence of talent well used; the author deserves well of those seeking a supplement to the ordinary Scriptural manual.

THEORETICAL PSYCHOLOGY. Johannes Lindworsky, S.J. B. Herder Book Company, St. Louis, Missouri. 1932. Pp. x+145.

Lindworsky in 145 small duodecimo pages attempts to lay down the fundamentals of a theoretical psychology which on the basis of theoretical arguments will define the position that one can take even prior to experimental investigation (p. 18). He analyzes consciousness into six elementary classes of phenomena: the ego-consciousness, sensations, sensory feelings, the knowing of facts, recognizing and striving attitudes. His proof that these and only these phenomena are psychical elements appears to the reviewer to lack the cogency that one might expect in a work that sets out with the ideal of defining concepts prior to all experimental investigation.

The Catholic philosopher and psychologist will be startled, to say the least, when he learns that the author throws over the time-honored distinction between the higher and lower appetitive faculties and sees in mere sensory pleasure and unpleasantness the only affective elements in human happiness, however sublime. As there is no suprasensuous element in affective mental life, there is according to Lindworsky no suprasensuous element in cognitive life. When we would look for the thought process in the above scheme we find that the knowing of facts involves nothing more than knowing that we

have sensations. "Now it is a bold assertion that our whole knowledge consists first of all and by itself in the knowledge about our personal experience, and since we do not recognize any other elementary experience than the six classes enumerated, we must say that we have primarily and directly only a knowledge of the experience of palpable sensations, meaningful feelings, as well as a knowledge of our *I*, its knowing and its recognizing and striving attitudes." (P. 30.)

Later on he becomes even more extreme and emphatic: "According to our theory of relations it is first to be affirmed *a priori* that there can be no impalpable thoughts at all in the older sense, because there is not even a (completely) impalpable elementary thought process." (P. 87.)

The experimentalist cannot but regret that an experimental psychologist should attempt to develop a theoretical psychology that would be anything but the expression of general laws derived from solidly established scientific facts. The Catholic philosopher will regret that Lindworsky's theoretical psychology, without experimental evidence and without sound logical development, departs in essential matters so far from Scholastic philosophy and the sober teaching of St. Thomas.

LA PHILOSOPHIE CHRETIENNE ET LA PENSEE CONTEMPORAINE. By Régis Jolivet. Pierre Téqui, Paris. 1932. Pp. 228.

In his preface to the present volume Professor Jolivet of the Catholic University of Lyon informs us that the various chapters which it contains had already appeared in periodicals during the last few years, but that they were intended eventually to constitute a whole volume. Apparently his aim is to define the idea of Christian philosophy, in particular of Thomism. He also wishes to describe the relation of contemporary thought to Christian philosophy and the most general conditions of the renaissance of Christian philosophy. This is really an immense task, hardly to be satisfactorily achieved within the compass of a slender volume.

The author maintains that paganism is not dead; its spirit survives and even progresses. It has no other idol but man, whom it deifies and adores. Paganism is flourishing in this modern world. It is a perversion of the spirit to which Christian truth must be opposed. The function of Christian philosophy is to restore the basic notions of sound reason on which religion is founded. The only chance of salvation for the modern world rests on Christian philosophy, especially that of St. Thomas Aquinas. The writer

discusses the relation between Christian philosophy and theology. He regards philosophy as a sort of preparation for faith. In his second chapter Professor Jolivet treats of the principal theses of Christian philosophy. In the third he studies the life and work of St. Thomas. The fourth chapter is concerned with the spirit of Thomistic philosophy. In the fifth chapter Father Jolivet briefly compares Christian philosophy with modern philosophy. In the sixth he teaches that contemporary philosophy is turning toward realism and spiritualism which he regards as a hopeful sign. In an appendix he examines a critique of Thomism by the late M. Pierre Laserre. He writes that M. Laserre had not properly understood Neo-Thomism, for he regarded it simply as a resuscitation of the thought of St. Thomas without its adaptation to scientific progress and modern discoveries. One is not astonished to observe that Father Jolivet is quite optimistic concerning the future of Thomism.

One must note that Professor Jolivet's book contains very little that is really new. It is a felicitous restatement of what one hears so frequently of the value and advantages of Thomism. The book does manifest a certain lack of cohesion. Those who read the *Révue Thomiste*, no doubt, have seen much of its contents before. However, to those who are less familiar with the aims of Neo-Thomism and the various opinions of it, the little volume will prove to be valuable and truly informative.

A TREATISE ON THE STATE. By Leonidas Pitamic. J. H. Furst Co., Baltimore. 1933.

Dr. Leonidas Pitamic, graduate of the University of Vienna, student in various European centers, an honorary Doctor of Laws of the Catholic University of America (1932), professor of constitutional law in the University of Ljubljana, delegate at the League of Nations, and envoy extraordinary and minister plenipotentiary from Yugoslavia to the United States since 1929, is thoroughly equipped by training and profession to write an authoritative treatise on the origin, character, and functions of the State. This he has done—and done with far greater thoroughness than is to be found in, let us say, Woodrow Wilson's ancient volume on the State. A Catholic himself, Dr. Pitamic has not neglected a study of Catholic writers nor failed to emphasize the position of the Catholic Church.

It is a book for advanced students, for philosophers, and statesmen who have an historical background. It is not for readers on whom allusions to history, international law, and constitutions are entirely lost, for in his treatment he draws upon the experiences of states of various types from the Greek City to the Irish Free State.

He is apparently at home with the American or the German or the French constitutions, the ancient governments or the feudal organization or the modern state, international law as it affects modern states, the organism of states, and the rights of men and of citizens. There is no expression of personal views. There is no speculation. There is no superficiality. There is a solid contribution to the study of state polity.

AN OUTLINE OF THE HISTORY OF PHILOSOPHY. By George Stebbing, C.S.S.R. B. Herder Book Co., St. Louis. Pp. 155. Price, \$0.90.

The author himself calls this writing of his a little sketch which is intended "to supplement the ordinary class books of Philosophy, where the latter do not include any historical section in their series of subjects". One must observe that the book is small indeed, since it consists of only 155 pages. Twenty-five pages are devoted not to the History of Philosophy, but constitute a "General Introduction to Philosophy". Then in an "Historical Introduction to Philosophy" he treats of Assyro-Babylonian, Egyptian, Chinese, Indian, and Persian philosophy. In the subsequent 120 pages he gives the whole history of philosophy from the Greeks to the present day.

Obviously it is exceedingly difficult to compress so much into so few pages. It cannot be accomplished satisfactorily. One who has never studied the history of philosophy will derive little benefit from such a concise exposition of the various currents of thought which merit attention. However, students who have used some more extensive text may find the present work helpful in preparing for examinations. In some respects it resembles the German *Repetitoria*, except that it is not provided with questions. The author could add to the usefulness of his little volume by supplying questions at the end of the sections, to which the answers would be found in the text.

CONSPECTUS HISTORIAE DOGMATUM. By I. F. De Groot, S.J. Rome; Gregorian University. 1931. Two volumes. Pp. 516 and 471.

Father De Groot has summed up in two volumes the result of long years of scholarly application and conscientious teaching. He traces the history and the development of our doctrine from the age of the Apostolic Fathers down to the ecclesiastical writers of the thirteenth century, from Clement to Hugo of St. Victor. Thus he leads the student to the Golden Age of Scholastic theology, to the

glorious works of St. Thomas, which did not spring up like mushrooms after a rain, but were the patient construction of a genius and saint who, using the instruments of sane philosophy, elaborated and organized, polished and fitted the materials at hand.

The author first introduces his subject—the progressive knowledge and understanding of the deposit of faith. He explains the causes of development—mental environment, heresies, etc. The condition of the pagan and Jewish world at the birth and first preaching of Christianity he sets forth succinctly.

He reads his documents, does not read into them. If an individual writer has erred, he notes the error candidly, and he does not try, as some misguided authors have tried, to make a Hermas or a Justin ascend the *cathedra* of the post-Trent theologian.

His general method is to expose the doctrine of each group of writers according to the schema of modern systematic theology—an expedient which, while arbitrary, in no way does violence to the teaching he registers, and is of great help to the student. For example, he sets forth the doctrine of the Apostolic Fathers under the following headings: Divinity of Christian Religion; the Church, Its Hierarchy and Monarchical Episcopacy; Primacy of Roman Church; Sources of Revelation; Unity and Trinity of God, Divinity of Son; God the Creator; the Elevation of Man and Original Sin; Incarnation and Redemption; Grace; the Sacraments (particularly the Holy Eucharist and Penance); Eschatology.

He quotes everywhere from his sources, and for more important or disputed references he gives the original text at the bottom of the page.

Space forbids more detailed comment. This is by far the most critical and helpful history of dogma the reviewer has read. May he express the hope that it will be soon translated into English, and prove an incentive as well as a guide to the historical study of Catholic doctrine.

EDUCATION IN NEW ZEALAND. An Historical Survey of Educational Progress amongst the Europeans and the Maoris since 1878; forming with "Young New Zealand" a Complete History of Education in New Zealand from the Beginning of the Nineteenth Century, by A. G. Butchers, M.A., M.Ed. (Melb.), LL.B. (N.Z.). Dunedin: Coulls Somerville Wilkie, Ltd. 1930. Pp. xxiii+656.

The author of this comprehensive study of education in New Zealand over the past half-century informs us that, although this publication has been subsidized by the Government and by the Maori

Purposes Fund Control Board, and every facility offered him by the civil and educational authorities for its preparation, it is nevertheless an independent and objective presentation of the data pertaining to the country's educational history and present state. The fact, however, that all important chapters have been reviewed by state and other officials lends an authority to the work of the highest order.

The work embraces four parts, as it treats, first, the Habens Period, 1878-98; second, the Hogben Period, 1899-1915; third, Problems of To-Day, 1915-29, and fourth, Hopes for To-Morrow, 1930-40. The passage of the Education Act of 1877 inaugurated the state system or more strictly speaking the colonial system in New Zealand, for thereafter the government by grants and subsidies became identified with education, although control was ultimately left to local boards. In the Second Period, while the local boards still existed, they were denied control and all real power came into the hands of the Department of Education of the central government. To-day, New Zealand has its own peculiar problems as a result of an increasing centralization of educational authority while maintaining the appearance of some local jurisdiction. One may see among these problems both the advantages and disadvantages of governmental control. The author considers the advantages to have far outweighed the disadvantages and the breaking down of local authority, a necessary means for the realization of a national system. He admits, however, that "the result is that to-day the New Zealand education system consists of a number of historic local boards, equipped, in the nine chief cities and towns, with imposing offices and staffs, but robbed of almost all their former powers. They now serve chiefly to delude the unthinking public into believing that they still possess local control of education when as a matter of fact all the real power has long since passed to the once unimportant Central Department in Wellington. The maintenance of this strangely duplicated and overlapping machinery is largely responsible for the excessive administrative cost of education in New Zealand to-day."

Students of modern educational systems will be interested in reviewing some of the special problems of New Zealand as, for example, that of rural education. The author points to New Zealand's accomplishments in this field as one of the differences between the condition of education in New Zealand and in the United States where, as he says, "urban systems leave nothing to be desired but the rural systems are often inferior and inadequate. In New Zealand, on the other hand, rural education has been the Benjamin of the system, and the facilities and advantages offered to enable back-

blocks children to receive an education equal to that of the city child are probably unsurpassed anywhere in the world." Another problem of especial interest is that of the Maori or native schools. The author says on this point, and it is undoubtedly his own view as well: "Those entitled to express an opinion are agreed that if the New Zealand Education Department had done nothing else, its administration of Native Schools and Native Education has constituted a record of outstanding merit, and this is so whether we look at it from the point of view of economic or of educational efficiency." It is, therefore, significant that among the hopes for to-morrow this rural education should loom so large. The problems of religious instruction in the public schools and the separate church systems, the largest of which is the Roman Catholic, are fully discussed and their treatment has the endorsement of the Roman Catholic and other church authorities of New Zealand.

ST. ALBERT THE GREAT. By Thomas M. Schwertner, O.P., S.T.Lr., LL.D. The Bruce Publishing Co., Milwaukee. 1932. Pp. xxvii+375.

The Bruce Publishing Company, in its *Science and Culture Series*, and Dr. Schwertner in this volume of the Series, are rendering a distinct service to the entire English-speaking world.

The book is significant for teachers. Albert was one of the world's outstanding teachers. Not only was his knowledge universal, but he unselfishly put it at the disposal of his students. His pupil, St. Thomas, surpassed him in synthesis, but Albert made the synthesis possible. He could make his knowledge part of the lives of his students or listeners. He exemplified the union of learning and sanctity. His teaching was warmed by the glow of the love of God which animated his every activity. He was a teacher who kept in touch with the common people. He showed always a personal interest in his students. His defence of his famous pupil who surpassed him is one of the noble feats of the history of teaching.

The book is significant for the Catholic college students who are in philosophy. Each Catholic college and each director of a Newman Club should endeavor to get this volume into the hands of students who are interested in philosophy. They will learn how a saintly teacher took the news of his day and placed it at the service of truth. They will learn how to nourish the faith while delving in metaphysical subtleties.

The book is significant for this machine age of ours. The mechanical amassing of knowledge is tending to make machines out of humans. Scholars at work in the laboratories and libraries often

become mere cold fact-finders. Young lawyers and clerks kept busy pouring out information to their superiors often lose the true dignity of living. Father Schwertner had all these in mind in writing the life of St. Albert. Here was a gatherer of information who decidedly did not become a robot, and whose life demonstrates that one may always rise above the mechanical.

St. Albert was a man of science. He "showed men how to be scientific without feeling compelled to embrace atheism or espouse materialism" (p. xvii). The author, taking his cue from Pope Pius XI, who canonized Albert and made him one of the Doctors of the Church, suggests something providential in the fact that Albert had to wait six hundred and fifty years for the crown. It was precisely because this era is in need of the example of the saintly scientist. The old bugaboo about Albert being a magician is well handled by the author.

The reviewer hopes for a wide circulation of this timely work. The style is very readable. The treatment, while frank, is interesting, thoroughly scientific and exhaustive. Future researches may bring to light further information about the achievements of St. Albert; but for many years to come Father Schwertner's work will remain the standard biography in English.

HANDBUCH DER KATHOLISCHEN LITURGIEK. By Dr. Ludwig Eisenhofer. Erster Band: "Allgemeine Liturgik." Freiburg im Breisgau. Herder and Co. 1932. Pp. xi+607. Bound.

The present work will answer a long-felt need in the field of Liturgy and should receive an enthusiastic welcome from all, both clergy and laity, who have an interest in this truly vital subject. V. Thalhoffer's *Handbuch der katholischen Liturgik*, from its appearance in 1883-1893, was a standard authority for a generation, and after its revision in 1912 by the author of the work under review it continued to perform good service. It soon became apparent to scholars, however, that a fundamental revision of the *Handbuch*, or indeed an entirely new *Handbuch*, conceived in the spirit of the old, was needed. During the past twenty years the study of Liturgy, particularly on the historical and comparative side, has made great progress. Numerous fruitful investigations have been carried out in almost all departments of Liturgy both Western and Eastern, and have given a new understanding and a new appreciation to the subject. One has only to glance at the materials that are being accumulated in Cabrol-Leclercq, *Dictionnaire d'archéologie chrétienne et de liturgie* and at the numbers of the *Jahrbuch für Liturgiewissenschaft* with their valuable bibliographies to obtain a realization of the varied

and intensive researches that have been, and are, being carried on in the field. Hence the publishers in answer to an imperative demand for a new edition of the *Handbuch* entrusted the preparation of the latter to Professor Ludwig Eisenhofer, whose work on the second edition of 1912, amounting in large part to independent authorship, amply qualified him for the task.

The book now under review constitutes the first volume of the new *Handbuch*, the second being still in press. A comparison with the first volume of Thalhofer bears out the statement of the author in his preface that he has given us not a revision of the second edition, but a new work. The same general plan of presentation has been retained, the present volume being divided as follows: *Einleitung (Kultus und Liturgie. Liturgik als Wissenschaft)*, pp. 1-148; *Erster Teil (Die Formen der katholischen Liturgie)*, pp. 149-317; *Zweiter Teil (Der gottesdienstliche Raum und seine Ausstattung)*, pp. 318-472; *Dritter Teil (Das Kirchenjahr)*, pp. 473-607. But these important innovations should be noted: greater emphasis has been placed on the historical side, i.e. on origins and problems; the treatment of the subject matter is more comprehensive; the frequent discursiveness of the old work has been eradicated without sacrifice of essential exposition. The first volume of the new *Handbuch* accordingly is more comprehensive on both the historical and the descriptive side, and yet, through the compactness of the presentation, is actually a shorter book than the first part of the preceding editions of Thalhofer.

It is to be hoped that the second volume, *Spezielle Liturgik*, with the indispensable Register to the whole work, will appear very soon from the press. If it maintains the standard of the first, we shall have at our disposal a convenient, dependable, and inspiring manual, the study of which should lead to an ever deeper knowledge of the spirit and meaning of Catholic worship.

Literary Chat

The second volume of the *Catholic Periodical Index* for the year 1931, published by the Catholic Library Association, is a book of 318 pages in double columns. It indexes the contents of fifty-three publications, forty-six of which appear in the United States. The others come from Austria, England and Ireland. The *Acta Apostolicae Sedis* is included. There are twenty-three coöperating indexers engaged in the work, among them

priests, sisters, laymen and laywomen. It would be difficult to overrate the value of this Index or to speak with adequate appreciation of those to whose silent, painstaking collaboration we owe it.

Little imagination is needed to realize the importance of easy access to the sources in which Catholic public opinion on current problems and aspirations is recorded. It is the high mission of this Index to render that

service. Of course, the work can furnish only references. It cannot provide sources. Without access to the latter, one is helpless. One turns naturally to libraries where these periodicals are collected and filed. No less than fifty Catholic colleges are listed as active supporters of the work. One of its most valuable by-products will be found if college students are encouraged to use it constantly in the preparation of debates and essays. No better way could be devised to build up in the imagination of the student an appreciation of the meaning of Catholic public opinion and of the range of its interests in our civilization.

An historian with whom the merits of the Index were discussed recently said to this writer: "The work is, after the creation of the N. C. W. C., the most significant venture in American Catholic life since the publication of the *Catholic Encyclopedia*. I look backward and wonder if we may not hope for a corresponding index of periodicals of the past. The Catholic or social historian of the future will find this Index priceless." It contains, for instance, six pages in double columns, of references to pronouncements of the Holy Father with indications of commentaries that have appeared in our current periodical literature. But aside from these strictly ecclesiastical references the record of expressions of Catholic policy in respect of all cultural interests whatsoever is of the greatest possible value. The system of cross references is very thorough. Both names and titles are carried throughout. (H. W. Wilson Company, New York. Edited by Marion Barrows, M.A.)

"This book is not a retreat manual, nor a prayer book, nor yet a book of meditation designed for spiritual reading; it is not a pastoral theology nor a book of confessions. . . . It is a series of essays on the secular priesthood written for the purpose of setting forth plastically and faithfully the personality, life and mission of the pastor of souls." These words indicate the scope of a volume on the priesthood adapted from the German of the Rev. Karl Eder, S.T.D., by the Rev. Frank Gerein, D.D. (*On Paths*

of Holiness, B. Herder Book Company, St. Louis, pp. 343). It is a good book. Clerical faults which ought hardly to be overlooked in such a treatise are described with understanding and with the gentleness that sacrifices nothing to sympathy. Chapters on Initial Mistakes, In the Rectory, Priestly Individuality, The Priest's Chalice, The Priest's Friends, were found to be particularly suggestive.

Throughout the work we meet a strong recommendation of cultural interest and activity; warning against intellectual and social narrowness; an interpretation of priestly ideals that gains authority from the restraint under which they are set forth. Some may find the phrase "to think catholicly" very awkward (p. 84). The Oxford Dictionary justifies it, although Webster does not. Neither contains the word "pastoration", found on page 271 of this volume. The author appears to have slipped away from his mooring to realities by stating on page 297 that, "Nothing would hurt the authority of the clergy so much as if one priest made himself the one-sided champion of the farmers, another of the laboring classes, another of the educated classes. . . . The judgment of a man who maintains friendly relations with all classes weighs far more and is more readily accepted than that of one who is shut up in prejudice and impervious to persuasion." In view of the fundamental conflicts among social interests and the colossal injustice found in the established social order, one can hardly champion the interests of social justice and moral values without inviting much opposition and misrepresentation. It is a bit difficult to advocate the Catholic teaching on the organization of labor when dealing with an employer who refuses to recognize the labor union. The book is very well worth while.

In *The Virtue of Trust*, a book of meditations by Paul de Jaegher, S.J., we find a restatement of the entire range of personal spiritual life from the standpoint of trusting God. There are thirty-three chapters in the work. Apart from extraordinary gifts of style and insight, it is extremely difficult to be original any more in dis-

cussing the ideals and details of spiritual life. Father Jaegher has succeeded in the difficult task of assembling a very wide range of spiritual experience, truth and aspiration around one central thought. In this way he furnishes to his reader a principle of interpretation by which the significance of ordinary spiritual faults and pieties may be understood.

The author properly relates spiritual trust closely to the theological virtue of hope. If it rests quietly in this category, its benedictions will be in large measure withheld. But when spiritual trust is taken as the guide of all life, a principle of interpretation of all behavior, it becomes a power whose action can hardly be over-estimated. Beyond this there is a disciplinary value apart from the logic of this method. A sin is a declaration of trust in sin. The sinner believes that he can do best for himself by sinning. While he may not recoil from the sin, he would in most cases shrink from the principle of trusting sin. There is an admirable corroboration of the author's main thesis throughout the entire range of social life. Practically all social life rests upon trust. Two tests of a man may be made by two questions: Who trusts him? Whom does he trust? Trust as a spiritual virtue may be made a valid test of spiritual life. Father Jaegher has shown the method in his work. The reading of the book is a bit difficult. Approximately five hundred and seventy words on a type page of 6x4½ inches cause somewhat of a strain on one's eyes.

The Catholic Action Committee of the Women of Wichita has published a pamphlet—*Altar and Sanctuary*—in which the externals of the Mass are explained; altar, altar furnishings, altar linens, sacred vessels and liturgical accessories. It is intended as a text book for the use of Catholic Study Clubs. The text was prepared by Angela A. Glendenin. The short introduction is written by the Rev. Leon A. McNeill, Diocesan Superintendent of Schools. (307 East Central Ave., Wichita, Kansas.)

In *Liturgical Prayers and Services* (pp. 88), Joseph F. Wagner, Inc., has

brought out a collection of the more common prayers and blessings of the Ritual. Many of them are given in French, German, Italian, Spanish and Polish, in addition to the Latin and English which one ordinarily expects. Good heavy paper, clear type and flexible binding commend the little work.

The *Catholic Book Survey* published quarterly by the Cardinal Hayes Literature Committee covers a wide range of reading in its December issue. (Pp. 73,; 23 East 51st Street, New York City.) Selections in the field of fiction, history, biography, social sciences, religion, travel, art, poetry, essays, education and juvenile literature bring to attention a representative range of literature that may be possessed and enjoyed without hesitation. Perhaps the little pamphlets as they appear may offer a silent suggestion as to the need of discrimination, too easily overlooked at a time when standards of Christian self-respect are treated with such flippant disregard. After all, it belongs to the integrity of spiritual life to have one's own personal index as regards reading. The Cardinal Hayes Committee should be encouraged in its practical idealism.

A rich collection of prayers to the Sacred Heart and an analysis of the degrees of the spirit of sacrifice fostered by those who consecrate themselves to the Divine Heart of Jesus will be found in *Victim Souls of the Sacred Heart*, by the Rev. Max Schmid. (The Loyola University Press, Chicago; pp. 522.) A different format for the work would have been an advantage. This is easily overlooked in view of the stimulation and direction of piety offered.

The Paulist Press has published in a little volume of 120 pages a number of the Radio Talks of the Rev. James M. Gillis in the Catholic Hour sponsored by the National Council of Catholic Men. (*Christianity and Civilization*.) They had already been published in pamphlet form at the time that they were delivered. In a general way the addresses deal with the conflict between pagan and Christian civilization in respect of Moral Free-

dom, Toleration, The Brotherhood of Man, Woman, Mercy, Enthusiasm and Optimism. The qualities that have distinguished Father Gillis in Americal Catholic life invest this little work with strong appeal; direct and forceful language, insight into basic principles, wide reading, and effective use of contrast.

Another volume gives us in permanent form the text of fifteen radio talks delivered in England by Father C. C. Martindale, S.J. (*What Are the Saints?* Benziger Brothers, N. Y.; pp. 157.) There has been an interesting tendency in recent years to write the lives of great men in realistic fashion. Shorn of their legends, the great ones of the earth have had to stand before the reader's eye in all their human frailty. Critics have called this method "the new biography". In newspaper English the process is spoken of as "debunking".

It is an outstanding accomplishment of Father C. C. Martindale that he has for a long time been "debunking" the saints. This is spoken with all reverence; for the saints—in contrast to many secular heroes—not only survive the scrutiny of good historical scholarship; but they gain immensely by the process. On better acquaintance, the saints become not merely more human, but more admirable as well.

Father Martindale has already distinguished himself by several excursions into realistic hagiography. The present thin volume, a collection of fifteen radio talks, is a wholly delightful continuation of his previous efforts.

This book will be read with interest by the devout Catholic. Furthermore, since the broadcasts were originally addressed to a mixed audience, this volume may very appropriately be put into the hands of an inquiring non-Catholic. Such a one will find it a sort of introduction to Catholicism. For, covering as he does the whole history of sanctity from St. Paul to such uncanonized heroes as Matt Talbot, Father Martindale gives a bird's-eye view of Church history. It is an entirely charming little book.

Father Honoratus Bonzelet, O.F.M., has brought out the fifth edition of his

adaptation of Anler's *Pastoral Companion*. (Pp. 205; Franciscan Herald Press, Chicago.) The work is a miniature Pastoral Theology. It takes up everyday problems connected with the sacraments (except Holy Orders), indulgences, faculties, Third Order and the canonical status of religious. The thirty-six pages devoted to the Sacrament of Matrimony are particularly helpful in view of complications connected with marriage and the serious consequences that may result from mistakes. The attractive appearance of the little book is in keeping with its merit.

The Medal Stories, by the Daughters of Charity, of St. Joseph's College, Emmitsburg, Md., contribute to the Catholic literature for children three volumes of dramatic spiritual reading. There seems little attempt at grading the material, though the third volume does reduce the size of the type, and the first makes manifest effort at greater simplicity than the two subsequent volumes. One would say that the three would be suitable supplementary reading for children ranging from seven to ten years of age.

A notable feature of these stories is the emphasis laid upon the childhood of saintly historical figures, though at times one is tempted to wonder whether the childish evidences of future sanctity are not made to overshadow the greater sanctity of maturity, which is too often dismissed with a few sentences.

The inside covers are artistic and significant, the most instructive being the representation of the corporal and spiritual works of mercy in the second volume. The illustrations are carried out in browns and tans, restful enough to the eye, but at times lacking vividness. The subjects for the illustrations were chosen with discernment and the draughtsmanship is consistent and commendable. The third volume is by way of being a Christmas volume, more than one-half of it carrying the Christmas theme.

There is an awkwardness of style in the first volume that is much less noticeable in the others. It comes evidently from the attempt at simplicity. While it hampers the fluency of the text, perhaps it would not be apparent

to the child. One wonders whether adults would tolerate certain conduct that is portrayed as exemplary. Is it safe to tell children that a Mother Superior could distribute Holy Communion, even though there was imminent danger of desecration? There is lack of verisimilitude in certain situations.

The story of St. Vincent de Paul is probably the best. "George and Abe" is also very good. "Mink", the story of a sledge dog, developed after the manner of "Black Beauty", handles a difficult method very commendably. Unusual information about the sacramentals is incorporated in all these tales, as well as the usual Christian doctrine, nearly the whole scope of which is touched, sometimes too bluntly, but mostly adroitly and artistically. Undoubtedly, these volumes are among the best we Catholics have in children's literature. But a candid reviewer must exclaim, "Excelsior, Excelsior!"

The Benedictine Fathers of Maria-Laach Abbey have completed an entirely revised and up-to-date edition of the *Missale Romanum*, which the B. Herder Book Co., St. Louis, is pub-

lishing. Both the editorial work and the format of the volume present new features of great convenience and beauty. Without going into detail of arrangement of this new Missal, it may be said that the parts of the Mass are so well divided and grouped, and the various prayers are so carefully paged that the celebrant of the Mass can turn to them with facility. Not only are the illustrations of this altar Missal new, but the type itself has been specially designed and cut for this "small folio" volume (10½ by 14½ inches). The designer of the type has succeeded in his aim to give both dignity and a certain liturgical character to the letterpress. The paper and the rubricated printing of the volume are in every respect appropriate. Different styles of binding are available, each style beautiful and lasting.

Our Missals, Breviaries and Rituals have long been regarded as masterpieces of the art preservative of all art—the printer's. This new altar Missal maintains that reputation and lifts it to an even higher plane. Skill alone could not produce work of this quality: devotion on the part of the worker himself is a necessary factor.

Books Received

ROMEWARDS. By C. J. Eustace. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. xvi—329. Price, \$2.40 *postpaid*.

THE CHILD'S MASS BOOK. By John J. Burke, C.S.P. Revised. Paulist Press, New York. 1933. Pp. 32. Price, \$0.10; \$3.50 a hundred; \$30.00 a thousand.

A PRACTICAL COMMENTARY ON THE CODE OF CANON LAW. By the Rev. Stanislaus Woywod, O.F.M., LL.B. Preface by the Right Rev. Monsignor Philip Bernardini, S.T.D., J.U.D., Professor of Canon Law at the Catholic University, Washington, D. C. Two volumes. Fourth edition. Joseph F. Wagner, Inc., New York; B. Herder, London. 1932. Pp. xiii—736 and xi—768.

HAS LIFE ANY MEANING? By Daniel A. Lord, S.J. Queen's Work, Inc., St. Louis. 1932. Pp. 46. Price, \$0.10; 50 copies, \$4.00; 100, \$7.00.

THE LIFE OF OUR LORD FOR CHILDREN. By Sister M. Eleanore, C.S.C. Paulist Press, New York. 1933. Pp. 32. Price, \$0.10; \$3.50 a hundred; \$30.00 a thousand.

THE MAN WE CAN'T IGNORE. By Herbert O'H. Walker, S.J. Queen's Work, Inc., St. Louis. 1932. Pp. 39. Price, \$0.10; 50 copies, \$4.00; 100, \$7.00.

PRAYERS FOR LITTLE ONES. Paulist Press, New York. 1933. Pp. 32. Price, \$0.10; \$3.50 a hundred; \$30.00 a thousand.

DAS WESEN DER HOFFNUNG IN NATUR UND ÜBERNATUR. Von Dr. Coelestin Zimara, Priester der Missionsgesellschaft von Bethlehem. Ferdinand Schöningh, Paderborn. 1933. Pp. 250. Price, 10 R.Mk.

DIE SCHOLASTIK UND IHRE AUFGABEN IN UNSERER ZEIT. Grundsätzliche Bemerkungen zu ihrer Charakteristik. Von Franz Kardinal Ehrle, S.J. Zweite, vermehrte Auflage besorgt von Franz Pelster, S.J. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1933. Pp. x—99. Price, 3 Mk. 20.

CHANT AT THE ALTAR. An Explanation of Principles for the Use of Priests and Seminarians. By John C. Selner, S.S., Director of Sacred Music, St. Mary's Seminary, Roland Park, Baltimore. John Murphy Co., Baltimore. 1933. Pp. 44. Price, \$0.60 net.

DIE KIRCHE IM ZEITALTER DES INDIVIDUALISMUS 1648 BIS ZUR GEGENWART. Von D. Dr. Ludwig Andreas Veit, A.O. Professor der Kirchengeschichte an der Universität Freiburg im Breisgau, Mainzer Diözesanarchivar. 2. Hälfte: Im Zeichen des Herrschenden Individualismus 1800 bis zur Gegenwart. (*Kirchengeschichte. Unter Mitwirkung von Andreas Bigelmair, Josef Greven und Andreas Veit. Herausgegeben von Johann Peter Kirsch. Vierter Band.*) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1933. Pp. xxx—515. Price, \$5.25 net.

LA BENEDIZIONE E L'INAUGURAZIONE DELLA NUOVA SEDE DELL'UNIVERSITÀ CATTOLICA DEL SACRO CUORE. Discorsi di S. Em. il Sig. Card. Gaetano Bisleti, Prefetto della Sacra Congregazione dei Seminari e delle Università degli Studi; Fr. Agostino Gemelli, O.F.M., Magnifico Rettore; S. E. Prof. Filippo Bottazzi, Accademico d'Italia; S. E. On. Francesco Ercole, Ministro dell'Educazione Nazionale. Società Editrice "Vita e Pensiero", Milano. 1933. Pp. 27.

MURDER AT SUNSET GABLES. By Dean Heffernan. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 244. Price, \$2.10 postpaid.

A BUBBLE THAT BROKE THE WORLD. The Story of the Rape of American Credit. By Gareth Barrett. Little, Brown & Co., Boston. 1932. Pp. ix—178.

HOURS OFF. By Daniel A. Lord, S.J. The Queen's Work, St. Louis. 1932. Pp. 32. Price, \$0.10.

LES ÉLÉMENTS D'UN PROGRAMME SOCIAL CATHOLIQUE. Par Emmanuel Lacombe. Maison de la Bonne Presse, Paris-8^e. 1932. Pp. xvi—191. Prix, 6 fr. 65 franco.

CHURCH ARCHITECTURE. Building for a Living Faith. By Frank Brannach, Member of the Federation of Catholic Art and the Liturgical Arts Society. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, New York, Chicago. 1932. Pp. xxi—266. Price, \$3.00.

"LAUDATE PUERI DOMINUM." A Collection of One Hundred Hymns, Motets and an Easy Mass for Unisonous Chorus. Compiled and arranged by the Rev. Carlo Rossini. J. Fischer & Bro. (Edition No. 6625), New York. 1932. Pp. viii—144. Prices: organ score, \$2.00; vocal part, \$0.80.

AMERICAN CHURCH LAW. By Carl Zollmann, Professor of Law, Marquette University; author of *American Law of Charities*. West Publishing Co., St. Paul, Minn. 1933. Pp. xv—675. Price, \$4.00 delivered.

THE STERILE PERIOD IN FAMILY LIFE. By the Very Rev. Canon Valère J. Coucke, Professor of Moral Theology, Grand Seminary of Bruges, and James J. Walsh, M.D., Ph.D. Joseph F. Wagner, Inc., New York. 1933. Pp. 70. Price, \$0.75 net.

INTRODUCTION TO BUSINESS and BUSINESS WORKBOOK. By Clinton A. Reed, Supervisor of Commercial Education, New York State Education Department; and V. James Morgan, Vice-Principal and Head of the Commercial Department, Monroe Junior-Senior High School, Rochester, N. Y. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1932. Pp. xix—551 and ii—350.



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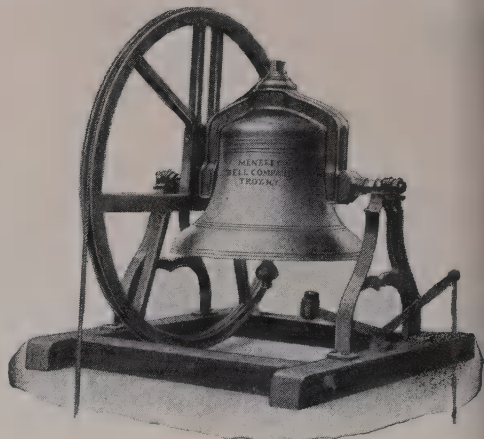
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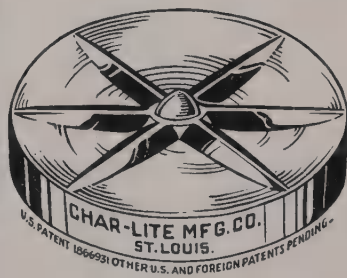
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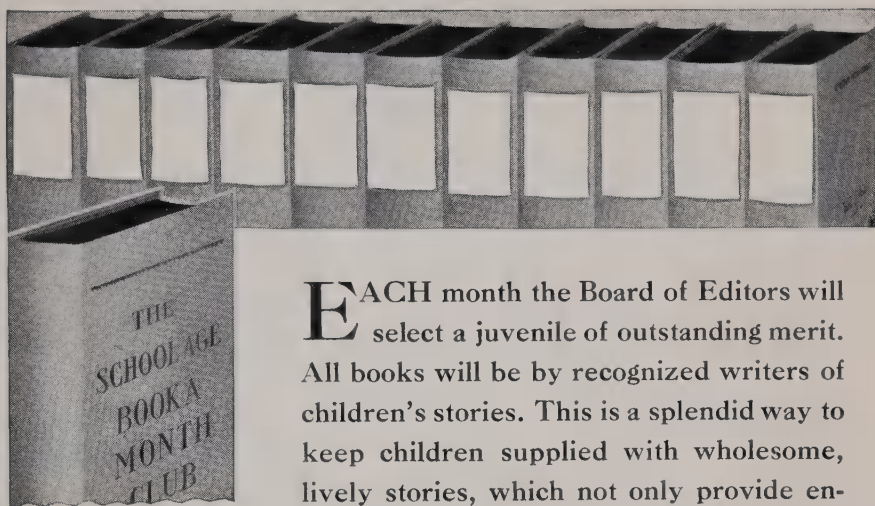
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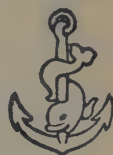
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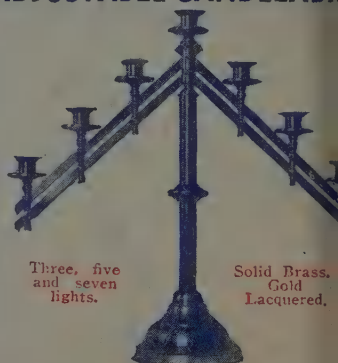
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Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:

- (a) On Sundays of the first and the second class;
- (b) On Feasts of the first and the second class;
- (c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricis Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:

- (a) Sundays of the first class.
- (b) Feasts, double of the first class.
- (c) All Souls' Day.
- (d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a feria of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

American Ecclesiastical Review

1722 Arch Street

Philadelphia



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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VIII.—(LXXXVIII).—MAY, 1933.—No. 5.

THE POPULAR CULT OF SAINT ANNE.

FEW saints occupy such a large place in the hagiographical literature of the Middle Ages as does Saint Anne; and, with the exception of the Blessed Virgin, there was none whose cult was characteristic of so many localities:—Palestine, where she was born and died: Constantinople, where a church was erected in her honor before the eighth century: England, and Ireland, where numerous chantries (founded by Anglo-Normans) were established before 1450: Providence, where, in the Church of Apt, are preserved the sacred relics of the grandmother of the Incarnate Word; and notably in Brittany where, in early Christian days, a village bore the name of *Keranna* ("village of Anne").

Yet if we look for mention of Saint Anne in the New Testament, we shall find that the Evangelists say nothing of her. This, however, should not surprise us, as they say little of the Blessed Virgin. "Their object was to tell us about Christ, the Son of God, His life, miracles, and work for the redemption of man."

All that we know of Saint Anne's life is derived from apocryphal literature, such as the *Gospel of the Nativity of Mary*, *Pseudo-Matthew*, and the *Protoevangelium* of St. James, which goes back to the year A. D. 150. This book had great authority in the East during the early Christian centuries, and portions of it were read on the feasts of the Blessed Virgin by the Greeks, Syrians, and Copts. It was rejected by the Fathers of the Church in the Occident until the thirteenth century, when its contents were incorporated in the *Golden*

Legend by Jacobus de Voragine. From that time onward the story of Saint Anne spread throughout Europe until she became the most popular saint in the Latin Church.

"Though Anne was descended from the royal house of David, yet her real glory was that she was the mother of the family of the God-Man Himself, the mother of Mary and the grandmother of Jesus Christ the Son of God. The title of the mother of the Virgin Mary, who is Mother of God, is of itself above all praise and may reasonably presuppose many virtues, merits, graces, and prerogatives in Saint Anne. It may be reasonable to judge of these favors and graces in Saint Anne in relation to those which her daughter received from Heaven, and to think that those shed on the daughter were communicated in some measure to the mother. If Mary's glory was incomparable in being chosen to be the Mother of God—the glory of the Son of God shed over His Mother—may we not presume that Mary's glory in a somewhat similar manner was extended to her own mother? As the fruit enriches and ennobles the tree from which it has sprung, so the God-Man ennobles the whole branch from which He is descended, but especially the very family of which He is born. And since the body of the Incarnate Word has been derived from the substance of Saint Anne through that of Mary, Saint Anne surpasses all prophets, patriarchs, martyrs, and saints of God; and, after the Blessed Virgin, she has coöperated more than all the others in the work of the Incarnation, which is the end of all the external works of God. She was the final preparation for Our Lady in the carrying out of this divine work."¹

It is the general opinion that Saint Anne lived at Nazareth until Mary had been consecrated to the service of the temple, and that then she and Saint Joachim changed their abode from Nazareth to Jerusalem to be near their beloved child. There they died. Historians who have written of Saint Anne agree that her body did not remain there, and tradition asserts that it was brought to the south of France by the first apostles of the Midi, namely Saint Lazarus and his sisters, Mary Magdalen and Martha, the holy Maries, Jacobe and Salome, St. Trophime, St. Maximin and the other disciples of our Saviour, who founded the Churches of Marseilles, Arles, Aix, and

¹ Ronan, *Saint Anne, her Cult, and her Shrines*, p. 4. New York, 1927.

Avignon. "It is known that the two Maries, Jacobe and Salome, were closely related to the family of our Lord; and it is said that Saint Anne was probably the sister of Jacob, father of St. Joseph and Cleophe, and consequently the aunt and grand-aunt of the two Maries. It is also said that, foreseeing the disturbances that would take place in Palestine, they decided, before leaving it, to take with them the remains of their holy relative along with other relics."²

Having reached Marseilles (then one of the most important commercial cities in the West) they proceeded along the banks of the Rhone to the Roman town of Apt, and entrusted the relics which they had brought with them to St. Auspicius, first bishop of that city, who deposited them in a cave near the amphitheatre of the town. The cave was really a catacomb where the early Christians met to assist at Mass and receive the sacraments. Over this cave a church, dedicated to Our Lady, was built by St. Castor in the fifth century. When the barbarians swept over this section of the Empire, the Church of Apt was destroyed, and such was the devastation that the Christians who inhabited this section of Provence in later days knew nothing of the ancient cave.

The cave was not discovered until the end of the eighth century, after Charles Martel and Charlemagne had driven the Saracens across the Pyrenees. The finding of the relics of Saint Anne is thus described by Monsignor Dubreil, Archbishop of Avignon, in a pastoral letter, issued in 1876: "On Easter Sunday in the year 792, the Emperor assisted at the Divine Office [in the Church of Apt], surrounded by the faithful and his knights. Suddenly, a youth, blind and a deaf-mute from birth, son of a lord of the place named Caseneuve de Simiane, came into the church like one inspired and led by an invisible hand. The congregation, evidently also inspired, immediately rose up instinctively and followed him to the steps of the sanctuary. By gestures he requested a stone slab to be lifted up. The Emperor, who shared in the general excitement, ordered the boy to be obeyed. Accordingly, the stone was removed and digging was begun; soon the crypt discovered where lay the relics, and whence bright rays issued. Through an opening the cypress of the coffer was seen, and a

² *Op. cit.*, p. 18.

bright light illumined the place. Then was witnessed a prodigy which is worthy of being recalled side by side with that by which the True Cross was recognized by St. Helena. The young man, suddenly cured, cried out: 'It is she. . . .' And Charlemagne, greatly excited, also cried out: 'It is she.' The same words were repeated by the people, who fell on their knees and broke into tears. In fact, in the coffer was found a winding-sheet, that enclosed the relics, on which were inscribed those words that dispelled all doubt: 'Here lies the body of Saint Anne, Mother of the Glorious Virgin Mary.'"

The church at Apt was again destroyed by the Saracens, in 852, but the crypt escaped, and in later days attracted numerous pilgrims. Soon it became famous throughout the Christian world, and many churches throughout Europe solicited relics from the tomb of Saint Anne.

Applications were so frequent that on 8 January, 1621, the French Parliament decreed that no relics should be removed from Apt without the express permission of the King. In order to gratify the desire of Anne of Austria, the King issued an order that she should obtain her request, and on 12 August, 1623, letters patent were sent to the Parliament of Provence, and a special delegation was appointed. "Thereupon the Bishop, in the presence of the Court, Parliament, Chapter, and Consuls, removed from the casket, containing the relics, the upper joint of a finger of the Saint, and committed it to three emissaries to be brought to the Queen. She divided the relic into three portions, one of which was sent to President de Bailleul, the second was given to St. Anne d'Auray (the celebrated place of pilgrimage in Brittany), and the third to a religious house, founded in the district of St. Germain-de-Pré in 1662, and afterward called after St. Anne."

Thus, historically, the Sanctuary of Apt is first among the sanctuaries of St. Anne, and all authentic relics of the Saint have come from this town in Provence.

From Apt devotion to Saint Anne spread to Great Britain at an early date; and when Saxon barbarians overwhelmed Celtic Britain, many of its inhabitants fled across the English Channel, and found a home in Armoric Gaul. They brought with them their devotion to Saint Anne.

"From time immemorial they honored her at two places toward which the emigrants first directed their steps and which they principally colonized, namely, at Palud, opposite the bay of Douarnenez in Cornouailles, and at St. Anne d'Arvor, in Broc-Erec. They found there Roman roads which facilitated their journey inland, and not far away, important places which, in order to show they had taken possession of them, they placed under the care of their great protectress. These places were Vannes, the metropolis of South Armorica, and Is the Mysterious, which had become the capital of King Gradlon, and where are found very many Roman remains. In those important maritime towns they set up the cult of her who had come from Judea to Marseilles in a little boat, without oars or rudder, the true patroness of sea-folk." ³

As regards Palud, we know nothing but what is purely legendary; but with regard to St. Anne d'Auray (or d'Arvor) there is a heavenly testimony which is equivalent to undeniable proof; and there is no question of legend or fiction. There the Saint herself furnishes its proof to sanctity, and it was the first in Brittany dedicated in her honor.

St. Anne d'Auray was destroyed at the beginning of the eighth century, and the reason was presumably due to the constant feuds between the last two Breton kings, Weroc II in Bro-Erec, and Judicaël in Domnonée and the Frankish counts who governed the Marches of Rennes and Nantes, as well as the town of Vannes in the name of the Merovingians. "Both parties raided, pillaged, and destroyed one another's possessions . . . Neither churches nor dwelling-places were respected. It was doubtless in the course of an expedition of Gallic-Frankish plunderers that the sanctuary of St. Anne was demolished. For nine centuries there were no traces of it. There remained only the name of the neighboring Village, Keranne ("village of Anne"), which had survived, as well as a vague tradition that told that there had been a chapel in the field called *Bocunno*." ⁴

Yet despite centurial silence Saint Anne "was the incarnation of the soul of Brittany".

³ *Op. cit.*, p. 37.

⁴ *Op. cit.*, pp. 38-9.

More than nine hundred years later (1624-25) St. Anne is said to have appeared to a pious villager of Keranna, who was named Yves Nicolazic, and said to him: "Yves Nicolazic, be not afraid. I am Anne, Mother of Mary. Tell your rector [Dom Silvestre Roduez, who seems to have been a doubting Thomas] that in the field called *Bocenno*, there was formerly, and even before there was any village, a chapel dedicated to my name. It was the first in the whole country. It is now nine hundred and twenty-four years and six months since it fell into ruins. I wish that it be rebuilt as soon as possible, and that you see to it; for God wishes that I be honored there."

A sanctuary was built in due course, and Auray, in the Diocese of Vannes, has ever since been renowned for its great *pardons* (pilgrimages), which annually attract tens of thousands to Brittany. The sanctuary has in course of time been enriched by many donations and valuable gifts, among which was the precious relic of Saint Anne donated by Anne of Austria, mother of Louis XIV.

During the French Revolution the sanctuary of Auray was pillaged, and its miraculous statue was burned at Vannes in 1793. Despite this profanation, the people still flocked to Auray. In 1866 Cardinal Saint Marc laid and blessed the first stone of the present magnificent basilica to accommodate the great assemblies there to participate in the famous *pardons* in which every Breton deems it a duty to take part. Hence the saying:

C'est Notre Mère a tous, mort, ou vivant, dit-on,
A Sainte Anne, une fois, doit aller tout Bréton.

When Bretons crossed the Atlantic in the wake of Jacques Cartier of St. Malo (the discoverer of Canada), they brought with them to the banks of *la Grande Rivière* (named St. Lawrence by Cartier) the heritage of devotion to Saint Anne, which, with the exception of the veneration paid to the Blessed, is possibly the oldest and most widespread devotion in the Catholic world. Numerous Fathers and Doctors of the Church have proclaimed in unmistakable terms the intercessory power of the holy grandparent of the Incarnate Word. Among them we may mention St. Augustine, St. Gregory of Nyssa, St. John Damascene, St. Jerome, St. Bernard, and St. Thomas

of Aquin. St. John Damascene, ardent champion of Our Blessed Lady's virginity, says: "Anne is a generous mother, a compassionate mother, a gracious mother, because the word Anne means generous, merciful, gracious."

As early as the sixth century, the feast of St. Anne was celebrated in the East, and a church was dedicated in her honor at Constantinople. In the early days of the eighth century the cult of St. Anne was observed at Rome, though her feast was not introduced into the general calendar of the Church. It was extended to the universal Church in 1383 by Urban VI on the occasion of the marriage of Richard II to Anne of Bohemia. Before that date, however, a provincial council in Dublin (1351) had ordered that 26 July (Feast of St. Anne) be observed as a holiday of obligation. In 1584 Gregory XIII raised it to the rite of a double; and in so doing he said: "We believe that Saint Anne continually intercedes for us with the merciful Lord, for great benefits have come to mankind through her. From her was born the ever-pure and immaculate Virgin Mary who was found worthy to bring forth Jesus Christ, our Redeemer." Gregory XV, "after having been cured of a serious illness through the intercession of Saint Anne, ranked her feast among those of precept, with obligation of resting from servile work." Leo XIII, in 1879, raised the Feast of St. Anne, together with that of St. Joachim, to the dignity of a solemnity of the second class.

Although the Malouin sailor, Jacques Cartier, added, by the indefeasible right of discovery, an extensive domain to France in 1534, it was not until three quarters of a century later that the domain (Canada) became an appanage of the Crown by the establishment by the Saintongeais, Samuel de Champlain, of the *abitation* of Quebec (1608).

Champlain's colony had a precarious existence in its early days, mainly because the recruits who came it were adventurers "who were ready to sing *In exitu Israel* whenever they could leave the banks of the St. Lawrence." Champlain's deep piety really kept the colony alive, and it is said that one of his chief religious exercises was frequent intercession of St. Anne. Parkman says of this valiant soldier-colonizer: "Christmas Day, 1635, was a dark day in the annals of New France. In the chamber of the fort, breathless and cold, lay the hardy

frame which war, the wilderness, and the sea buffeted in vain. After two month and a half of illness, Champlain, at the age of sixty-eight was dead. His last cares were for his colony and the succor of its suffering families."

The first *bona fide* colonist of Canada was Louis Hébert, who was an apothecary. He had gone out to Acadie with de Biencourt, and spent some years at Port Royal (now Annapolis), where Pierre du Guast (the sieur de Monts) had established a settlement in 1604-5. As conditions there were uninviting, Hébert returned to France and resumed his business as apothecary. He came to Quebec in 1617, set to work as a cultivator of the soil, acquired a fief, and soon became, "save for Champlain, the leading citizen of Quebec." Louis Hébert was the progenitor of some of the most distinguished families in the Province of Quebec.

In 1627 the Company of the Hundred Associates (organized by Cardinal Richelieu) assumed control of the affairs of New France. It secured a monopoly of trade for fifteen years, and received the Valley of the St. Lawrence in full ownership. Its charter stipulated that "only Catholics should be sent as colonists to New France, and that the Company should maintain three priests in each settlement, until the Colony could support its own clergy." During its term of existence the Company created several seigniories, among them the seignior of the Côte de Beaupré, established in favor of *la Regnardière*, a lawyer attached to the Parliament of Paris. With the establishment of seigniories colonists began to find their way to the banks of the St. Lawrence. Those who settled along the Côte de Beaupré came from La Perche, Normandy, and Brittany. The Bretons, in addition to strong affection for the soil of their home in the New World, had great devotion to Saint Anne, "Patroness of Brittany".

In early days Beaupré was a mission of the parish of Quebec: the settlers met in private houses for religious services, and they were visited from time to time by Jesuits and secular priests. In 1678 Beaupré became a parish, and has borne various titles: *Sainte Anne du Petit Cap*; *Sainte Anne du Nord*, and finally, the name by which it is now known—*Sainte Anne de Beaupré*.

I have just seen a curious explanation of *Beaupré* which is given by the writer of the article "St. Anne de Beaupré" in a pretentious encyclopedia, now in course of publication. He confuses *beaupré* (a nautical term, meaning "bowsprit") with *Beaupré* ("lovely meadow"), and sapiently designates the most widely known place of pilgrimage in North America, "Saint Anne of the Bowsprit". To most American Catholics Saint Anne de Beaupré is possibly better known than Lourdes, the famed little city on the banks of the Gave du Pau where Our Blessed Lady appeared to Bernadette Soubirous, at the Grotto of Massabielle, in 1858.

The name of St. Anne appears frequently on the pages of the history of New France, and we find it as the eponymous title of many settlements, from Acadia to Louisiana, but notably in Lower Canada. The Feast of St. Anne was declared of obligation by the saintly François de Montigny-Laval, first bishop of Quebec, and it was customarily celebrated with great solemnity through his immense diocese, which ranged from Labrador to the Gulf of Mexico.

A venerable tradition states that the first chapel at Beaupré was erected in fulfilment of a vow made by some Breton sailors who were voyaging on the Gulf of St. Lawrence, in 1650. Their frail barque had for days been buffeted by a strong gale, and they were threatened with disaster as they came to the mouth of the "river of turbulent tides". In their distress they appealed in intercession to the Patroness of their homeland, and vowed that if they should ever reach a haven safely they would erect a chapel in her honor. Two days later they landed on the shore at Beaupré, where now stands the Basilica of St. Anne.

This chapel—a small wooden building—was never finished. When nearing completion it was discovered that the tides of the St. Lawrence had sapped the foundation. It was then decided to erect a church on the hillside, a short distance to the north. The fountain which is seen in front of the "Memorial Chapel" marks the northern side of the site of the second sanctuary. Fifteen years later (1676) a larger shrine was erected: this was enlarged twice, in 1694, and in 1787. This shrine was used for more than two centuries, and hither came numerous pilgrims from near and far. It was

the only building left standing along the Côte de Beaupré after the British invasion of Canada (1759), which ended by the cession of New France to Great Britain.

In 1878 the venerable shrine showed menacing signs of decay, and a new church was erected. The shrine was not completely discarded, however, as the "Memorial Chapel" which now fronts the highway to Malbaie (Murray Bay) was built from material taken from it, and furnished with the decorative fittings of the shrine which for almost two centuries had attracted so many clients of St. Anne.

The imposing edifice which replaced the ancient shrine (1876) was one of the most ornate churches in North America. It was of majestic proportions, could accommodate some two thousand pilgrims, had nineteen altars, and contained many works of art. It was raised to the rank of a Minor Basilica, 5 May, 1887, and was consecrated by Cardinal Taschereau, Archbishop of Quebec, in presence of ten bishops. Since 1878 the Shrine at Beaupré has been in charge of the Redemptorist Fathers.

This splendid building was destroyed by fire on 29 March, 1922. When the débris had been cleared away, a temporary church was erected; this met the fate of the Basilica; it was burned mysteriously on the morning of 8 November, 1926. A new Basilica, of which the exterior is practically completed, has been erected. Larger, and even more imposing than its predecessor, it embodies the two best known styles of architecture—Gothic and Renaissance. It is constructed along the most modern lines to meet the exigencies of the severe Canadian climate; is absolutely fire-proof; and has been planned to meet the requirements of the vast number of pilgrims who visit Beaupré.

Although the interior is still in an unfinished state the Basilica contains the miraculous statue which was saved at the time of the disastrous fire in 1822. The statue is carved from an historic oak, is richly decorated, and crowned with a valuable diadem which commemorates the coronation of St. Anne as Patroness of Canada, decreed by Leo XIII in 1887. The pedestal is composed of nine varieties of marble, and the shaft is a monolith of Italian onyx. The base bears the inscription: "Mother of our country, Saint Anne most holy, be thou the

Pillar of the Church, the Guardian of our Faith, the Preserver of our Morals; grant us peace through thy intercession."

The Basilica contains several relics of St. Anne, all of which have come directly or indirectly from Apt. The first was obtained by Bishop Laval from the Chapter at Carcassonne (Provence), and was exposed for veneration for the first time on 12 March, 1670. A second was presented to the shrine by the Rev. Napoleon Laliberté in 1877. A third was bequeathed by Monsignor Bolduc, of Quebec, in 1889. A fourth was given by the Bishop of Carcassonne at the request of Cardinal Taschereau; and "The Great Relic" (the fifth)—a bone from the wrist of St. Anne—was obtained from Leo XIII in 1892. It came from the Roman Basilica of St. Paul-outside-the-Walls. Regarding this relic, Saint Bridget of Sweden tells of an apparition of Saint Anne to her in which Saint Anne testifies to the authenticity of it.⁵ Two other relics (duly authenticated) were presented to the shrine in July, 1927, by the Most Rev. J. H. Bruneault, Bishop of Nicolet.

We have abundant testimony regarding the marvelous happenings at St. Anne de Beaupré: Writing in 1667, Bishop Laval says: "We confess that nothing has aided us more powerfully in sustaining the burden of this nascent Church than the special devotion that the inhabitants of this country bear to St. Anne—a devotion which we can affirm with certainty distinguishes them from all other people." Father Thomas Morel, a missionary priest of Beaupré (1661-1676), who was an eye-witness of numerous miracles wrought there, says: "As God has ever selected certain churches among others where through the intercession of the Blessed Virgin, the angels, and the saints, He widely opens the treasure of His mercies and performs numberless wonders which He does not ordinarily work elsewhere, so He seems in our days to have chosen the Church of Saint Anne of the Little Cape as a favorable asylum and a safe refuge for the Christians of this New World, and that He has placed in the hands of St. Anne a treasury of graces and blessings which He showers liberally upon all who invoke her in that place, as is clearly seen by the many miracles which have taken place during the last six years. Still of greater moment than all these cures are the graces

⁵ *Revelations*, lib. VI, Ch. 106.

which God has given, and continues to give every day, through the intercession of St. Anne, to many a sinner for his conversion to a better life. . . . From such happy beginnings we foster the well-founded hope that the Almighty, through the intercession of St. Anne, will from this place bestow manifold blessings upon our country."

The Venerable Mary of the Incarnation, foundress of the Ursulines at Quebec, writing to Dom Claude Martin, in 1665, says: "Seven leagues from here, stands a village called Beaupré, where there is a church dedicated to St. Anne, in which our Lord vouchsafes to work great prodigies by the intercession of the holy mother of the Blessed Virgin. There the paralytic are made to walk, the blind receive their sight, and the sick, no matter what their ailment may be, regain their health."

Detailed records regarding the number of persons who visited St. Anne de Beaupré were not kept in the early days. The following statistical summary covers the period from 1658 to 1896: pilgrimages 7356; prelates 795; priests 174,790; pilgrims 5,781,838; visitors 4,509,752. Since 1896, however, annual statistics have been carefully compiled, and I find that in the year 1931—the last year for which I have been able to obtain statistics 540,750 persons (pilgrims and visitors) visited the shrine; 14,300 Masses were celebrated, and 254,000 persons received Communion.

I visited St. Anne de Beaupré for the first time in 1883, and since then I have revisited it many times. I have always been edified. In the interim I have seen many historic shrines in Europe: I have trodden the pilgrims' path to Compostella, wandered to Saragossa, scaled the heights of Montserrat, ventured into Andorra, climbed the Hill of Fourvières, mingled with throngs at Lourdes, and Lisieux. Inspiring as these perigrinations were, they lacked the inspiration of the incomparable atmosphere of St. Anne de Beaupré—the Keranna of the Northland.

P. W. BROWNE.

The Catholic University of America.

NOTE. The chief source of data regarding the cult of St. Anne, and the traditions pertaining to it, is the *Acta Sanctorum*. Under

the date of her feast (26 July) the Bollandists devote 63 pages to the subject. Many traditions that are current are declared to be legends without a *critical* historical basis.

There are several works treating of St. Anne; but there are few in English: the most informative volume with which I am familiar is *St. Anne: Her Cult, and her Shrines*, by Miles V. Ronan, C.C., M.R.I.A. (New York, 1928). Fr. Holweck's *A Bibliographical Dictionary of the Saints* has a brief account of the Saint, and contains an excellent bibliography. Chartrand's *Sainte Anne*, 3 vols. (Quebec, 1920) is an exhaustive study; it is not available in English.

Several publications are available: *The Annals of St. Anne* (issued monthly by the Redemptorist Fathers at Beaupré), and *The Pilgrim* an attractive monthly, issued at St. Paul, Minn. This magazine is well edited; and recently it aroused a great deal of controversy in the United States, some of which was by no means edifying.

THE RURAL LIFE CONFERENCE AT DUBUQUE.

THE CATHOLIC RURAL LIFE CONFERENCE held its annual meeting at Dubuque, Iowa 19-21 October, 1932. The convention formally opened with the impressive services of the Pontifical Mass, celebrated at St. Raphael's Cathedral by the Most Reverend Francis J. L. Beckman. Besides His Excellency the Archbishop, under whose patronage the convention was held, there were in attendance at this opening Mass eleven other members of the American hierarchy. Their presence both here and at the sessions that followed indicated a keen interest on their part in the rural problem and gave the greatest encouragement to all who had assembled from far and near to consider ways and means of furthering the welfare of our Catholic rural population. The attendance generally at the various sessions, in spite of the untoward condition of the times, was easily the best in the history of the Conference. Approximately two hundred priests were present and a number of religious orders of both men and women were well represented. Members of the laity were also present in appreciable numbers. The great majority of the conference delegates came from the more Central States—Iowa, Kansas, Nebraska, Missouri, Illinois, Wisconsin, Ohio, Minnesota, Indiana, and the Dakotas. Other sections of the country, however, were not without representation, Montana and California in the Far

West being particularly well represented, and New York, Pennsylvania, Maryland, and Washington, D. C., in the East.

MAJOR AIMS OF THE CONFERENCE.

In the opening sermon the Most Reverend Edwin V. O'Hara, honorary president of the Conference, recalled the major aims of the organization, namely, the building of ten thousand strong rural parishes and the anchoring on the land of a larger percentage of the strong, vigorous, intelligent boys and girls who are born there. "At the present time," His Excellency said, "the Catholic Church in America is woefully weak in rural population. Not being strong in the country, her city parishes fail to receive proportionate benefit from the tide of population flowing into the cities. No policy of the Church could be more sound and more intelligently forward-looking than that urged by the Catholic Rural Life Conference of building up vigorous country parishes, of strengthening her roots in the land."

Perhaps the full significance of these words can be more readily appreciated in the light of some of the recent statistics on the urban and rural birth rates of this country. As pointed out at the convention, there has been in our American cities almost an incredible drop in the birth rate within the short space of a decade. In 1920 there were still about enough children born in our cities of over 100,000 inhabitants to keep their population at least stationary. In 1930 the census showed from 20 to 25 per cent deficit in these large cities in the number of children necessary to keep the population stationary. Even in small cities there was a deficit of ten per cent, and only in rural parts was there a surplus—thirty per cent in the village population and fifty per cent in the open country. Moreover, there is every reason to believe that since 1930 this downward tendency in the urban birth rate has increased rather than decreased. The actual growth which has taken place in the cities has been due to immigration from Europe and to migration from the farms. But there is now the fact that the immigration tide has turned back toward Europe. Last year three immigrants left this country for every one that entered it. In the month of July of 1932, eleven left for every two that entered. It is not difficult to

foresee what far-reaching effects such changes will almost inevitably have upon a Church that has from eighty to eighty-five per cent of her population massed in our urban centers. It is a matter of common knowledge, of course, that already for a number of years our grade school population has not been keeping up with its usual rate of growth and that individual dioceses are reporting actual decreases in the number of children in their parish schools.

Closely related to the above was another fact insistently pointed out at the Conference, namely, that the country offers many peculiar advantages to parents in their task of child training. The little one in the rural home is still under the close supervision of his parents and is free from many of the physical and moral dangers so characteristic of city life. Juvenile delinquency has long been recognized as distinctly an urban problem. This is undoubtedly due in great measure to such homely and commonplace facts as the following: that the country child still has a garden gate to swing on, a cellar door to slide on, and plenty of space out under God's high heaven to disport himself and hold revel in all the care-free spirit of innocent childhood. Indeed, there can be little doubt that Christian family life generally thrives better in the environment of the country than it does in that of the city. While there is unquestionably much beautiful home life in our urban centers, it is equally true that the various forms of disorganized and disintegrated family life that have assumed such menacing proportions in our day are characteristic of our urban rather than of our rural sections. So, too, are the "hateful abominations" of family life, as Pius XI calls some of our modern family evils, urban evils in the main.

Naturally, all these considerations point to a logical interest on the part of the Church in the development of a strong and vital rural population. They also furnish adequate justification for the many activities through which the Catholic Rural Life Conference is seeking to foster our newly awakened spirit for rural life and for the varied program through which it is endeavoring to point the way to an ever more effective and concerted rural Catholic Action.

THE DUBUQUE PROGRAM.

While a great variety of subjects was dealt with in the fifty papers presented at the sessions of the tenth annual convention at Dubuque, all the topics nevertheless grouped themselves naturally around the following leading ideas: Parish Organization and Social Life, the Rural School, Religious Instruction, the Family and Parent Education, Rural Health, the Farmer's Economic Welfare, and the Landward Trend.

PARISH ORGANIZATION AND SOCIAL LIFE.

Throughout the deliberations attention was insistently drawn to the fact that the rural parish is the ideal center for Catholic Action and that our rural people are soul-hungry for the mutual joys of combined interests which under the impulse and guidance of religion can so readily be developed on a parish basis. Unlike many a mobile city parish, the average rural parochial unit can still be a genuine neighborhood in the fullest and best sense of the word. The most vital factor in making it such will ever be, of course, an interested and intelligent leadership on the part of the rural pastor.

This truth was particularly emphasized by the Rev. J. B. Herbers, of Dyersville, Iowa, in an address on Rural Parish Societies. Without the pastor's interest, he said, parish societies speedily wither and die. "The pastor," he insisted, "must be their guiding spirit, the living, teaching, governing Church, as it were, in every department—spiritual, economic, social, or educational—into which rural society might venture."

Speaking more specifically on social activities on a parish basis, reference was made by the same speaker to the "delicate subject" of the dance in words that may well bear repetition here. "In most localities," he said, "the prominent and popular social and recreational activity is the dance. Can our rural parish societies afford to ignore it? What can they do to keep it from degenerating, as it undoubtedly does when it is unscrupulously commercialized? We teach religion in our parish schools because it must enter into and influence all school and life subjects. Why, then, divorce religion and Catholic Action from the most important factor in youthful social life? To abhor the dance as essentially evil would be

as fanatical as Volsteadism, and an attempt to suppress it would be just as futile as the enforcement of Prohibition. It has been said people will dance; the proper thing to do is to control it. But who will control it if not the Church with her sound doctrine and a lay apostolate imbued with the spirit of prayer, action, and sacrifice? If rural parish societies function as a parish unit, they will find the dance a very effective means to secure good attendance at meetings, willing participation and active audience for the other more substantial and instructive features of their program. The presence of old and young thus secured, combining serious thought and regulated pleasure, will do much to check a cancerous growth in our day, namely, the disintegration of family life and of parish life. It should contribute toward moderation, toward self-control, toward Christian perfection, toward wisdom and grace before God and man."

Among other interesting and instructive papers dealing with the recreational and social side of parish life were one on Catholic Action and Music in the Rural Parish, by the Rev. Hubert Duren, of Westphalia, Iowa, and one on the 4-H Club, by the Rev. Maurice Schiltz, of Panama, Iowa. The former speaker made out a very convincing case against jazz, or what he called "animal" music, and one in favor of the proper type of music in the parish. The latter, who has for years had an active 4-H Club in his parish, expressed his sincere conviction that this particular organization can do much toward developing the head and heart and the hands and health of the younger generation of the countryside. He pointed out the social possibilities of the club, the technical values of its project work, and even the opportunities it offers for financial enrichment. Parish leadership in establishing 4-H Clubs was urged by him, and in order to justify the interest of pastors in such activities, he quoted the words of Leo XIII: "It must not be supposed that the solicitude of the Church is so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly."

THE RURAL SCHOOL.

In an address on Rural Parish School Programs, the Rev. J. H. Ostdiek, Diocesan Superintendent of Schools, of Omaha,

Nebraska, recalled how in times past the occupation of farming had been derided and how speakers seemed bent upon making the rural child urban-minded. Catholics, he asserted, have been indifferent to and neglectful of the rural school. They have often hesitated to adapt parish school programs to local conditions and changing times and have inflicted upon rural children an urbanized system of training. More recently, however, Father Ostdiek said, there has been a change in tone and in spirit. "The barriers of outworn standards and traditional practices are crumbling away and the outcome is a rural parish school that makes the best use of the rural environment and provides for the general and specific needs of rural children."

Much of the discussion regarding the rural school centered round the serious problem of handling the many grades and subjects in an elementary school in which there are only two or three teachers. The alternation plan was recommended as one means of reducing the great number of recitation periods in these schools. This plan calls for the combination of two grades, such as the fifth and sixth, into one group or class, the subject matter of the fifth grade being taken one year and the subject matter of the sixth the next term.

The values of a program of cultural and leisure-time pursuits on the part of the rural school child were also given considerable emphasis by conference speakers.

RELIGIOUS INSTRUCTION.

The promotion of religious instruction in rural areas has always been one of the chief concerns of the Catholic Rural Life Conference. The Rev. Leon McNeill, who addressed the convention on the subject of "Latest Developments in Vacation Schools," said that every avenue of approach to the child's mind and heart is now being utilized in these schools—stories, pictures, films, singing, dramatization, and manual art—everything that makes the lessons both attractive and impressive. The religious instruction program, he said, embraces prayer study, picture study, Bible history, lives of the Saints, doctrine, liturgy, religious practice, sacred music, and handwork. Over and above this the curriculum also provides for the training of altar boys and sacristans, for health education and organized recreation.

It was pointed out during the course of the conference that the estimate of 100,000 children in 1,500 vacation schools made early in the fall by the director of the Rural Life Bureau, N. C. W. C., had already been exceeded by the time the sixty-fifth diocesan report had been received.

A number of the papers of the convention also dealt with the Confraternity of Christian Doctrine. The Catholic Rural Life Conference has during the past few years devoted considerable attention to the establishment of this particular organization as a most fitting agency for following up the work of the vacation school throughout the year and for coördinating all the various instruction activities of parish and diocese. Confraternities established on a diocesan basis more than doubled during the past year.

RURAL ECONOMIC WELFARE.

At the ninth annual convention of the Catholic Rural Life Conference, held at Wichita, Kansas, in 1931, a special session was for the first time given over to a consideration of the farmer's economic problems. This particular session was held under the joint auspices of the Catholic Conference on Industrial Problems and the Catholic Rural Life Conference. This year the Rural Conference carried forward this part of the program alone. Discussion centered primarily in such topics as rural coöperatives, the parish credit union, and the proposed Voluntary Domestic Allotment Plan (section of H. R. Bill 12733).

It was very apparent throughout the convention that all were deeply disturbed over the farmer's present economic plight. The following sentiment expressed by one of the speakers seemed quite general among the delegates: "No matter how thrifty and industrious the farmer may be, he cannot hold up against such a destructive array of inimical forces as the present outrageous taxes, unjust disparity of prices, unfavorable tariffs, insufficient credit facilities, and maladjusted trade practices." Among the ways suggested for aiding the farmer in his present economic impasse were: a reduction of taxes, a much more extended period of redemption before he would lose his farmstead by a mortgage, restoration of the purchasing power of the farmer, and a leveling of the great disparity of prices between rural and urban products.

The Voluntary Domestic Allotment Plan as a measure for bettering farm prices was approved by the Conference. The endorsement of this plan was brought to the attention of the presidential candidates of the two major political parties through the following message: "The most pressing need of American agriculture is an increase in the price of farm products. Prosperity cannot return to the nation until a larger share of the national income is secured to the farmer. The tariff is the accepted American policy, but it is substantially ineffective to raise the price of crops of which we have an exportable surplus. The voluntary domestic allotment plan is designed to return to farmers a protected income from that part of their product consumed in the United States. The National Catholic Rural Life Conference, assembled in Dubuque, Iowa, from every section of the United States, submits to you that this plan is practicable and would bring to American agriculture and industry a great measure of urgently needed relief, and we urge that immediate and effective support be given to the passing of this legislation."

Perhaps the session that attracted most attention at the convention was the one on parish credit unions. For the benefit of the uninitiated a definition of a credit union will be in place here. Briefly, it is a species of coöperative bank resting on a parish basis. More fully, it is "a coöperative society organized within and limited in each case to those identified with a given parish, self-managed (through directors and committees chosen by and from the members), operating under the same state supervision as banks, supplying its members with (1) an excellent system for saving money (a system which seeks to make regular saving a habit and eventually substantial individual accumulation possible), making it possible thereby for the members of the individual group (2) with their own money and under their own management, to take care of their own short term credit problems at normal rates of interest." Each credit union fixes its own rates and the resulting earnings come back to the members of the individual group as dividend and as surplus.

By way of example, a credit union organized at St. John's parish, in Waterloo, Iowa, reported ten months after its organization resources (the savings of members of the parish in

their credit union), of \$12,592 and a total small loans service to members of the parish the first tenth months of \$18,000.

One of the speakers on the credit union program, the Rev. Joseph Reisterer, pastor of Holy Trinity Church, La Crosse, Wisconsin, brought out the fact that Germany has 52,000 parish credit unions organized in the congregations of Catholic parishes, mostly of a rural nature, and that Belgium, Switzerland, France, Sweden, Czechoslovakia, and other European countries have similar organizations. He also indicated that many French and Belgian priests have, by promoting the economic welfare of their people through the agency of the credit union, won men back to the Church and altered the spiritual character of their congregations. He contended that parish credit union work is "Catholic Action of the purest type, pleasing to the Sacred Heart, corresponding to the instructions of our great Popes, Leo XIII and Pius XI, giving greatly to our holy religion, and unquestionably meriting toward reward from the hand of the Judge who says, 'I was hungry and you fed Me.'"

Intense interest was shown in this particular session and it was suggested that the members of the rural American clergy grasp the value of these small parish banks. This has not always been the case. Just preceding the world war, for instance, when Father Plater's work, *The Priest and Catholic Action*, was published, bringing to the attention of the English-reading public the genuine value of these parish banks in European countries, the writer happened to discuss with a number of rural pastors the feasibility of such financial coöperatives in American rural parishes. The answers of the latter were almost unanimously to the effect that such banks were undoubtedly a blessing to the small peasant farmer of Europe but that they were hardly needed in this country. It happened that several of these pastors were present at the Dubuque Conference and admitted that if their parishes now had well organized credit unions, they could undoubtedly render genuine service to their parishioners who are in straitened circumstances. It is to be hoped that many others also have this attitude now and that we are on the verge of a speedy growth of parish credit unions in the rural Church of this country. The Most Reverend Francis J. L. Beckman has taken the highly

practical step of appointing a priest to direct the organization of these coöperative banks in the parishes of his archdiocese.

PARENT EDUCATION AND THE FAMILY.

At its 1930 meeting in Springfield, Illinois, the Catholic Rural Life Conference for the first time gave attention to the subject of parent education. The purpose of the so-called Parent Education Movement is to bring within reach of parents the more important findings of scientists in the field of child care and training. In scope it extends to such varied phases of child guidance as the physical and the emotional, the mental, moral, and the religious. Every reasonable precaution is being taken by the Conference to keep its work in this field free from the freakish fads and serious faults that have in some measure found their way into the secular movement.

Through the courtesy of the Rev. John Forest, O.F.M., of the St. Anthony's Guild, Paterson, New Jersey, the papers read at the annual meetings since 1930 have been published in booklet form. Three brochures entitled *The Parent-Educator* (Volumes I, II, and III) are now in print. The first covers the entire field of parent education in a general way. The second deals with various phases of training of the pre-school child within the family circle. The third considers the home training of the child of school age. It is hoped next year to complete the cycle by a series of papers on the adolescent.

The tenth convention approved the Association of the Holy Family as a suitable medium for the promotion of parent education. The particular resolution that dealt with this subject reads: "We heartily endorse the Association of the Holy Family as an approved organization of the Church for fostering vital Christian family life and as a suitable agency for promoting the parent education movement." This Association, or League, as it is sometimes called, was established in 1892 by Leo XIII, and it has enjoyed a considerable growth both here and abroad. The Family Life Section of the N. C. W. C. Social Action Department has for some time past been interested in its reestablishment in this country as a means of strengthening Catholic family life and of protecting it against the degenerating pagan ideals and the moral decay of the day. The organization is enriched with many indulgences and

pastors who promote it in their parishes enjoy the benefits of a privileged altar on any three days of the week they choose, provided they have not the benefit of a privileged altar for some other reason.

RURAL HEALTH

The rural phase of health was discussed by Dr. D. C. Steel-smith and Miss Helen Needles, of the State Department of Health, Des Moines, Iowa. Both gave attention particularly to present-day public health services in rural districts. The activities of the Catholic Rural Life Conference with regard to health have centered primarily in the parish school, the religious vacation school, and in parent-education study clubs.

THE LANDWARD MOVEMENT.

At the Dubuque Conference much attention was given to the present drift to the land. Already on 18 October, the day preceding the convention, a group of Catholic rural leaders gathered in Dubuque and discussed the possibilities that lay ahead in this field. There seemed to be some division of opinion as to whether definite steps should be taken actually to stimulate the movement to the land, but all were agreed that some organized effort should be made to direct the Catholics who are actually going out to the land. It was pointed out that the Rural Life Bureau, N. C. W. C., had begun to provide some directive help during the past year, but it was felt that much more could be done if bureaus of a similar nature would be established in the various dioceses of the country, particularly in those having a considerable Catholic rural population.

In accordance with this thought the following resolution was drawn up by the resolutions committee and was approved by the Conference: "We recommend to our Convention that a Memorial be drawn up to the Catholic Hierarchy of the United States, requesting that in each Diocese, particularly those with a considerable rural membership, there be established a Diocesan Rural Life Bureau, with a Director appointed by the Bishop of the Diocese. The purpose of this Bureau would be the furnishing of information and guidance in the development of Catholic Rural Life."

The Memorial in question was later drawn up by the Rev. John La Farge, S.J., of the *America* staff. After indicating

some of the reasons for the Church's concern with the present agrarian problem, Father La Farge went on to state: "The urgency of the situation calls for one priest in each diocese who should be thoroughly familiar with the local rural situation, with all local agencies, State and Federal, as well as Catholic, bearing on rural life, and who should likewise be familiar with the main national aspects of the rural life movement. The Catholic Rural Life Conference, therefore, resolved at Dubuque to request Your Eminences and Excellencies that there be established a Diocesan Bureau in each Diocese of this country, particularly in those which have a notable proportion of rural population; and that this Bureau have a Diocesan Rural Life Director in charge, appointed by the Bishop of the Diocese, which Director would specialize in this field. The Bureau would study the ways and means for furthering and developing rural life from the religious, educational and economic points of view; would seek to guide coöperative and social movements into proper Christian channels, and would furnish such information and guidance to immigrants within the Diocese, or crossing diocesan lines, as Catholic Church authorities would reasonably be expected to afford, especially with a view to keeping them close to Catholic churches and schools. Working in conjunction with the Rural Life Bureau of the National Catholic Welfare Conference in Washington, and coördinating their work through the agency of the Catholic Rural Life Conference, such a group of Catholic rural life Directors would exert, in the present situation, a powerful influence on the welfare of our nation at large."

Several members of the hierarchy heartily accepted the idea of the diocesan bureau during the conference sessions. Their announcement came at the banquet on the evening of 20 October, shortly after the conference resolutions had been read. Mr. Williams, editor of *The Commonweal*, had just thrilled the delegates with a remarkable address on "The Church at the Turning-Points of History," in which he called upon the rural Church to do its full share in the present crisis, when the Most Reverend Francis J. L. Beckman, Archbishop of Dubuque, arose and announced that he would establish a Diocesan Rural Life Bureau in the archdiocese and that the Most Reverend Joseph F. Rummel, Bishop of Omaha,

Nebraska, and the Most Reverend Louis Kucera, Bishop of Lincoln, Nebraska, had assured him that they would do the same in their respective dioceses. This announcement was easily the high light of the convention and left a feeling among the rural leaders present that the Conference had never before been so near a realization of its primary objectives.

The particular setting in which the convention took place also did much to insure its success. The period in which it fell was a veritable "Catholic Week" at Dubuque, a week which was marked by a brilliant regional initiation ceremony of the Catholic Students' Mission Crusade and by the first annual convention of the Archdiocesan Council of Catholic Women; a week also which witnessed the celebration of the Diamond Jubilee of one of the local parishes, the Golden Jubilee of the pastor of this parish, and the investiture of three members of the archdiocesan clergy with the robes of domestic prelates. All these events went far toward developing the spirit of zeal and enthusiasm that characterized the sessions of the Rural Life Conference.

OFFICIALS.

The Right Rev. Monsignor John M. Wolfe, Dubuque, Iowa, Dr. Ellamay Horan, Chicago, and the Rev. Joseph Steinhäuser, Auburndale, Wisconsin, were elected to the Conference's Board of Directors. The incumbents of the past year in the various offices of the Conference were all reelected. They are the following: the Most Reverend Edwin V. O'Hara, Bishop of Great Falls, honorary president; the Rev. W. Howard Bishop, of Clarksville, Maryland, president; the Rev. George M. Nell, Effingham, Illinois, vice-president; the Rev. Leon A. McNeill, Wichita, Kansas, recording secretary; the Rev. Joseph Schmidt, Carlisle, Pennsylvania, treasurer. The Rev. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau, N. C. W. C., remains executive secretary *ex officio*.

The tenth annual Rural Life Conference is now a matter of history, but the all-important task of crystallizing into definite forms of action the wonderful zeal and enthusiasm that characterized it still lies ahead. The fields of rural Catholic Action are practically without bounds, and the harvests that may be garnered if they are diligently cultivated, quite beyond

measure. The members of the Catholic Rural Life Conference might justly stop to congratulate themselves on past accomplishments, but they will undoubtedly prefer to take the more practical step of directing their undivided attention toward the vast amount of work that still lies ahead. They will be guided by the thought, *nil actum si quid agendum*.

EDGAR SCHMIEDELER, O.S.B.

Director Rural Life Bureau.

Washington, D. C.

THE IMPACT OF THE YEARS ON THE PRIEST.

THE PRIEST like everyone else normally expects to grow old. Like nearly everyone else he fails to picture to himself the changes that the years will bring. Love of life is a divine gift, and the tenacity with which we hold to life appears in the line of ordinary duty. It is due probably to the benevolence of nature that our foresight of old age as an inevitable personal experience, is kept dim. All of the facts for proper understanding are at hand. We have seen men and women of ninety and of eighty. We know fairly well the cumulative effect of so many years upon body, mind and disposition. But we hardly visualize all of this if we attempt to imagine the effect of the impact of the years upon ourselves. Our buoyancy and vigor at thirty, forty or even fifty, do not permit us to realize what it means to be eighty or eighty-five. The amiable self-deception that we practise in respect of this impact of the years keeps us optimistic, stirs to energetic action, and we are slow to note the day that starts us downward. As we approach the high watershed of life which is our prime, we move toward fuller life, rich participation in its power, delight and charm. We know the joy of living which when unobstructed comes near to ecstasy. But after middle life, "sooner or later and soon at latest," we move down toward the lower valley, looking back still toward our zenith rather than forward toward the nadir of life. Consciousness lags behind events in the story of our years. Time is relentless, but we try to defeat it by the resources of imagination and the comfort of delayed understanding of its cold-blooded action.

I wonder if we are always frank when we discuss our increasing years at any time after fifty. There are many who display a spirit of bravado in discussing with amiable toleration the changes that age brings on. May this indicate an unexpressed hope that others will continue to believe that we are not as old as we are? At any rate a generous instinct leads us to tell a man that he cannot be as old as he says or that his looks do not bear out his confession of age, if it be confession. When a thoughtless friend for the first time tells us that our steps are slowing down or our powers of endurance have abated, do we altogether escape the sense of being a little bit shocked? If another point to the wrinkles etched on our faces by the skilful hand of time, do we listen in undisturbed comfort? When "unpitying age" has begun to thin our hair and others tell of it, are we without all sadness at the moment? Do not all such experiences correct the inadvertences that we dearly cherish as a shield against the arrows that the years shoot with unerring aim at our self-complacency? I was shocked on one occasion when one of my colleagues of my own age was referred to as an "old man". At no time in many years of association with him had I ever thought of him as growing old. Perhaps the shock did not relate so much to him as to my own inadvertence by which I avoided reflexion upon my own increasing years.

There are some who say that their own realization of increasing age comes almost exclusively from the loss of friends and associates by death. Gradually the course of Providence removes many with whom we had lived and worked in the relations of affection, friendship and active coöperation. All such seem to become parts of one's self-consciousness. As they drop away, sifted out by the hand of death, part of oneself seems to vanish. There is a pathos about this kind of survivorship that no discerning imagination can overlook. When the eldest man in a community dies, his associates shudder. He was the sentry placed forward against the advance of death. Thought then turns upon the next sentry to be chosen. Oliver Wendell Holmes expresses the thought in another way in *The Guardian Angel*. "A man over ninety is a great comfort to all his elderly neighbors: he is a picket guard at the extreme outpost: and the young folks of sixty and seventy feel that the enemy must get by him before he can come near their camp."

The boxer has lost his skill and cunning in timing blows long before he discovers it. An athlete is in consternation when fame and ambition prompt him to engage in tests that his waning powers forbid. In all games of skill and endurance, in all life as life, deterioration is the inevitable law. What is more pathetic than a champion dethroned and unsuspecting of it. There are attitudes, capacities, interests and outlooks associated with the thirties that are replaced by others in the sixties or seventies. The laws of change take their unobstructed way in personal life. Its footsteps are silent. We move toward many maturities because we are many-sided. Physical, mental, moral, social and spiritual maturities are intertwined in a most complex manner in our lives. It is only in things of the soul that we may, if we will it, move on always toward God and experience no decline. In all else, growth and decay are the law. Not many of us understand the relations between these maturities and declines. Scholars are devising scales of measurement in their restless study of the problems of human growth and decay. Educators commend to the young the attitude and outlooks of their elders. When a man is old, we urge him to take on the buoyancy and spirit of youth. Elderly men move along comfortably at times and blunderingly at times. Tenderness, good nature and cultural valuations have in the past eased their ways. But terror has been aroused and fears are rampant now because of the modern spectre of efficiency.

Probably few remarks throughout cultural history have caused more consternation than that of Osler which was so generally misunderstood and which did him so much injustice: that a man's usefulness is over at forty. Efficiency has no emotions. It has a scale of values based on the relations of effort and cost to result. It knows nothing about the tender inhibitions of a former day. The law and the prophets are found in statistical tables and duty follows the curve that brings all data into disciplined relationship. Business, industry, education, trade and in some measure government, belong to the empire where efficiency is king. It has not yet annexed the priesthood and in all probability it will not do so. Army and Navy, for instance, force officers into retirement at a determined age, regardless of their vigor and power. We

can hardly imagine a corresponding regulation introduced into the priesthood. Nevertheless, no priest would fail to gain in various respects if he were to judge his own work from the standpoint of efficient standards suited properly to the care of souls or any other priestly work entrusted to him. When those who study conversions on a large scale tell us of the surprisingly small number of converts per priest in the United States, the methods of efficiency are employed. It would be but natural that zeal for conversions would be stirred as a result. However, our thought at this moment leads us in another direction.

I.

We naturally think of age in relation to our physical condition. Present-day theory and practice are making us intensely health-conscious. The young give scarcely a thought to health. Physical maturity comes relatively early, perhaps close to twenty, and it can be maintained at an even level for many years. Functional and organic disorders, sickness, excessive work, mistakes in diet, exposure to infection bring physician and hospital into an amazing number of lives. Recent health educational work aims to overcome much inadvertence, many mistakes in living, and so the average length of life is extended notably. Health commandments are becoming as familiar as the Decalogue. After a given age we may not run upstairs or for a street car. We must avoid strain on the heart. A daily rest is ordered. A hundred corrections of physical and food habits are forced upon us. It is to be hoped that priests, like other intelligent persons, will take intelligent care of health, respect orders of the physician, prolong their efficiency and secure comfort for all later years. The physical concomitants of increasing age are obvious. Duty and common sense require that one counteract the wear of the years upon health.

II.

There are intangible aspects of life upon which the impact of the passing time is deeply felt and perhaps too rarely reflected upon. Some of these aspects may be mentioned as of interest to priests, although by no means confined to them.

What is the effect of increasing years upon curiosity? This

word has a significance in human life that is almost completely obscured because of its commonplace use. Curiosity is flippantly referred to as a feminine trait. It is the mainspring of gossip and meddlers, the weapon of bores, the speciality of empty minds. Fundamentally it is something very much unlike all of that. A living mind is curious. A mind that lacks all curiosity is dead. An inherent drive forces the mind to seek explanations of objects that interest it. Curiosity created the impressive body of myths found universally among primitive peoples and containing explanations of nature and human life based upon fancy and uncorrected by critical methods. Curiosity creates all science. The drive of the human mind in the search for truth makes it curious, and leads the collective intellect of the race to explore the mysteries of the world with critical accuracy. It is the fundamental purpose of education to make men curious about right things, to stir and maintain interest in such things and to show men how to satisfy that curiosity and enrich life. One can measure a life by the range of its interests and the skill displayed in satisfying curiosity in respect of them. Every mind lives near many unexplored worlds. The curiosity that makes the explorer indifferent to death as he seeks out the poles of the earth is like that of the child who takes a toy apart or of the priest whose cultural interests lead him into pleasant excursions in the illimitable field of knowledge.

It is natural then to find in the years of vigorous life a wide range of professional and cultural interests, and alert curiosity in respect of them. There is a peculiar joy and even enthusiasm connected with the acquisition of knowledge. The very concept of culture involves a range of knowledge and appreciation that overleaps the limits of time and space and makes one a citizen of a higher world. The natural curiosity that a priest should display simply as a man is normally augmented by training, association and the nature itself of his ministry. He desires the mental and cultural equipment that is worthy of his high mission. He is trained to be interested in persons, to be free from narrowness, to cultivate a human sympathy and to find the joys of learning at his threshold always. Now all of this involves a certain amount of industry, of physical and even mental energy. Sometime or other interests begin to

shrink, curiosity is dulled, cultural satisfactions no longer allure as they once did, and then we know that we are growing old, regardless of the measure of our years. We have then passed the age of active curiosity.

The marvels of modern travel and communication promise much here. When the world with its infinite variety of experiences, conflicts, patterns of life, can be brought without effort to one's easy chair, the service to those that are growing old is beyond all measure. That this process will defeat the action of age in shrinking curiosity is a definite comfort almost beyond all calculation. While we lament the infantile humor and nonsense that the radio furnishes to jaded minds and tired business men no less than to immature youth, it has been maintained with wholesome decency and its value to human life is beyond all measurement. If interest in culture and in the joy and sorrow and happiness of human beings lacked all other motive for a priest, that of preparing for his own old age, for the day when he can no longer give to life but must receive from it, would be sufficient to compensate him for unceasing cultural curiosity. We can measure our years by the shrinking of our interests and the abatement of curiosity. Browning hints at the pathos with which we surrender to the ravages of age in the concluding section of "A Soul's Tragedy".

. . . and you only do right to believe that you will get better as you get older! All men do so—they are worst in childhood, improve in manhood, and get ready in old age for another world. Youth, with its Beauty and Grace, would seem bestowed on us for some such reason as to make us partly endurable till we have time for really becoming so of ourselves, without their aid, when they leave us. The sweetest child we all smile on for his pleasant want of the whole world to break up, or suck in his mouth, seeing no other good in it—would be rudely handled by that world's inhabitants, if he retained those angelic infantine desires when he has grown six feet high, black and bearded; but, little by little, he sees fit to forego claim after claim on the world, puts up with a less and less share of its good as his proper portion,—and when the octogenarian asks barely a sup of gruel and a fire of dry sticks, and thanks you as for his full allowance and right in the common good of life,—hoping nobody may murder him—he who began by asking and expecting the whole of us to bow down in worship to him—why, I say he is advanced, far onward, very far, nearly out of sight, like our friend Chiappino yonder.

The four complaints against old age mentioned by Cicero in *De Senectute* are met here: exclusion from active life, the enfeebling of bodily powers, deprivation of sensual pleasure, and near approach of death.

III.

We can measure the impact of the years by the way in which they affect ambition. Joy in the possession and the exercise of power, willingness to be distinguished on account of work well done, the drive to realize a larger concept of life and to be a positive constructive force in society, are all elements in normal development, and upon the action of such qualities rests the hope of civilization. It is these traits which provide leadership in the world. Without leadership there can be nothing but anarchy, and anarchy is doubly anarchy without leaders driven by ambition. Willingness to assume responsibility, fearlessness in making and carrying out decisions, joy in the recognition of one's merit, and even intimations of secular immortality, are hardly separable from vigorous life. All of these belong to the rôle of ambition. It is difficult to understand how anyone can accomplish much without belief in his powers, without a readiness to develop them, without the self-discipline, foresight, industry and vision that effective exercise of personal power demands. Ambition has many perversions. Yet we do our best throughout the whole course of education to foster it. The stability of human institutions and the perpetuity of the Church herself depend on the law of surplus service, on a willingness to be concerned and to do work for others and to consume in that work the surplus of energy not required in personal life. There is a refreshing candor in St. Paul who finds no fault with any one who wishes to become a bishop. I think that the public opinion of the clergy would promptly condemn a priest who openly shared St. Paul's opinion. The saying that the office should seek the man and the man should not seek the office, has in it as much error as wisdom.

It is well to be on guard against self-seeking, to interpret all visions and opportunities free from the impulses of personal aggrandizement, and to keep a solid grasp on the understanding and axioms of humility. But in normal development, life

displays ambition, fosters it and welcomes all discipline and effort that serve it. I know nothing lovelier in the world than the sanctities with which newly-ordained priests invest their ambition as they go forth in the glory of consecration to the service of Christ. But the years enact their penalties. A day comes when energy, foresight, devotion and industry, the stuff of which dreams are made, show the effect of the years and then one has begun to grow old whether years be many or few. I recall an instance of forty years ago when a priest long since dead embarrassed many of his friends by unconventional behavior and rudeness. He was taken to task by one of them. His reply was as stupid as his conduct was unworthy: "I will never be anything more than I am and hence I don't care much about anything." We credit ambition with many faults, but we shall be unfair to it until we give it credit for much in the upbuilding of character and in the stability of civilization. The loss of ambition is followed by a habit of centering interest upon self in the late years of life. Physical comfort, freedom from turmoil, easy routine duties, desultory conversation, hearers who are willing to listen to the recollections of age without being bored, are elements in the happiness of old men. The history of a man's ambition marks the record of his years.

IV.

There are many curious experiences associated with age that serve as a measure of its encroachment upon life. The habit of postponement is almost universal. In the days of our prime, when life is fairest and powers are at their best and enriching compensations await successful effort, we think of many things that we would like to do, perhaps that we should do. There are services expected of us for whatsoever reason. We start many things and finish relatively few of them. We begin to postpone and to promise. Next year or the year after we shall do thus and so. This or that obstacle will have been surmounted and then the neglected work can be done. All of this is honest enough. The subtle action of time is found when we become resourceful in finding excuses for further postponement. And then as years advance, determination weakens, real or apparent obstacles are multiplied. We meet the promise and the hope of earlier years indifferently and then we know that we are growing old.

V.

It is said in the class-room that old men are conservative and young men are radical. This is a general statement which, as the French say, is false at some points, as all general statements are. We find conservative temperaments at sixteen and radical temperaments at seventy. Nevertheless it is generally true that age becomes conservative. The priest who wishes to learn how old he is from this standpoint, may rest his judgment on rather simple tests. If he becomes intolerant of views that he does not like; of persons who disagree with him; if he dislikes all innovation just because it is innovation, his mind and temperament show the ravages of time. Elderly persons sometimes say that what was good enough for them in the past is good enough for them now. I recall a priest of seventy who had three assistants. The telephone was placed in a most awkward position on the second floor of the rectory. A sick-call at night disturbed the whole household, including the ageing pastor. It required two years of patient labor to induce him to install a modern arrangement. His own comfort was sacrificed because of his dislike of changing old ways. Pastors who are too fond of old methods in parish life; who frown upon the enthusiasm of young assistants, perhaps at times lacking tact, but fired by vision and zeal; who condemn new-fangled notions without giving one of them a hearing; who are satisfied with their work and tolerate no other thought that it might be better done, are instances of the kind of conservatism that does not serve the interests of souls well.

Life moves constantly and rapidly. Old ways and old views have no finality that is axiomatic. Innovation, change, is the universal law. Minds and views take on cement-like hardness as years advance. Nature herself has made provisions for progress by the universal impulse of innovation and it has in large measure entrusted that work to the young—that is, the relatively young. I suppose that willingness to learn from younger men, patience with their enthusiasm, toleration of their mistakes and honest praise for their industry, are elements in mature clerical wisdom. In any case, nothing else can so effectively defy the action of time and insure many of the gifts of youth to a man of advancing years. A priest whose insight enables him to discover the qualities and extent of his own

conservatism will realize how much it contributes to the stability of civilization, but he will see that nature equips the young with the impulses of innovation upon which human progress depends. Emerson remarked happily of conservatism and radicalism that each is a good half and an impossible whole. The wisdom of life is in the combination of the two. It is not found in the domination of one.

It seems that there is an exaggerated mechanism of self-defence which makes an elderly man slow to see his actual mistakes, prolific in excuses for those that he does see, and inclined rarely to place the blame upon failing powers. Thus the thought of replacement, of stepping aside in order that others may take up the work, remains all but alien to the mind. It is the hard task of efficiency to deal with the problem at the cost of sentiment. The abundance of volunteers willing to replace older men shows how thorough nature is in providing replacements in order that continuity in her work may not be interrupted.

To have been effective in priestly work, whatever it be, is of course no guarantee that effectiveness will never be lost. In his prime a priest may have been known as builder, organizer, orator, writer, administrator, or pastor. He brought exceptional ability to his work. Favoring circumstances seemed almost to enhance his ability as he became outstanding. He becomes so accustomed to his own reputation that it is part of his very self-consciousness and he can hardly think of himself except in the terms of his reputation. Many of the legitimate satisfactions of life flow to him through a reputation honestly earned and sustained with becoming dignity. Times change. Work becomes complex. New thought, new knowledge, new insight demand recognition. The day comes when the leader is inadequate to his tasks. His reputation survives his efficiency. One wonders, for instance, how much at home a pioneer in aviation feels attending a present-day aeronautical congress in which astounding results of research and technical progress are reported. The pioneer made all of this possible, but he can hardly share it, except as a respected historical figure.

This is an altogether trying experience in the life of any priest who has attained to a position of leadership. It is diffi-

cult to understand how a leader can identify himself intimately with a movement to which he gives himself without reserve and at the same time cherish the qualities that would lead him to step aside the moment he discovers that the work has gone beyond him and he is apt to become an obstacle to it. A pastor who is as nearly adequate as it is possible to be; who has measured up to every standard of ideal service and unremitting zeal, will hardly be spared regret when he discovers that the work that he loved has gone beyond him and it calls for other hands to take it up. The same may be said of every line of priestly endeavor in the Church. Of course, there are those who see all of this impersonally and who step aside when the time comes, seeking happiness in more modest pathways. The years deceive us. We must be on the alert. A tradition of tenderness leads us to sacrifice efficiency to sentiment here. But they who study the effects of the years will have their own wisdom and will not become problems.

VI.

Another way of reading the work of the years in our lives is found in relation to the extent and quality of our illusions. Readiness to believe in ideals and prompt devotion to them, trust in heroes, respect for those in authority, readiness to find and respect goodness everywhere, and optimism that springs from temperament rather than insight, are among the graces that give charm to life. They have a benevolent mission in the world because they delay the severities and cynicism forced upon us by the disappointments of life. When younger men are disillusioned, they become cynics and find unhappy corroboration for their meanest traits. When the process of disillusionment is delayed to the later years, it can be borne more easily. I think that none of us can live without some illusions: perhaps not without many of them. The wise man is on guard against getting more practical truth at any time than his happiness can stand. One is much more patient with disillusionment at seventy than at thirty. As we shrink the circle of our interests and our sympathies are narrowed, we have less need of illusions, and unpleasant realization affects us less directly. The elderly man becomes tolerant of the limitations of life. When his nature has not been spoiled he finds good-

ness everywhere, and he is concerned chiefly about his own physical condition, his comfort and his audience.

Undoubtedly as we grow old we gain a new kind of self-knowledge. Some of the illusions of self are replaced by practical insight into the real self, and the effect is a decided spiritual gain. Many of the minor faults in Christian living that we overlooked or excused too readily in our days of enthusiasm and vigor are understood more clearly in the calm toward the evening of life.

VII.

There is a kind of loneliness that is inseparable from advancing years. The thoughtful man knows of many haunting mysteries in human relations. After all we are "echoing isles" in the ocean of life and our voices are heard across the waters. Penetrate deep enough into any human heart and you come upon the zone of loneliness. It is perhaps the citadel of individuality, of personality, by which we come near to God. But from the standpoint of social relations something of the same kind occurs. One seems to become almost a foreigner in one's own country and class when one grows old. It is the future of the world that makes its present. It is they whose faces are lovely with the morning or noonday of life that own the world and largely control it. Older men are gradually edged out. When their activity ceases, associations contract. One knows fewer and fewer of those who have come recently upon the stage of life. We saw recently in a cultural magazine statements from two college seniors. They tell us that their elders have bungled civilization; that the young are ready now to assume its direction and that they can hardly fail as signally as their elders have failed. As we grow older we become less able to understand the younger generation, to tolerate its motives or respect its values or forgive its attitudes toward life. Yet there is an undeniable fascination in the courage with which they face life; in the freedom with which they express their minds, and even when they tell us of the older generation that we are old-fashioned, quite out of date. There is something in tone and manner that does not altogether displease us. The reverences that have guided us, the timidities that wisdom had transmitted, the decent inhibitions that

had become second nature to us, are out of date. We have known only them and we are lonely. So long as a man retains sympathy with the young, understands and likes them, he cheats the years, for he himself remains young.

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OUR PRESENT KNOWLEDGE OF EARLY MAN.

THE early history of mankind should be of interest to everybody, and the priest especially has most urgent reasons to become familiar with the main facts of this history. However, where can he find reliable information? Treatises dealing with early man are usually contained in voluminous books, or they are scattered through a number of periodicals inaccessible to the great majority. Moreover, the technical language usually discourages the perusal of such writings by those who lack special training. Finally, many of these publications are suspected of being influenced by extremely evolutionary principles and even by materialistic tendencies. For these reasons a short summary of the main facts may be welcome.

The evidence of man's presence in prehistoric times is derived — (1) from his tools and weapons, made of stone and bones, and found in geologic strata whose age is determinable; (2) from skeletal remains of man contained in those strata, and (3) from drawings and paintings dating back to the same periods.

PREHISTORIC METHODS.

The greatest question for one not familiar with geologic methods lies in this: How can the age be determined of strata and of the tools and skeletons imbedded in these strata? It should be borne in mind that for the present discussion the relative age is understood, i. e. the relation of those strata to some major events in geologic history, not the absolute age expressed in millenniums. These major events are the repeated glaciations and deglaciations of Northern and Central Europe and of the high mountains, accompanied by alternating cold and warm climates. Indicators of these climatic changes are the remains of animals and plants. Thus the woolly mam-

moth, the woolly rhinoceros, the reindeer, plants of the arctic zone are evidently signs of low temperature and of a glaciation; whereas, in the preceding time, the existence of the hippopotamus in France and Southern England and of plants now restricted to southern countries, points to the warmer climate of an interglacial period.

The implements made by man and his skeletal remains are found with animals and plants of a cold climate as well as with those of a warmer one. A few examples as illustrations: along the Somme River in France the strata of numerous gravel pits have been searched and studied for traces of man, with great success. Commont found, e. g. in such a pit near Amiens, at the bottom a red gravel deposit with implements of a rough make (hand-axes). In a sand above this gravel the bones of hippopotami were contained, indicating a rather warm climate, during which the river was never frozen over; it was the last interglacial period. Other gravel layers above the sand included the remnants of mammoth together with implements of a higher workmanship. The mammoth indicates a lowering of the temperature; it was the last glacial epoch. The French prehistorians have given special names to the successive strata or cultural stages, as they appear in the Somme Valley and at many other places. Each of these stages is characterized by a special form of stone implements and by a special association of plants and animals. Chellean is the lowest stage, including plants and animals of a warm climatic interval; roughly hewn hand-axes (*coup de poing*) were the most important tools and weapons of man (last interglacial period). Acheulean, the middle stage, was a transitional period, warm in the beginning, cold at its close. The implements were finer and worked at the edges as well as all over the surface (beginning of the last glacial period). Mousterian, the upper stage, contains animals and plants requiring a decidedly low temperature. Human industry was distinguished by the great development and fine execution of small forms. Also some bones were used (last glacial period).¹

¹ According to others, the cultural stage of the Mousterian began in a warm climate, that of the last interglacial period, and it continued into the last glacial period. Accordingly, Acheulean and Chellean would have to be placed in an older warm epoch, the second-last interglacial period.

A much more complete succession of prehistoric events was studied by Professor Dr. Hugo Obermaier in a cave of Northern Spain, Castillo, in the province of Santander. Here the sequence begins with strata containing human implements and reindeer—denoting a cold climate even affecting Northern Spain. It must have been the second-last glacial epoch. Then follow the animals characteristic of higher temperature, belonging to the last interglacial time. These in turn are overlain by strata with reindeer, pointing to a new invasion of the cold: the last glaciation. This latter stage includes implements of the Mousterian industry. The Mousterian culture, which, in the Somme Valley, is the top layer, is in the Castillo cave followed by younger cultural stages, still belonging to the glacial time and designated as the late Paleolithic. Finally, after a long interval, tools of copper appear which were made about 2,500 B. C.

These two examples may suffice to illustrate the field methods of the prehistorian. In numerous caves and open places the same sequence has been found, although usually not in the same completeness. By such investigations a system of prehistory has been solidly established and the presence of man has been traced far back into glacial time, which is also called the Pleistocene or Quaternary.

To obviate a not uncommon objection, attention is called to the fact that all these results are based on studies of undisturbed strata. If any suspicion of a later disturbance arises, the prehistorian will prefer to reject such an occurrence or at least report it as a doubtful matter.

Even more scrupulously do prehistorians investigate when they are dealing with skeletal remains of man. In such cases the possibility of a burial must always be considered, and indeed there are instances in which there can be no question but that the remains represent a burial. However, even then it is usually possible to determine the age of the find by determining the age of the stratum resting immediately and undisturbed upon the skeleton. The latter is evidently older than this undisturbed stratum.

PREHISTORIC CLASSIFICATIONS.

A discussion of the actual finds of human skeletons made up to date presupposes at least a summary knowledge of the classification used in prehistory, especially for the Old Stone Age, with which alone we are here concerned. During the Old Stone Age or Paleolithic, man used chipped stones as implements, without polishing them. It lasted in Europe to about the end of the glacial time and was followed by the New Stone Age or Neolithic, during which the climate was essentially that of to-day.

The Paleolithic is subdivided into two sections, and they are of the utmost importance: the early Paleolithic, comprising Chellean, Acheulean and Mousterian as characterized above, and the late Paleolithic with the cultural stages of Aurignacian, Solutrean and Magdalenian, followed by a transitional stage to the Neolithic, the Azilian. The man of the early Paleolithic belonged to a peculiar human race, the Neandertaler. In the late Paleolithic several races were living which were closely related to the peoples of the present. In this latter time man showed surprising artistic skill, as appears in his drawing and cave paintings, while not a trace of such handicraft has ever been found with the implements and remains of Neandertal Man.

What do we know of Neandertal Man? One may hear or read, occasionally, a statement to the effect that the remnants of prehistoric man are very scanty. Quite the contrary is true, as will be learned from a summary of the main facts. In all, skeletal remains of seventy individuals, belonging undoubtedly to the Neandertal race, have been unearthed. These are distributed over eighteen prehistoric stations in Spain, France, Belgium, Germany, Moravia, Croatia, Italy (near Rome) and Palestine (at Lake Genesareth and at Mount Carmel, where up to date nine Neandertalers have been dug out). Many of these seventy individuals are in a more or less fragmentary condition, it is true, but the fragments are frequently those of important parts of the skeleton, as skulls, jawbones, teeth and limbs. Seven fairly well preserved skeletons have been recovered, probably all from sepulchres.

The peculiarities of the skeleton of Neandertal Man are summed up by Ales Hrdlicka in *The Skeletal Remains of Early Man*, Smithsonian Miscellaneous collection, vol. 83: "The main features of the average Neandertaler are fairly well-known. They include a moderate stature, heavy build, and a good-sized, rather thick, oblong skull, with pronounced supraorbital torus (i. e. strongly developed eyebrow ridges), low forehead, low vault, protruding occiput, large, full upper maxilla, large nose, large teeth and a large, more or less heavy lower jaw with receding chin" (p. 340). "In the size of his brain the Neandertaler compared with man of to-day; but morphologically the brain was generally inferior" (p. 322). It should be understood that these characteristics are those of the average Neandertaler, also of the children. They are not as strongly developed in all finds, e. g. the two skeletons found together in Spy, Belgium, differ considerably, one being typically neandertaloid, the other approaching much closer to modern man.

It is well known that the discovery of the skullcap of the first Neandertaler, from which the name of the race was taken, in the valley of the Düssel (Neandertal) near Düsseldorf in 1856, was the occasion of a heated discussion amongst scientists. Virchow, in particular, with all his authority opposed the opinion of those who ascribed this skull to a special race, or regarded it as the "missing link" between ape and man. The opposition was then justified, because the geologic age of the find was unknown and it was the only skull of its kind known at the time of the discovery, and for some time later. The conditions changed completely about 1900 and have changed much more since 1908 and 1909 when almost complete skeletons of the same build as the man of Neandertal were found. At present scientists unanimously acknowledge the existence, during the glacial period, of such a human race or species.

In spite of all these facts it is surprising that some Catholic writers ignore the whole development during the last thirty years and attempt to discredit Neandertal Man by referring to the old controversies and to some twenty or more different opinions amongst scientists of those days. These writers dare to tell their readers that we have only a few bones of Nean-

dertal Man and these very doubtful, meaning by Neandertal Man the finds from the Neandertal. As a matter of fact, if these "few bones", found in 1856, were thrown on the dump pile, it would be no serious loss to our knowledge of the Neandertal race, so well-known from so many other places.

In the late Paleolithic and late glacial time other human races took the place of the Neandertaler. Their implements of stone and of well-shaped bones and deer antlers are found in caves in Southern France and Northern Spain, where they developed a surprising skill in engraving and painting. The implements and artistic designs are also found in open places. The physical characteristics of this man do not differ in any important trait from races of to-day. Therefore it may suffice here merely to mention their existence.

PRE-NEANDERTAL MEN.

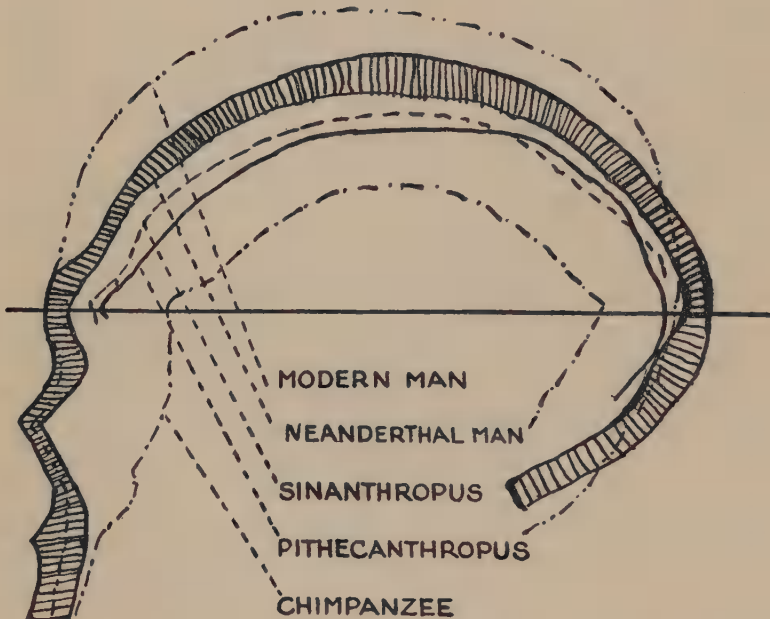
Of much more importance are those human or human-like beings which were on earth before Neandertal Man. The latter lived during the Mousterian cultural stage of the Old Stone Age. Whether he was already in existence during the preceding Acheulean is still doubtful. From the Chellean no traces of men are extant. And yet an intelligent being was then upon earth; the numerous implements found in Chellean and Acheulean strata are incontestable proofs of this.

Skeletal remains found at Piltdown, England, are ascribed by many to a man of these early cultural stages or even of a more remote period. Therefore, the fragments pieced together, received the name *Eoanthropus*, Dawn Man. However, the real age of this find is very doubtful. Moreover, the skull and the jawbone may belong to very different beings. Recently a German anatomist, after a careful examination of the casts of the fragments, has reached the conclusion that the cranium agrees with that of a modern Englishman, or at least with those craniums that are found in England from the Bronze and Iron Age. On the contrary, the lower jaw and the molar teeth do not reveal any peculiarities which are specifically human, while their forms are intermediate between orang-utan and chimpanzee, approaching more closely to the female of the former. The conditions of the occurrence in a gravel and the circumstances of the discovery do not prohibit

the assumption of an early Tertiary age for the anthropoid jaw and a very recent date for the human skull. Thus Eoanthropus never existed.²

On the other hand, in a more recent preliminary report on his studies of the originals, Hans Weinert shares the opinion of the English authors that the fragments of the skull and of the jawbone belong together, constituting two remarkable specimens of man: the skull is essentially human, but the jawbone is not as anthropoid-like as it was assumed; the teeth are human. It was a real *homo*, even more so than the Neanderthaler. Still, the formation of his jaw remains an unsolved problem. Weinert agrees with Friedrichs that the pre-neanderthaloid age of this man is by no means established. Hence it is no Dawn Man.³

Figure 1.



Sagittal contours of the skulls of chimpanzee, Pithecanthropus, Sinanthropus, Neanderthaler and Modern Man (after Weinert). The shaded area for Neanderthal Man gives the variations of all finds.

² H. F. Friedrichs, *Zeitschrift für Anatomie und Entwicklungsgeschichte*, Bd. 98, pp. 199 ss., 1932.

³ H. Weinert, *Forschungen und Fortschritte*, vol. 8, 10-20 Dec., 1932, pp. 449-50.

The famous *Heidelberg jawbone* is in a much more favorable condition. It was discovered in 1907 at Mauer near Heidelberg in a quarry, 79 feet below the surface. From the same layers fossils of an elephant, of a rhinoceros, of a lion and of other extinct animals were taken. These point to a high geologic age, not later, according to the first authorities, than the second-last interglacial period, and probably pre-Chellean. Implements have never been found in connexion with the jaw. The well-preserved jawbone with all its teeth "is considerably larger and stouter than any other known human mandible . . . the chin slopes backward as in no human being now known or thus far discovered, with the exception of *Eoanthropus*. The total of the characteristics of the bone are such that, had the teeth been lost, it would surely have been regarded as the mandible of some large ape rather than that of a human being. The teeth of the Mauer jaw, however, are perfectly preserved and, though large and provided with great roots and in various other ways primitive, they are unquestionably human teeth." ⁴

The *Rhodesian Man* comes from the Broken Hill Mine in Northern Rhodesia (1921). It is, according to Hrdlicka, "a tantalizing specimen to the student, who is wholly at a loss as to just where it belongs taxonomically or chronologically." ⁵ To judge from the accompanying animal bones it cannot be old and yet the brain case is neandertaloid or even pre-neandertaloid. On the other hand, the face and the thighbone are modern human, the latter being "remarkably negro-like in its distinctive features." ⁶ The lower jaw, which might be decisive, is missing.

The latest find of prehistoric man is *Sinanthropus Pekinensis* from Chou-Kou-Tien near Peking. Human skeletal remains of about a dozen individuals were unearthed, amongst which, according to Abbé Breuil,⁷ there were two brain cases, fragments of some more skulls, a good half-dozen jawbones and many isolated teeth. The same authority, and the geolo-

⁴ Hrdlicka, l. c., pp. 92 and 93.

⁵ L. c., p. 130.

⁶ Hrdlicka, l. c., p. 131.

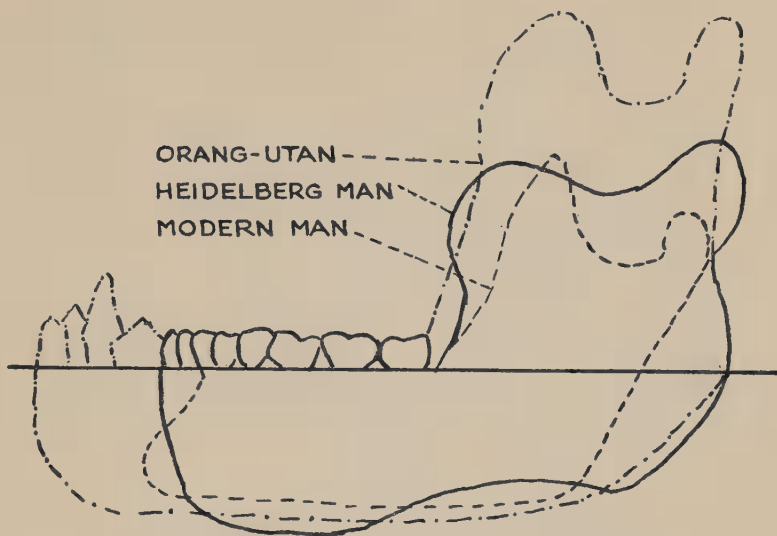
⁷ See *Anthropos*, vol. 27, pp. 1-10, 1932.

gist, Father Teilhard de Chardin, S.J., who studied both the cave and the originals of the human remains, agree that the skull of *Sinanthropus* is morphologically far inferior to that of Neandertal man. The jawbones are similar to that of the Heidelberg Man: the chin is altogether absent. On account of this physical inferiority the question arose whether *Sinanthropus* was an intelligent being or not. A doubt was justified so long as no indications of human activity were known. However, by examining a fragment of a deer antler, Abbé Breuil became convinced that in the time of *Sinanthropus* fire and stone implements were used. Indeed, soon afterward, in March 1931, the resumption of excavations revealed black layers, resembling the well-known paleolithic hearth-sites in Europe, which contained charcoal, seared bones and a great quantity of quartz chips, intentionally shaped. Abbé Breuil was invited to China and convinced himself by the study of two thousand implements which were taken from a single level of the cave. Also many horns of gazelles and antlers of deer and other bones were adapted to various uses. Thus it seems to be firmly established that *Sinanthropus* was a real man.

As to his age, all authorities agree that the Peking Man lived in a very early period, even before Neandertal Man; possibly he was contemporaneous with Heidelberg Man or even his predecessor. The grounds for this conclusion are derived from the study of the fossil bones of animals found in the same cave. These contemporaries of *Sinanthropus* point to an earlier period than that in which the Chinese loess was deposited. Now, since this loess contains the species of rhinoceros (which characterizes in Europe the last glacial period) and since the implements found in the Chinese loess belong to the Mousterian (the cultural stage of Neandertal Man), Peking Man must belong to an earlier epoch.

Abbé Breuil writes in *Fu Jen News Letter* (Catholic University of China), January issue, 1932: "*Sinanthropus* is a being approaching on the one hand (though notably more advanced in development), the famous manlike creature of Java known as *Pithecanthropus*; and affiliated, on the other hand (though more primitive), with the well-known Neandertal race."

Figure 2.



Lower jaws of orang-utan, Heidelberg Man and Modern Man. (After Obermaier.)

Pithecanthropus erectus from Trinil, Java, since the discovery of its main remains in 1891 and 1892, has been the subject of considerable publicity. These remains, a skullcap and a thighbone, the latter found at a distance of about 50 feet from the former, but at the same level, are very remarkable. The skull differs, according to Dubois, the discoverer, "from that of the living chimpanzee by its greater size and its higher vaulting." "The femur is remarkably human-like . . . the character of the bone makes it certain that the Javanese *Anthropithecus* stood and walked equally upright as man." The discussion following these statements was very lively and it is not yet ended. Many questions arose: Was Dubois right in calling the femur human-like? Does this femur belong to the skullcap? Was the latter that of an ape? or a man? or or an intermediate form? Morphologically it is evident that it is larger and more-highly developed than the skull of any ape, and that it is far below the skull of any man, even that of the Neandertal Man. These peculiarities give *Pithecanthropus* its well-deserved repute. One may ridicule the hypotheses and theories which have sprung up round it like mushrooms

and disappeared as such, but it cannot be denied that the skullcap of *Pithecanthropus* indicates the existence, at some time in the geologic past, of a being which was intermediate in physique between ape and man, and which possibly had an upright walk. To ignore the significance of this fact is as wrong as to build lofty hypotheses on a single skullcap and on a thighbone which may not even belong to the skull. The only reasonable thing is to wait for further discoveries and more complete finds of these strange creatures.

No wonder, therefore, that prehistorians look up to *Sinanthropus* as a possible solution of these puzzles, and rightly so, if the reports of the two French priest scientists are correct, that the *Sinanthropus* is intermediate morphologically between *Pithecanthropus* and *Neandertaler*,⁸ and that *Sinanthropus* was a real man, an intelligent being who used fire and made implements and who showed a special piety toward his departed ones.⁹

HUMAN EVOLUTION AND SCIENTISTS.

It is not the intention of the writer of this summary of our knowledge of early man to enter into a discussion of the very difficult and delicate problem, whether the body of man developed from animal ancestors or not. However, a few remarks on the attitude of modern scientists should not be out of place.

The data summarized in the preceding pages seem to show plainly that there exists a morphological series from the ape over *Pithecanthropus* and *Sinanthropus* through *Neandertaler* to the modern man. Hence, it is not surprising that the overwhelming majority of scientists interpret this morphological succession as a phylogentic relation, i.e. as an actual descentance of man from the apes or ape-like creatures, or at least in a general way, from animals. Many are very pronounced in proclaiming these opinions; e.g. Hans Weinert writes in *Menschen der Vorzeit*, Stuttgart, 1930, p. 127: "We have to accept this evolutionary process as a fact, since no other theory fits so well into our real knowledge and nothing can so fully

⁸ Hrdlicka (l. c., 368) is not convinced of such an intermediate position. However, he saw photographs only, while Breuil and de Chardin studied the originals.

⁹ See *Anthropos*, l. c.

satisfy our intellect." Professor William K. Gregory of Columbia University recently made the following statement at the meeting of the A.A.A.S., Atlantic City, 29 December, 1932: "It appears to be virtually proved by hundreds of separate items of evidence that men and apes are the divergent offshoots of a common stock, the existence of which, though not the period, is sufficiently documented by the large mass of evidence already at hand."¹⁰ Others are more reserved and not as definite in their pronouncements. But even these regard the evolutionary theory, also in its application to man, as the foundation and as the necessary result of prehistoric researches.

Two men of the Smithsonian Institution, Gerrit S. Miller, Jr., and Alles Hrdlicka, have in recent years severely criticized some opinions held by great authorities in prehistory and anthropology. Some time ago Miller warned against an over-estimation of the few bones of *Pithecanthropus* and of Piltown Man, and he stressed the point that the finds are not sufficient for far-reaching conclusions. In a recent paper, published in the *Smithsonian Annual Report* for 1931, Miller contends that it would be against all rules established by the geologic record, to derive the giant man from the giant anthropoid, and he goes so far as to call the derivation of man from a Tertiary anthropoid stock "an alluring speculation." However, Miller protests against any interpretation of his criticism of some opinions favored by certain scientists, as an attack on the theory of evolution of man from animal ancestors, whatever they may have been. To understand Hrdlicka's viewpoint, it is necessary to bear in mind that Neandertal Man was and is regarded by many as a distinct species of *homo*, from which there are supposed to be no transitions to man of the late Paleolithic and to the man of the present. Now Hrdlicka, in the publication referred to repeatedly, summarizes his reasons why such a separation of the Neandertaler from recent man seems to be improbable, and he concludes: "There remains but the third alternative — which is the evolution of the Neandertaler into later man. . . . There is not yet enough material to definitely decide it. But the thoroughly sifted indications appear to the writer to favor this assumption. Meanwhile, there appears to be less justifica-

¹⁰ *Science*, 13 January, 1933, p. 30.

tion for the conception of a Neandertal species than there is for that of a Neandertal phase of Man." ¹¹ There is nothing new in such a conclusion. Ever since Klatsch in 1908 reported on the neandertaloid features of certain Australian aborigines, the Neandertaler has come out of his supposed isolation and even before that time a number of eminent prehistorians have referred to the Neandertaler as a special human race, rather than a human species. Such a view, to their mind, does not affect at all the problem of evolution; Hrdlicka, e.g., speaks plainly of the "evolution of the Neandertaler into later man." This interpretation seems to fit even better into the original concept of evolution—a slow process by gradual changes.

The finds of Sinanthropus are regarded as a new confirmation of the evolutionary theory. Thus in *Stimmen der Zeit*,¹² Father Felix Ruschkamp, S.J., quotes and fully agrees with the statement of Weidenreich: "There cannot be any doubt that Sinanthropus together with Pithecanthropus completes the morphological evolutionary series of the human form from *Homo primigenius* (Neandertaler) going downward in a straight line." Rather puzzling is the attitude of some Catholic writers who pretend that Sinanthropus cannot be regarded as evidence bearing on the question of the bodily evolution of man from animals, because he was an intelligent being. Whether Sinanthropus or Pithecanthropus were ape or man has no bearing on the evolutionary concept, so long as the morphologic features and geologic sequence point to a succession of ape-Pithecanthropus-Sinanthropus-Neandertaler-recent man. The great majority of experts, if not all, are convinced that such a series is established, though many details are still to be worked out and in these details there will be always disagreement amongst the workers in related fields. But this disagreement should never be construed into a denial of the main issue. The scientists who are very strict in their censure of certain opinions would forcibly protest against such a misinterpretation of their intentions.

Finally, it should not be passed over in silence that some eminent anthropologists, for embryological reasons, infer that the man of to-day should be derived rather from ancestors of

¹¹ L. c., 348.

¹² Vol. 123, April issue, 1932, p. 56.

a more developed braincase than had the Neandertaler or Pithecanthropus. Father Wilhelm Schmidt, S.V.D., develops similar ideas from an ethnological viewpoint. According to his view, the pygmies are the oldest peoples living to-day. However, their skull has no neandertaloid features; it is, on the contrary, well vaulted; the forehead is straight; the eyebrow ridges are at least not prominent. Therefore, Fr. Schmidt argues, the physique of the oldest races of pre-historic man should rather be similar to that of the pygmies than to that of Neandertal Man. Hence, the latter cannot be the oldest race of mankind; it was preceded by one with a higher-vaulted braincase. The similarity of Neandertal Man and Pithecanthropus with the apes would be accounted for, on this theory, by convergence rather than by descentance.

These opinions are not favored by the majority, because the geologic succession of prehistoric man, as far as known up to date, does not seem to bear out such a development, except for the one fragmentary and mysterious skull of Piltdown, whose geologic age is doubtful. The latest finds of Sinanthropus seem to be another confirmation of the succession inferred from geology.

In concluding this discussion, two remarks of Father Schmidt may be quoted from his work, *Die Uroffenbarung als Anfang der Offenbarungen Gottes* in Esser and Mausbach: *Religion, Christentum, Kirche*, vol. i, 5th ed. 1923: "Including the most sober-minded specialists—geologists, paleontologists, anthropologists—there is scarcely anyone who, in the present state of our knowledge, would dare to disavow evolution altogether. On the contrary, all lean more or less toward its acceptance" (p. 59). On page 52 he includes in this statement expressly the Catholic specialists. On the other hand, he writes: "The doctrine of an evolution of man from animal ancestors is by no means incontestable and evident, as is frequently proclaimed" (p. 46).

It seems therefore that the safest attitude for theologians would be that of (a benevolent?) neutrality. The whole problem of prehistory and of human evolution is in good hands. Many priests of the highest reputation are working in this field and we can confidently wait for a peaceful issue of the controversy. More important than any heckling with

scientists about evolutionary theories is the cleansing of evolutionary ideas from materialistic tendencies and the safeguarding of the spirituality and immortality of the soul. There the average priest ought to be the guardian, instead of wasting time and energy on problems which are far from his usual training, and in which he will be regarded always as an outsider; just as we rightly resent the intrusion of a scientist on and his blunderings in theology.

The problem of human evolution has been here presented merely from a scientific angle, especially from the viewpoint of the geologist and prehistorian. The theological problems involved have been treated recently by the Rev. Ernest Messenger in *Evolution and Theology* (New York, 1932). It is the opinion of that author that "Scripture yields only a negative result. That is to say, Scripture neither teaches nor disproves the doctrine of the evolution of the human body" (p. 275).¹³

THE ABSOLUTE AGE OF MANKIND.

It is certain that man was living before the last glaciation and there are strong indications that he was witness of the preceding (second-last) glaciation (Heidelberg Man). It is even possible, that man was already on earth before the third-last glacial period or in the beginning of the glacial time (*Sinanthropus*). Is it possible to express the duration of these geologic events in millenniums? If one expects accurate figures, we should say no. However, approximately the time can be given which elapsed since the beginning of the recession of the last ice sheet in Europe, after it had reached its maximum extension. That happened not later than 15,000 years ago, more probably 18-19,000 years are needed. At that time man was living, together with animals of a cold climate, in Southern France and Northern Spain.

Furthermore, it is established that man was living in the warm climate preceding the last glaciation, as far north as Weimar in Germany, i.e. in an interglacial period, when Europe was free from ice. Thus, in order to have a new glaciation, the ice had to advance from Scandinavia to North-

¹³ Compare also J. Paquier, *La Création et l'Evolution*, reviewed in ECCL. REVIEW, January, 1933, pp. 99-102.

ern Germany, over a distance of 750 miles, and man was witness of this advance. Considering the slow progress of such an advance, it seems that the figures given above must be doubled, in order to find the age of the man living at Weimar and at many places in France.

Heidelberg Man belongs to the second-last interglacial stage, i.e. after his appearance the ice advanced twice and receded twice, which increases our figures considerably.

Finally, if it be true that *Sinanthropus* existed in the beginning of the glacial time (Abbé Breuil), three or four advances and recessions of the ice sheets would enter into our calculation. And yet, the duration of the interglacial periods is disregarded. These warm intervals are supposed, with good reasons, to have lasted much longer than the postglacial time of 15,000 to 19,000 years.¹⁴

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MATT TALBOT'S LIFE OF HEROIC PRAYER.

IN more than one European country Catholics are fairly well acquainted with the life of Matt Talbot.¹ He was born 2 May, 1856, in Dublin, Ireland. His parents, who were poor, sent him to the Christian Schools, where his education ceased at the age of twelve. After leaving school he found employment with wine merchants and while thus engaged became the complete victim of drink. Later on, he worked for the Port and Docks Board, where whiskey made more profound the slavery started by beer. Then, seeing that he was disgracing his father, he became a bricklayer's laborer. Drink, however, pursued him everywhere, making him neglect all religion save attendance at Sunday Mass.

Finally, conversion came to him through the refusal of his comrades to buy him a drink when penniless. In 1884, he

¹⁴ Further details on the absolute age of mankind may be read in the writer's article, "The Age of the Human Race in the Light of Geology", *Publications of Cath. Anthr. Conf.*, vol. I, pp. 99-115, 1929, reprinted in *Smithsonian Institution Ann. Report for 1930*, pp. 451-464, 1931.

¹ The Church has taken the initial steps to procure his beatification. The Catholic Truth Society published a short sketch of his life in 1926. It was translated into thirteen foreign languages.

took the pledge and, that he might keep it, he sought strength in the Blessed Sacrament and prayer. Through these agencies he triumphed.

Henceforth, his strides in sanctity became most impressive. He spent a great part of the day and night in fervent prayer. Even during the hours of work, whenever an opportunity occurred, he sought to commune with God. A good deal of that prayer was offered up before Jesus in the Most Holy Sacrament. To prayers he added the most rigid self-denial, an asceticism worthy of early Irish monasticism. For fourteen years he wore day and night mortifying chains and ropes round his body. He imposed on himself several special fasts during the year and, in general, ate little more than was necessary for the preservation of life. He slept on a wooden pillow and prayed and read on bare knees. In the spirit, too, of perfect self-denial he never married. His salary for the most part he sacrificed that he might devote it to charity. Toward the missions, especially, he loved to contribute and it was his proud boast that he had educated three priests.

These sacrifices he managed to conceal through humility till death revealed them. When, toward the end he had to enter a hospital, he removed his chains that his Cross might be unknown. Whilst there he sought no spiritual privileges, but stole down before the Blessed Sacrament whenever his strength permitted him to do so. He got well enough to leave the hospital, but was virtually an invalid for most of the two years of life that remained for him. Yet, even while yielding gradually to the ravages of illness, he tried to maintain as far as possible his spiritual rigors. To the Mass, above all, he was faithful till he was absolutely incapacitated. When the end came it was very fittingly whilst making a heroic effort to attend the Holy Sacrifice. On 7 June, 1925, he fell dead in a Dublin street whilst on his way to morning Mass at the Dominican Church.

Ireland is a signally prayerful nation. We say "signally" because hers is not merely the obligatory and rather technical fealty of prayer which every Catholic land proffers to its God: it is much more. It is something that is distinctly more tangible, something that continually and spontaneously ascends to Heaven from the very heart as well as the intelligence of the

nation. The very texture of daily Irish life is shot through and through with the luminous fibre of prayerful words. People pour their benedictions on the head of the worker. In suffering they seldom fail to bless with holy resignation the Will of God for the cross that comes their way. In joy they find many a *Te Deum* for the smiling countenance of Providence. In short, in a multitude of ways their daily conversation reveals a people living so very much in the presence of God that their prayerful Catholicity impresses the outsider as nothing less than atmospheric. This was what Robert Hugh Benson sensed when he said that every visit to Ireland was for him the equivalent of a spiritual retreat, for the air was so charged with benediction that a receptive soul could not but feel its elevating influence.

A nation so constantly communing with God must have produced many souls whose high sanctity is unrevealed because of the country's faith which finds little wonder in such a fact and the racial secrecy which veils what is sacred. With such souls as these, Matt Talbot, the Dublin workingman, and his marvellous record of prayer might have passed into the obscurity of eternity were it not for the suddenness of his death and its resultant revelations. It is well that such was not his fate, for the world would have lost as sublime a prayerful inspiration as ever sprang from the womb of lowliness.

Before we enter on the task of unfolding what Talbot accomplished through prayer, we must pay a tribute to the part his mother played in this phase of his spiritual life. Her devotion to the Rosary was so striking that it was said she was rarely seen without the beads in her hands. This fact must be remembered when we consider that during years of heavy drinking, her son never completely abandoned prayer. What he retained was very little, but sufficient, we believe, to prove that the good example of his mother, coupled with the efficacy of her prayers, was too powerful to permit his complete loss of faith. We think it quite reasonable to assume that the mere constant vision of her beaded hands had much to do with his fidelity during years of sin, to the Sunday Mass and the daily sign of the Cross. If this be true, then the devotion of a simple Irish mother played a prominent part in the making of a saintly soul. If his meagre prayers were mere gestures,

memories of what prayer was, they were yet a sufficient foundation for a mighty edifice of communion with God.

What lingered with him during fifteen years of slavery to the saloon, he decided to cultivate with stern thoroughness when he deserted the haunts of drink. His initial drive against the lure of alcohol was characterized by a marked intensity and sincerity of purpose in the use of prayer. This demanded tremendous willpower and self-sacrifice, seeing that it necessitated a victory not only over a systemic craving for drink but also a virtually complete reconstruction of spiritual ambitions. For many months, therefore, his prayers were primarily petitions for the gift of prayer and the acquisition of a taste for the society of God instead of the base companionship associated with drink. And so he was to be found every evening after work in a church besieging God in the Tabernacle for victory. Thus did his beginnings in spirituality prove a signal contradiction of the mistaken belief of many people that inability to pray should foster spiritual despondency. They showed, on the contrary, that the very will to pray, in the face of utter lack of desire, is in itself a prayer and a guarantee of heaven's benediction.

As the force of temptation diminished, Matt Talbot's delight in prayer increased till his daily life became completely transformed by communion with God. Of the twenty-four hours of the day and night he devoted about seven to conversing with God, whilst the rest, with the exception of about three given to sleep, were lived as far as possible in the Divine Presence. So much, indeed, did his soul hunger for God that his labors became doubly arduous, since they kept him from undivided attention to the delights of the spirit. This is evident from the fact that any action, such as partaking of meals, which permitted an attitude of prayer, found him on his knees, and any legitimate escapes from work saw him in the same posture. Prayerfulness became so much a part of his being that only seriously distracting work kept him from contact with the spiritual world. Under its all-controlling influence he was even the unwilling guest of sleep. Yet, to the latter he did not surrender completely, for whilst he slumbered he preserved the attitude of prayer through the inconvenience of a statue of the Virgin and Child pressed to

his heart. Thus prayer became the mystic food of his soul, ever satisfying it yet ever stimulating it with fresh hunger for the society of God. In proportion as it brought him new spiritual vitality it bred within him new ambition for added vitality, for a more intimate part in the Divine Life. As he scaled the heights he felt the allurements of more lofty and beauteous peaks of perfection till the eternal hills were his possession. And so his life, which looked like one continuous effort to establish a record in prayer, was in reality the loving and spontaneous expression of a soul enraptured by the Divine vision.

The form of prayer which he liked best and in which he excelled was the contemplative. This seems most extraordinary considering the active character of his life and the rudimentary nature of his education. It proves what miracles of enlightenment Divine tuition can effect in souls where men least expect their appearance. Talbot was decidedly one of those miracles, for there is undoubted evidence that he knew what contemplation in its mystic significance was and experienced it in abundance. That he grasped its meaning seems clear from one of his notes. "In Meditation," he wrote, "we labor to seek God, by reasoning and by good acts, but in Contemplation we behold Him without labor, already found. In Meditation, the mind labors, operating with its power, but in Contemplation it is God Himself who operates, and the soul merely receives the infused gifts."² That he not only knew what this effortless and mystic union with God meant but also lived it very often, is beyond all question.

It was a rather commonplace occurrence for those who saw him in prayer to note that rapt expression which is associated with mystic vision and an apparent insensibility to the difficulties of posture and the distractions of his environment. During Mass he was regularly seen with eyes closed in a motionless communion with God which seemed to nullify the mortifying effects of the posture he assumed. His sacrificial attendance at the Holy Sacrifice seemed to unite him so intimately with the Divine that the intensity of the union gave the

² *Life of Matt Talbot*, by Sir Joseph A. Glynn, p. 65. This little work of 112 pages contains a very satisfactory account of Talbot's life. It is based on first-hand information throughout.

impression of unconsciousness of the mortification of a rigid and unsupported posture. This facility for the highest form of prayer was, perhaps, largely due to his long preoccupation with thoughts of the Passion. For such thoughts he had a special predilection, as became a most sincere penitent constantly sorrowing for the pain he had caused the Crucified by his sins. A Jesuit brother who was attracted by his attitude of quiet prayerfulness remarked that it was this extraordinary spirit of recollection which always singled out Talbot for curious attention in church. Thus, his success in withdrawing himself from the outside world was so conspicuous that it could not fail to advertise his sanctity to those who beheld him. At home, likewise, his mother was frequently impressed by that fixity of gaze of his which seemed to bespeak the direct and passive character of his spiritual contacts with God. Besides, she often felt that on such occasions his prayers seemed so realistically conversational that they were addressed to persons seen. "There is nothing surer," she said, "than that Matt used to see the Blessed Virgin." Some of his own statements seemed to confirm this testimony of his mother. He often spoke of his "great joy talking to God and the Blessed Virgin". This was the language of either a mystic favored by visions or of one whose sense of realism in prayer was such that the eyes of his soul virtually transcended the veil of mortality which separated him from the world of spirit. Whatever, therefore, was the nature of his prayerful experiences it provided clear proof of his intense familiarity with things spiritual, a familiarity born of racial temperament, long-practised drill in prayer and the resultant enlightenment of the Holy Spirit. After his good mother died he took extra precautions to strengthen his prayerful union with God. Henceforth, he prayed in the dark that his isolation with God might be all the more unknown to men. But, as in church the veil cast over his eyes only proclaimed his sanctity to the world, so the disappearing light in his room only told his neighbors that he was in secret converse with the Lord.

His contemplative existence, however, far from reveals all the time he devoted to God in prayer. The delights of visionary prayer did not blot out appreciation of beautiful

vocal communication with God. Though his schooling was slight, he had the intelligent Irishman's love of soulful and well-phrased language. This was, undoubtedly, developed by the possession of a library which for a poor workingman was highly respectable. The result of the spiritual tastes given him by nature and books found generous expression through the use of a formidable array of the most attractive formal prayers of the Church. Every day saw him true to the recital of the Fifteen Mysteries of the Rosary, the Little Office of the Blessed Virgin, the Dolor Beads, the beads of the Immaculate Conception, Holy Ghost, St. Michael, Sacred Heart, the chaplet for the souls in Purgatory, and the principal Litanies. Such a daily drill in prayer assuredly proclaimed the true soldier of Christ who knew no fatigue when the service of the King was in question. It threw abundant light, too, on that great love of the beads which next to the devotion to the Mass helped to keep the faith within the shores of Ireland.

To make doubly sure that he should be pledged to prayer he became a member of various church societies. He belonged to the Men's Sodality, the Third Order of St. Francis, the Confraternities of the Immaculate Conception, Blessed Sacrament, Living Rosary, Bona Mors, and the Apostleship of Prayer. Thus, like most of his fellow-countrymen, he evinced a decided liking for organizations, knowing the power which resides in well-ordered and united efforts. It was, probably, this conviction which made him depart from the ways of spiritual isolation which otherwise he cherished. Perhaps, too, he hoped that his contribution to organized prayer would not attract undue attention and would be merely considered the spiritual activity of an average good layman. Though the cumulative effect of his activities, if known, would be found to attract exceptional attention, he probably believed that the distribution of his prayerful work amongst various societies in different places would conceal its extraordinary character.

In every other respect, however, he seemed most determined to conceal the close communion he held with God. So much, in fact, did he cultivate speaking to his Father in secret that human intimacies were non-existent in his life. At home the seclusion of his room always veiled his conversation with God.

In the timber yard where he worked he always found during leisurely moments a hidden nook for the same purpose. A little cell specially constructed near the scene of his labors afforded him many opportunities of acting the hermit in the midst of the busy world. It is worth noting here that the only hearts which he welcomed to his prayerful union with God were those of little children. Perhaps he did not think that people would pay much attention to the talk of little ones. And even if they did, perhaps, he was content to sacrifice some of the consolations of secrecy for the sake of stimulating and encouraging the sanctity of innocence. At any rate, he did not regard the prying eyes of little ones as carrying enough of the world with them to seriously affect that intimacy with God which demanded shyness with men.

Above all, he wished to hide the sacrificial character of his prayers. That typical Irish love of suffering in secret, a love born of resignation to the holy Will of God, was his in a marked degree. As he loved the hidden character of the uncomplaining Victim of the Altar, so he liked to imitate Him in the concealment of the hardship which attended his prayers. For many years he succeeded in praying on bare knees through slits in his trousers which he managed to hide from even his closest associates. Wrapped in chains, too, he went through the prayerful obligation of his life only to surprise us by this fact at his death. The Stations of the Cross he would have performed on his knees every morning in church were it not that he preferred the spiritual sacrifice of secrecy to prayer attended by physical discomfort yet soothed by attendant admiration.

This isolation in prayer, however, did not leave him selfishly thoughtful of his own spiritual well-being. He loved to think of others when he spoke to God and especially when the distress of those who sought his assistance was spiritual. This prayerful charity of his seemed most pleasing to God, for it seldom failed to obtain what it sought. Of the sinfulness, too, of the world in general he had a vivid and abiding consciousness and a good fraction of his prayers was offered in reparation to the outraged Majesty of God. Above all, he seemed to feel the need of prayer of reparation whenever any insult was offered to the Holy Name of Jesus, and on such

occasions he retired, whenever possible, to make good the injury by a recital of the Divine Praises.

This record of prayer which we have given to our readers is surely sufficient to establish the heroic sanctity of Dublin's humble laborer. With a generous heart he had sought, according to his own words, the gift of prayer. His request met with such loving response that his prayerful success has become a brilliant light for a prayerful nation.

JAMES F. CASSIDY.

Waterford, Ireland.



Analecta

ACTA TRIBUNALIUM.

Sacra Paenitentiaria Apostolica.

I.

MONITA DE USU FACULTATUM CONFESSARIIS PER ANNUM
SANCTUM TRIBUTARUM DEQUE RATIONE INDULGENTIAE
IUBILAEI LUCRANDAE, AD NORMAS CONSTITUTIONUM
BENEDICTI XIV ET LEONIS XIII EXARATA, AUCTORITATE
SS.MI D. N. PII PP. XI AD HODIERNAM DISCIPLINAM
ACCOMMODATA EIUSQUE IUSSU EDITA.

Rei consentaneum est ut quae, per Apostolicam Constitutionem "Indicto a Nobis" die xxx superioris mensis datam, amplissimae sane facultates paenitentiariis minoribus ceterisque in Urbe et suburbio confessariis attribuuntur, eadem summa cura summaque prudentia exerceantur. Ita enim iubilare veniae largitio, ad quam adipiscendam per sanctum extra ordinem annum christifideles omnes vocantur, tutius profecto atque facilius ad salutem conferet animarum.

Quapropter Ssmus D. N. Pius divina Providentia Papa XI, decessorum Suorum vestigia premens, qui rationibus eiusmodi anteacta aetate consuluerant, decrevit eorum monita, ad praesentem disciplinam accommodata, religiose retinenda esse et singulis, sive Ordinariis sive confessariis ecclesiarumque rectoribus, accurate servanda.

I. Noscant imprimis in compertoque habeant paenitentiarum alique confessarii se extraordinariis hisce facultatibus uti posse dumtaxat erga paenitentes qui ad confitendum accedant ea mente et sincera voluntate ut Iubilaei veniam consequantur; attamen si paenitens, mutato proposito, ab acquirenda indulgentia Iubilaei destiterit atque cetera opera imperata intermiserit, omnes absolutiones censurarum, si eas excipias quae ad reincidentiam datae sint, itemque commutationes et dispensationes concessae in suo robore permaneant.

Simplices confessarii his facultatibus in foro interno et sacramentali tantum uti possunt; paenitentiarum vero in foro interno etiam extra-sacramentali, dummodo de peculiaribus facultatibus ne agatur pro quibus forum sacramentale expresse requiratur.

Urbis tamen et suburbii parochi, qui per Constitutionem "Indicto a Nobis" anno sancto vertente paenitentiariis annumerantur, peculiarem facultatem habeant iubilares visitationes dispensandi, contrahendi ac commutandi ad normam memoratae Constitutionis sub n. X, non modo cum de paenitentibus agitur, sed etiam cum de singulis fidelibus singulisque familiis parociae suae.

II. Ssmus D. N. Pius Pp. XI confessariis vel Lapurdi, vel in Palaestina legitime deputatis benigne concedere dignatus est ut per anni sancti decursum a peccatis et a censuris etiam speciali modo Apostolicae Sedi reservatis absolvere queant.

Verumtamen, quandoquidem eiusmodi facultas hisce finibus continetur atque circumscribitur, ut per piacularis anni celebrationem semel tantummodo cum eodem paenitente exerceri queat, cum scilicet ipsemet iubilarem veniam primum lucretur (cfr. Const. "Indicto a Nobis" sub n. XIV); itemque tum solummodo, cum paenitens iam ab alio confessario facultatem habente per anni sancti decursum ab his peccatis atque censuris absolutus non fuerit (cfr. Const. "Nullo non tempore" sub n. I.), summopere necesse est paenitentiarum ac confessarios, ut munere suo rite fungantur, a quolibet paenitente hisce peccatis vel censuris irretito exquirere:

1° utrum iam iubilarem veniam lucrifecerit necne;

2° quodsi eam non lucrifecerit, num, anno sancto vertente, a peccatis vel a censuris reservatis, sive Romae, sive Lapurdi, sive in Palaestina, absolutus fuerit.

Atque id ipsum tum requirat, cum paenitens se sistat aliqua irregularitate irretitus. Etenim si ipse vel iam iubilarem veniam lucratus fuerit, vel iam fuerit ab irregularitate in Urbe dispensatus, dispensationem eiusmodi iterum obtinere non potest.

III. Confessarii praediscant ac memoriâ teneant indicem peccatorum, censurarum, paenarum impedimentorumque omnium, quorum absolutio vel dispensatio in facultatibus sibi concessis non comprehenditur; si qua autem eiusmodi occurrerint, meminisse eos oportet, non aliter posse se paenitenti providere, quam iis religiose servatis quae Codex praescribit can. 2254, 2290, 1045 § 3.

IV. Non praetermittant suam cuique paenitenti salutarem paenitentiam sacramentalem imponere, etiamsi sibi coniicere iure liceat paenitentem plenissimam Iubilaei veniam esse consecuturum.

V. Si quis in occultas censuras ob partem quoque modo laesam inciderit, eum ne ante absolvant, quam parti laesae, etiam scandalum reparando damnumque sarciendo, satisfecerit: aut saltem, si eiusmodi satisfactionem praestare ante non possit, vere graviterque promiserit se, cum primum licuerit, satisfacturum.

VI. Paenitentiarum, qui a censuris etiam publicis absolvere possunt, hoc exploratum habeant:

Qui aliqua censura fuerint nominatim affecti vel uti tales publice renuntiati, non posse eos tamdiu Iubilaei beneficio frui quandiu in foro externo non satisfecerint prout de iure. Si tamen contumaciam in foro interno sincere deposuerint et rite dispositos sese ostenderint, posse, remoto scandalo, in foro sacramentali interim absolvi ad finem dumtaxat lucrandi Iubilaeum, cum onere quam primum se subiiciendi etiam in foro externo ad tramitem iuris.

VII. Ad peccatum quod attinet, per can. 894 reservatum ratione sui, paenitentiarum alique confessarii absolutionem ne impertiant, nisi paenitens falsam denuntiationem formaliter retractaverit, et damna, si qua inde secuta sint, pro viribus reparaverit, imposita insuper gravi et diuturna paenitentia.

VIII. Si de casu agatur, etiamsi occulto, de quo ad can. 2342, prohibeant, sub paena reincidentiae, quominus paenitens

in posterum ad illam religiosam domum eiusque ecclesiam accedat. Firmis quidem manentibus paenis, de quibus sub n. 2 eiusdem canonis agitur.

IX. Religiosos, apostatas a religione, ab excommunicatione can. 2385 lata ne absolvant, quamdiu extra Ordinem permanserint; attamen, si ii firmum habeant propositum ad religionem suam redeundi, congruo iisdem praefinito ad id exsequendum tempore, in foro interno absolvant, ea condicione ut in censuram recidant si intra praefinitum tempus ad religionem non redierint. At ii moneantur, se, quamdiu extra suae religionis domum commorentur, ab actibus legitimis ecclesiasticis excludi, privilegiis omnibus suae religionis privari, Ordinario loci commorationis subiici, atque obnoxios esse, etiam postquam redierint, aliis poenis in can. 2385 statutis. Religiosus autem fugitivus, etiamsi ex Constitutionibus suae religionis in excommunicationem inciderit, absolvi, rita dispositus, in foro interno poterit, imposita obligatione ad religionem quam primum redeundi, eadem ratione eademque sub reincidentiae poena, ac pro apostatis a religione cautum est: praeterea, si sit in sacris, ea lege, ut suspensionem observet can. 2386 statutam.

X. Cum de votorum commutatione agitur, id latiore quadam ratione accipiat ut quidem ut paenitentarii ac confessarii, pro sua ipsorum prudentia, in opera etiam minoris meriti vota commutare possint.

XI. A lectione librorum prohibitorum, eorum praesertim qui in can. 2318 § I sub excommunicationis poena vetantur, ne quemquam absolvant, nisi is libros, quos penes se retinet, Ordinario aut confessario ipsi aut alii, qui facultatem eosdem retinendi habeat, ante absolutionem tradiderit; sin minus, se eos, cum primum potuerit, destructurum aut traditurum, serio promiserit.

XII. Ad facultatem quod attinet sacras visitationes commutandi vel dispensandi, haec animadvertenda sunt:

I. Cum paenitentarii ceterique confessarii, iusta quidem de causa, Basilicam in aliam ecclesiam commutabunt, iubilares hae visitationes haud dissimili ratione fiant, ac illae quae in Basilicis praescribuntur; hoc est eadem adhibeantur preces tum augusto Sacramento, tum Iesu Christo cruci affixo, tum denique Deiparae Virgini; cum vero Confessionis altare ibi

non habeatur, catholicae fidei professio coram Ssmo Sacramento pronuntietur.

2. Cum aliquis dispensationem obtinuerit unam vel alteram Basilicam invisendi, nulla facta obligatione aliam ecclesiam per commutationem visitandi, noverit idem sacras visitationes duodecim semper habendas esse, quae proinde in reliquis Basilicis fieri debent. Dispensatio enim alicuius Basilicae visitandae idem non est ac sacrarum visitationum numeri imminutio.

3. Si quis vero, praeter dispensationem alicuius Basilicae visitandae, sacrarum etiam visitationum numeri imminutionem petat, paenitentiarum alique confessarii tot preces eidem recitandas praescribant, quot visitationes dispensatae fuere; quae quidem preces haud absimiles illis esse debent quae in sacris visitationibus adhibentur.

4. Cum commutatio conceditur visitationis alicuius Basilicae, opportunum est ut eadem, si commode fieri potest, in Sessorianae Basilicae visitationem commutetur.

5. Necesse, ceteroqui, non est invisentibus, ut per Portam Sanctam in Basilicas ingrediantur aut de iis exeant; immo, etiam Basilicis clausis vel aditu ad eas quavis de causa impedito, satis erit ad earundem fores vel gradus Deum exorare, praescriptas preces recitando. At visitatio pia ac devota sit oportet, idest facta animo Deum colendi; quem quidem animum ipsa exterior reverentia aliquo modo patefaciat.

6. Vocales preces, quae praescribuntur, alternis etiam vocibus recitari possunt. Mutis vero can. 936 consulitur.

XIII. Cum quatuor Basilicarum visitatio non sit opus per se praeceptum, sed tantummodo iis impositum qui libere velint Iubilaei veniae participes fieri, id visitationis onus, quotiescumque a confessariis privilegiatis debet, ex rationabili causa, totum vel ex parte paenitentibus remitti, ne commutetur in alia opera, quae ad peragenda paenitens sit alio obligationis proprie dictae titulo adstrictus.

XIV. Confessio et Communio ad lucranda piacularis anni veniam imperatae nihil refert utrum visitationibus quatuor Basilicarum antecedant, an interponantur vel succedant; unum refert et necesse est, ut postremum ex praescriptis opus, quod etiam Communio esse potest, in statu gratiae ad can. 925 § 1, compleatur. Si quis igitur post confessionem peractam ultimo

nondum completo opere, in letale rursus inciderit, iteret confessionem oportet, si sacram Synaxim debet adhuc suscipere; secus, satis erit ut, actu contritionis perfectae elicit, cum Deo reconcilietur.

XV. Etiam si omnes Christi fideles, cuiusvis ordinis et gradus, ad Almam hanc Urbem, lucrandi iubilaei causa, advocentur atque invitentur, nulli tamen putent sibi datam adeundae Urbis libertatem, posthabitis eorum, quorum interest, venia vel consensu. Itaque uxores et viri caveant, ne sua peregrinatio gravia familiae incommoda afferat; invitos, vicissim, parentes filii ne deserant. Episcopi ab dioecesi sua ne discedant, si qua gregi detrimenta metuant; sacerdotes ac reliqui de clero ne romanum iter ingrediantur, nisi Curia eos sua litteris munierit; religiosi, denique, peregrinari non licebit, nisi venia legitime a Superioribus impetrata, quos tamen dedeceat nimium se morosos praestare ac difficiles, et hortationem Benedicti XIV neglegere, qui in Litt. Enc. *Apost. Const.*, die 26 mensis Iunii anni 1749 datis, § 7, " hac in re benigniores " eos futuros fuisse confidere se declarabat.

XVI. Suspendio facultatum, per Constitutionem *Nullo non tempore*, die 30 Ianuarii n. e. indicta ac denunciata, ad Urbem eiusque suburbium minime pertinet, cum summopere intersit, per Annum Sanctum, heic sacrorum operariorum copiam et auxilia paenitentibus e culparum caeno ad divinam gratiam revocandis nec imminui nec deficere. Quisquis igitur Romae eiusmodi facultatibus sit legitime munitus, eas per piacularem annum in Urbe et suburbio, intra fines concessionis sibi factae et temporis sibi praestituti, libere exerceat.—Ad indulgentiarum suspensionem quod attinet, eadem Constitutione *Nullo non tempore* indictam, cum Apostolica Sedes iam dudum decreverit, nonnullas indulgentias ab usitata per Annum Sanctum suspensione eximi, SS. D. N. eiusmodi indulta seu privilegia, etsi de iis in memorata Constitutione siletur, non revocat, modo authentice constet, ea ipsa fuisse et revera et in perpetuum concessa, ad can. 70, 71, et 60 § 2.

XVII. Confessarii extra Urbem, qui facultatibus extraordinariis, Iubilaei causâ, per Constitutionem *Qui umbratilem vitam* donati sunt, sciant, sibi licere hisce Monitis eatenus uti, quatenus ipsis applicari possint.

Haec *Monita* ad praesentis disciplinae condicionem accommodata, Ssmus D. N. Pius divina Providentia Papa XI, in lucem edi iussit, ut constans et tuta omnibus praesto sit interpretatio et facultatum, quae vigeant, et operum, quae praestanda sunt ad veniam Iubilaei consequendam, per proximum piacularum annum.

Datum Romae, ex aedibus Sacrae Paenitentiariae, die XXVIII mensis Februarii anno MDCCCXXXIII.

L. CARD. LAURI, *Paenitentiarius Maior*.

L. * S.

I. TEODORI, *Secretarius*.

II.

FACULTATES CONFESSARIIS PEREGRINIS CONCESSAE ANNO
VERTENTE GENARALIS MAXIMIQUE IUBILAEI A DIE II
MENSIS APRILIS A. MDCCCXXXIII AD DIEM USQUE II
MENSIS APRILIS A. MDCCCXXXIV.

I

Facultates speciales quae tribuuntur omnibus Confessariis peregrinis qui iam in sua dioecesi rite approbati sint pro utroque sexu.

1. Absolvendi, in foro conscientiae et sacramentali tantum, quaslibet personas sibi confitentes a quibusvis peccatis et censuris a iure reservatis aut Ordinario, aut, etiam speciali modo, Romano Pontifici, *quomodo censurae publicae non sint*; iniunctis salutaribus paenitentibus atque aliis de iure iniungendis.

Ne absolvant, tamen nisi in adiunctis atque ad praescriptum can. 2254 Codicis iuris canonici, eos, qui irretiti sint aliqua censura vel Romano Pontifici personaliter, vel specialissimo modo Apostolicae Sedi reservata. Ne absolvant pariter, nisi in adiunctis can. 900, illos, qui in casum inciderint Sanctae Sedi reservatum ad normam Decreti Sacrae Paenitentiariae Apostolicae, d. XVI mensis Novembris, a. MDCCCXXVIII (cfr. *Acta Apost. Sedis*, vol. XX, pag. 398); vi cuius Decreti tamen, post etiam obtentam absolutionem, obligatio adhuc viget ad Sacram Paenitentiarium recurrendi eiusque mandatis obtemperandi.

2. Commutandi, in foro sacramentali tantum, in alia pia opera, ex iusta causa, omnia et singula *vota privata*, etiam iurata, exceptis iis votis privatis quae can. 1309 Apostolicae

Sedi reservantur; itemque exceptis iis quorum commutatio vergeret in detrimentum tertii, aut commutatio minus arceret a peccato quam ipsum votum.

3. Concedendi in foro conscientiae et sacramentali tantum, dispensationem visitationis alicuius Basilicae eam commutando in visitationem, si fieri potest, alius ecclesiae, v. g. Basilicae Sessorianae S. Crucis, imo etiam visitationum numerum imminuendi. Quos vero recte a visitationibus dispensaverint, iis ne indulgeant, ut preces ad mentem Summi Pontificis fundendas, quae a visitatione separari quidem possunt, praetermittant. In commodum tantum aegrotantium eas liceat imminuere.

II

Facultates speciales quae decem Confessariis peregrinis, ab hac S. Paenitentiaria, vel ab Episcopo proprio selectis, tribuuntur ad confessiones sociorum peregrinorum accipiendas.

1. Absolvendi, in foro sacramentali tantum, non solum a censuris et excessibus occultis, prout statuitur sub n. I, 1, pro omnibus confessariis peregrinis, sed etiam a censuris *quae sint publicae* in locis ubi commorati sunt paenitentes vel ibi nominatim declaratae sint aut quamvis delictum ad iudicem fori externi iam fuerit deductum, dummodo sint sincere parati quodvis mandatum demisse accipere fideliterque adimplere et scandalum reparare. Huius tamen censurae absolutio in foro externo non suffragabitur. Ne absolvant tamen, nisi ad trami-tem can. 2254, praelatos cleri saecularis ordinaria iurisdictione praeditos, Superioresque maiores religionis exemptae, qui in censuras *speciali modo* Romano Pontifici reservatas *publice* inciderint.

2. Dispensandi, pro foro conscientiae et in sacramentali confessione tantum, constitutos in Sacris, ad Ordines tantum exercendos, ab irregularitatibus ex delicto occulto, non exclusa irregularitate de qua in can. 985, 4°.

3. Dispensandi, pro foro conscientiae et sacramentali tantum, circa visitationes quatuor Basilicarum, easque item commutandi eodem modo ac ceteris confessariis conceditur sub n. I, 3.

4. Commutandi in foro sacramentali tantum in alia pia opera, ex iusta causa, omnia ac singula *vota privata*, iurata

quoque et etiam Sedi Apostolicae reservata. Similiter possint commutare votum castitatis perpetuae ac perfectae, etsi fuerit ab origine *publice* emissum in professione religiosa etiam solemnī, et firmum manserit aliis huius professionis votis relaxatis. Nullatenus tamen ab eodem illos dispensare possint qui vi Ordinis sacri ad legem coelibatus tenentur, etiamsi ad statum laicalem redacti sint. A commutatione votorum se abstineant, si commutatio tertio praeiudicium afferat ac minus arceat a peccato quam ipsa commutatio.

5. Dispensandi pro foro conscientiae et in actu sacramentalis confessionis tantum ab occulto impedimento consanguinitatis in tertio vel secundo gradu collaterali, etiam attingente primum quod ex generatione illicita proveniat, solummodo ad matrimonium convalidandum, non vero ad contrahendum vel sanandum in radice.

6. Dispensandi ab occulto criminis impedimento, neutro machinante, sive agatur de matrimonio contracto sive de contrahendo, iniuncta, in primo casu, privata renovatione consensus, secundum can. 1135; imposita, in utroque, gravi ac diuturna paenitentia salutari.

MONITA

De usu facultatum confessariis peregrinis tributarum

1. His facultatibus specialibus confessarii peregrini ubicumque in Urbe et suburbio, servatis can. 908-910 et de consensu rectorum ecclesiarum, cum sociis peregrinis uti poterunt, ita tamen ut eas valide exercere queant si unus vel alter peregrinus non socius, cum peregrinis socii ad ipsos confitendi causa accedat.

2. Item his facultatibus tantummodo uti poterunt erga paenitentes qui ad confitendum accedant *ea mente et sincera voluntate* ut Iubilaei veniam consequantur; attamen si paenitens, mutato proposito, ab acquirenda indulgentia Iubilaei destiterit atque cetera opera imperata intermiserit, omnes absolutiones censurarum, si eas excipias quae ad reincidentiam datae sint, itemque commutationes et dispensationes concessae in suo robore permaneant.

3. Similiter his facultatibus absolvendi a peccati et censuris reservatis itemque dispensandi ab irregularitatibus nonnisi *semel* cum eodem paenitente uti poterunt, cum ipse scilicet

Iubilaei veniam primum lucretur et tum solummodo cum paenitens iam ab alio confessario, facultatem habente per anni sancti decursum, a peccatis et censuris non fuerit absolutus vel ab irregularitate iam dispensationem non obtinuerit. Ceteras vero facultates—eam etiam visitationes contrahendi aut commutandi ad datam normam sub n. I, 3—in favorem etiam eiusdem paenitentis semper exercere poterunt.

4. Firmae et immutatae remaneant facultates quas omnes confessarii peregrini per Sacram Paenitentiarium vel alio legitimo modo consecuti sunt vel consequentur.

5. Haereticos et schismaticos qui fuerint publice dogmatizantes ne absolvant nisi ii, praeter haeresis et schismatis abiurationem, saltem coram ipso confessario factam, scandalum, ut par est, reparaverint.

6. Ne absolvant eos qui sectis vetitis, massonicis aliisve id genus nomen dederint, etiamsi occulti sint, nisi, abiurata, saltem coram ipso confessario, secta, scandalum reparaverint et a quavis activa cooperatione vel favore suae cuiusque sectae praestando cessaverint; nisi ecclesiasticos et religiosos, quos sectae adscriptos noverint, ad can. 2336, n. 2, denunciaverint; nisi libros, manu scripta et signa, quae eandem sectam respiciant, quotiescumque adhuc retineant, absolventi tradiderint aut se ea tradituros vel destructuros serio promiserint, imposita, pro modo culparum, gravi paenitentia salutari.

7. A lectione librorum prohibitorum ne quemquam absolvant, nisi is libros, quos penes se retinet, Ordinario aut confessario tradiderit aut se eos traditurum vel destructurum serio promiserit.

8. Si quis in occultas censuras ob partem quoquo modo laesam inciderit, eum ne ante absolvant, quam parti laesae, etiam scandalum reparando damnumque sarciendo, satisfecerit; aut saltem, si eiusmodi satisfactionem praestare ante non possit, vere graviterque promiserit se, cum primum licuerit, satisfacturum.

9. Si de casu agatur, etiamsi occulto, de quo ad can. 2342, prohibeant, sub paena reincidentiae, quominus in posterum accedant ad religiosam domum illam eiusque ecclesiam.

10. Eos, qui bona vel iura ecclesiastica sine venia acquisiverint, ne absolvant nisi aut iis restitutis aut compositione

quamprimum a competente auctoritate postulata, aut promissione sincere facta eamdem postulandi, nisi agatur de locis, in quibus a Sede Apostolica aliter iam provisum fuerit.

11. Non praetermittant suam cuique paenitenti salutarem paenitentiam sacramentalem imponere, etiamsi sibi conicere iure liceat paenitentem plenissimam Iubilaei veniam esse consecuturum.

12. Confessio et Communio ad lucrandam Iubilaei indulgentiam nihil refert utrum visitationibus quatuor Basilicarum antecedant, interponantur vel succedant; unum necesse est ut postremum ex praescriptis opus, quod etiam Communio esse potest, in statu gratiae, ad can. 925, n. 1, compleatur. Ab obligatione praescriptae confessionis nullum ne exsolvant; neque fas est, Communionem in alia pia opera commutare, nisi agatur de aegrotis.

13. Visitationem Basilicarum ne commutent in alia opera, quae ad peragenda paenitens sit alio obligationis propriae dictae titulo adstrictus; et sciant se conscientiam suam oneratos si inconsulto aut sine iusta causa paenitentem ex eiusmodi visitationibus exemerint.

Datum Romae, ex aedibus Sacrae Paenitentiariae, die XXVIII mensis Februarii, anno Domini MDCCCXXXIII.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Privy Chamberlains supernumerary of His Holiness:

20 October, 1932: Monsignor Thomas Adamson, of the Archdiocese of Liverpool.

27 October: Monsignor William Aspinall, of the Diocese of Salford.

3 November: Monsignor Daniel Molony, of the Archdiocese of Dublin.

10 November: Monsignors Michael J. Galvin, Michael O'Gorman and Bernard J. Dolan, of the Diocese of Los Angeles and San Diego.

17 November: Monsignor Charles Tindall, of the Diocese of Leeds. Monsignor Henry J. Poskitt, of the Diocese of Middlesbrough.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

EXTRAORDINARY FACULTIES FOR PRIESTS MAKING THE JUBILEE PILGRIMAGE.

Besides the bull and constitutions which THE ECCLESIASTICAL REVIEW printed in the March and April issues relating to this year's Jubilee in honor of the Nineteenth Centenary of the Death of Our Saviour, another papal constitution *Indictio a Nobis*, 30 January, 1933,¹ confers upon confessors approved for the See of Rome during this year many extraordinary faculties. In view of the fact that beyond a doubt all those priests who receive faculties for that See will at the same time be given a copy of this constitution, it was deemed superfluous to print it *in extenso*, or even to summarize it, in THE ECCLESIASTICAL REVIEW.

More recently two more documents in this same connexion have emanated from the Sacred Penitentiary. The first carries some *Monita* regarding the use of the faculties granted specially for this year in favor of those making the Jubilee, whether it be in Rome or elsewhere, by those to whom this is specially permitted. The second of these documents grants extraordinary faculties (a) to *all priests* approved in their own dioceses for confessions of those of both sexes *who make the Jubilee pilgrimage to Rome*; (b) for each organized pilgrimage *ten confessors specially designated by the Sacred Penitentiary or the proper Ordinary* are given further special faculties to be used also at Rome and its vicinity *in favor of the members of the particular pilgrimage*. To these is appended a set of *Monita* in regard to the lawful and valid use of these faculties.

Every priest who intends to go to Rome for this Jubilee should carefully study these respective formularies, which are printed in this issue, pp. 510-520 so that he may familiarize himself with the faculties he enjoys.

¹ *Acta Apostolicae Sedis*, XXV (1933), 14-19.

INCARNATION IS COMPLEMENT OF CREATION.

The Duns Scotus View.

THE FEAST OF CHRIST THE KING, celebrated each year on the last Sunday of October, brings vividly before us the view of the Incarnation expounded by the Franciscan Subtle Doctor, John Duns Scotus; taught by St. Francis de Sales and many saints, and held by eminent theologians and approved spiritual writers both ancient and modern.

This view is that the decree of the Incarnation was bound up with the decree of creation as the completion of creation: so that the Second Person of the Blessed Trinity would in due time have become man even though man had never sinned: and the fall of man occasioned only an external modification of the gracious fulfilment of that eternal decree, by adding the expiatory character in which Christ came. The mode and not the essential plan of Christ's coming was modified.

As Father Martindale, S.J., says in the third of his course of sermons on *Christ is King*, preached at Westminster Cathedral and published by Sheed & Ward, Duns Scotus's view of the Incarnation, though not a defined dogma of faith, "has been held by many, if not most, great Catholic thinkers, and may be held by all". Again and again in the Epistles of St. Paul, as in his Letter to the Colossians, from which the Epistle read on the feast of Christ the King is taken, this notion of all things holding together in Christ is set forth. St. Francis de Sales in his *Treatise on the Love of God* (Book II, Chapter V) writes: "Since every well-ordered will which determines itself to love several objects equally present, loves better, and above all the rest, that which is most lovable; it follows that the sovereign Providence, making His eternal purpose and design of all that He would produce, first willed and preferred by excellence the most amiable object of His love which is our Saviour; and then other creatures in order, according as they more or less belong to the service, honor and glory of Him. Thus were all things made for that Divine Man, who for this cause is called 'the first-born of every creature' (Col. 1:15): 'possessed' by the divine majesty 'in the beginning of His ways, before He made anything from the beginning' (Prov. 8:22). 'For in Him were all things

created . . . that in all things He may hold the primacy' (Col. 1:16). The principal reason of planting the vine is the fruit, and therefore the fruit is the first thing desired and aimed at, though the leaves and the buds are first produced. So our great Saviour was the first in the Divine intention, and in that eternal project which the Divine Providence made of the production of creatures, and in view of this desired fruit the vine of the universe was planted, and the succession of many generations established, which as leaves or blossoms proceed from it as forerunners and fit preparatives for the production of that grape which the sacred spouse so much praises in the Canticles, and the juice of which rejoices God and men."

Without the Incarnation, creation would not adequately have served its purpose—viz. to give the greatest possible glory to God. Sound reason and also divine revelation tell us that God is the only end of all things; as He is necessarily the sole origin of all beings. God is in and of Himself all-sufficient; and all creatures are for God through His Incarnate Son, our King. As is said in the prayer to Christ the King, indulgenced by Pope Pius XI with a daily plenary indulgence: "whatsoever has been made, has been created for Thee". "I am Alpha and Omega, the beginning and the end" (Apoc. 1:8). "The Lord hath made all things for Himself" (Prov. 16:4). Christ is "the first-born of every creature: for in Him were all things created in heaven and on earth, visible and invisible, . . . all things were created by Him and in Him. And he is before all, and by him all things consist . . . that in all things He may hold the primacy: because in Him, it hath well pleased the Father, that all fulness should dwell" (Col. 1:15-19).

By the divine fiat, all creation came into being—"In the beginning God created heaven and earth" (Gen. 1:1). Whether God accomplished the work of creation in six natural days, or with long periods intervening between the formation of its various parts; whether the *material* creation was instantaneously *formed* or is the effect of a long process of evolution of germs created by God; according to the laws established by the Creator, and under His governance, is a matter which the Church leaves open to discussion. What is of faith is that God is the Creator of all things; and that each human soul is

spiritual and is the direct and immediate effect of God's creative power. Likewise, from the almost unanimous teaching of Fathers and theologians, it appears certain that the body of Adam, the father of the whole human race, was formed by a *special Divine intervention*, and the origin of Eve's body from Adam is quite certain from the teaching of Scripture and Tradition. Tertullian writes: "Therefore a great thing was done when this matter (i.e. the human body) was constructed. It is honored as often as it is treated *by the hand of God*, when it is decided upon, touched, broken, drawn out and moulded. Think again of God as being wholly occupied and absorbed in it—with His hand, sense, work, counsel, wisdom, providence, and especially His affection itself, which designed the lineaments. For whatever the form the clay took, *Christ, the future man, was in mind . . .* and so that clay, already bearing *the image of the future Christ in the flesh*, was not only God's work, but also a pledge."¹ Prudentius likewise says: "Why, then, was such indulgence shown toward the slime which we are, that, being moulded by the hands of the Lord, it should become holy by honorable art, already ennobled by His very touch? It was because *God had decreed to unite Christ with incorrupt soil*, that He held this soil worthy of being moulded by His fingers, and of being built up into a dear object of His regard."² And Theodoret writes: "The God of all things . . . *foreseeing the Incarnation of His Only Begotten Son . . .* for a just reason surrounded with great honor the very origin of the race."³

Grand and beautiful in all its parts was the material creation—the heavens with the sun and moon and myriads of stars, planets and meteors; the seas and the air, with their multitudinous living creatures; and the earth, with its mineral, vegetable and animal kingdoms. In all the universe there was perfect order; and the divine purpose and will found expression—"God saw that it was good" (Gen. 1:25).

Yet for God to have created the material universe without any ulterior end would not have been an act worthy of Him-

¹ Tertullian, Ch. VI, *De Resurrectione Carnis* (Migne, P. L., Vol. 2), quoted by Mazzella, p. 358, and also in part by Beraza, p. 482.

² Prudentius, *Apotheosis*: Migne, P. L., Vol. 59, col. 1002.

³ Theodoret, in *Genesis XIX* (Migne, P. G., Vol. 80, col. 101).

self: for what glory could irrational creatures, of themselves, give to God? Irrational things are incapable of knowing or loving God their Creator.

Hence, as Holy Scripture tells us, after creating the material universe, with all its beauty and its wonders, the Eternal Trinity held counsel and said: "Let us make man to our image and likeness" (Gen. 1:26). And "the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul" (2:7). From that moment "the heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. 18:1). Material things, though they know not God, make Him to be known, and manifest His glory. Their splendor, beauty and harmony manifest God's perfection, and excite man to praise and glorify God. "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity" (Rom. 1:20). Henceforth all creation, as a mirror from which the rays of the Divinity are reflected, serves to reveal God to man, and lead man to praise and glorify the Eternal Word; "by whom all things were made and without whom was made nothing that was made" (John 1:3).

Yet even the homage of all nature, which man, conjointly with his own worship, offers to God, is a tribute, in itself, unworthy of acceptance by the Infinite Being. From this very fact it appears that the Incarnation decreed from eternity and accomplished in time was required to complete and give adequate purpose to creation, viz. by rendering the greatest possible external praise and glory to God from eternity unto eternity; in accordance with the Apostle's words: "All things are yours . . . and you are Christ's, and Christ is God's" (I Cor. 3:22-23). Such is God's eternal design—material and irrational creatures glorify God through the mediation of man; man glorifies God through the mediation of Christ; and Christ—for whom all creation was created and because of whom all mankind came, "who is before all and by whom all things consist that in all things He may hold the primacy"—Christ being God and Man, by offering the homage of all creatures in union with His Own, gives the greatest possible glory to God.

According then to the Duns Scotus view of the Incarnation, in the divine plan Christ was eternally predestined to be King of all creation and Head of all mankind: for His sake only all was created and through Him, both before and after the fall of man, all creation glorifies God in the most perfect manner possible throughout all time here on earth; and hereafter in heaven throughout eternity: for, notwithstanding the fall of man, by the Incarnation, in heaven God's eternal plan is consummated. There in heaven Christ is Head and King of all the elect and reigns forever. After the dissolution of this earth "we look for new heavens and a new earth according to His promises, in which justice dwelleth" (II Pet. 3:13), and "the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God" (Rom. 8:21). In eternity all the elect, as members of Christ's Body and subjects of Christ the King, shall partake of the glory of Christ, their Head and King: and united with Him, the Incarnate God, shall render worthy praise and glory to God forever.

Through the Incarnation then having been decreed from eternity, creation adequately fulfils its purpose; and gives the greatest possible glory to God from eternity unto eternity: and without the Incarnation creation would have been incomplete. The fall of man did not *necessitate* the Incarnation: neither did it alter God's eternal design to assume human nature; but only occasioned the remedial character of Christ's coming; and thereby manifested more wonderfully God's infinite attributes, by which He secures His own extrinsic glory and the good of His creatures: because "where sin abounded, grace did more abound" (Rom. 5:20).

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The Scotistic teaching is very well stated in *Mariae Corona*, pp. 8 ff., by Canon Sheehan; *The Blessed Sacrament* or *The Works and Ways of God*, pp. 50 and 391; *Meditations on Christian Dogma*, by the late Bishop Bellord.

INTELLIGENT APPRECIATION OF THE BREVIARY.

To the Editor of THE ECCLESIASTICAL REVIEW.

May I add my little mite to the very timely and instructive discussion on the study of the Breviary in seminaries, which was initiated by the Most Rev. Bishop McDevitt in the September issue of the REVIEW?

It seems to me, in the first place, that we should seek to promote the intelligent appreciation of the Breviary among seminarians, not by adding a new course to the already overcrowded curriculum but by bringing about a more effective coördination and integration in our present schedule of classes. The seminary curriculum boasts of its stability in the face of ever-multiplying courses and departments in the educational field, because it has for its object the training of the priest who is "according to the order of Melchisedech". We realize, of course, that there must be development and progress, for the Church is ever solicitous that the training of her clergy in every age measure up to the highest educational standards and that every important doctrinal or moral issue, whether false or genuine, receive due attention. Hence it follows, on the one hand, that the trend toward simplification, which will undoubtedly result from the present depression even in the educational field, has very definite limits. For neither can we go back to apostolic days when a priest's whole library might have consisted of one solitary copy of St. Matthew's Gospel, as the Breviary would leave us to infer in the case of St. Barnabas; nor can we fully endorse the vehement invectives of Friar Roger Bacon who charged the "Doctores solemnes Sorbonenses" with multiplying their summas and relegating the "Sacra Pagina" to an inferior place in the curriculum. On the other hand, it is necessary before introducing anything new, to consider whether or not the subject can be adequately taken care of by eliminating what is obsolete and by properly coördinating certain courses or tracts which have a direct bearing upon the subject and which may have somewhat strayed from their original purpose under the pressure of new tendencies in the fields of research or criticism.

This seems to be precisely the case with the study of the three liturgical books, the Breviary, the Missal, and the Ritual.

We can trace their origins back to the early days of the Catholic Priesthood. They have always had a prominent place in the curriculum, no matter how primitive that may have been at times, and much of our theological and ecclesiastical lore has grown up through them either directly or indirectly. This growth has, in some instances, developed into an overgrowth. There is need, then, of emphasizing that the intelligent appreciation of the Breviary is what it has always been, namely, one of the principal aims of clerical training, and of bringing clerical studies and direction in general and certain courses in particular again into line with this aim and objective.

This brings us to the second consideration, namely, that the real burden of leading seminarians to an intelligent appreciation of the Breviary rests on the faculty, both individually and collectively. They are all priests of the Church and all say the Breviary "septies in die", and all say it "attente et devote". If they appreciate and love their Breviary, how can they fail to impart this love "in season and out of season" to their pupils? "Amor amorem parit." Their opportunities both in the class room and outside are without number. This point will be touched upon later.

In the third place, the most essential requisite on the part of the student is the knowledge of the Latin language. For, given a well-coördinated curriculum and a staff of scholarly and devout priests, it is fairly unthinkable that the earnest aspirant to the Holy Priesthood should not rise to a high standard of intelligent appreciation of the liturgical books if he really does understand the language in which they are written. And there is no substitute for this requisite other than the "scientia infusa".

Premising this, the question may be aptly reduced to four parts, in conformity with the make-up and nature of the Breviary, namely its text, sources, form, and spirit.

1. *The Text.* Speaking of the Latin text we need not dwell on the necessity of the study of Latin as a valuable cultural asset (we leave that to the classicists), or as an efficient mental discipline (we leave that to the educators and philosophers), or finally as the only practical medium for safeguarding the deposit of Faith in scholastic form and for

facilitating the central administration of the Church (we leave that to the theologians and chancellors). All these considerations are of real import in their proper place, but they will fail to impress the rank and file of our priests a few years after their ordination. When the priest's active life begins in all earnest, he will evaluate all his previous training not so much by what it has given him but by what it has left him. And whether his analysis is right or wrong and whether his domicile nestles under the shady elm tree of the peaceful village or among the towering buildings of the city, the fact remains that every day of his mortal existence he must spend one solid hour alone with his Breviary. The Divine Office is his daily burden, an obligation as firm as the matrimonial contract, and there is no divorce. This "*onus diei*" he must carry to the grave. Surely, if every other argument in favor of the study of Latin should fail in fully convincing professor and pupil, this one admits of no alibi. In fact, if it were well considered, the strict regulations of Canon Law would not be needed to induce the professors of Theology and Philosophy to teach their subjects in the Latin tongue. Sheer sympathy for their charges would suffice to drill them in this ancient tongue, lest some day they encounter one of them poring over his Breviary, as Philip encountered the Eunuch driving toward the sands of Ethiopia while saying in a wailing tone: "How can I understand, unless some man show me?"

Latin is a difficult subject for our American boys and if we are honest we shall have to concede that, after all our drilling, a large number of them still move laboriously along on crutches when it comes to the translation or even the intelligent reading of Latin. The grammar and the dictionary seem indispensable even for the simplest text. Many others move cautiously forward on stilts. They have never learned to come down to earth and courageously to use Latin as a medium of expression. The conjugations and declensions seem to hold them suspended in the air. And even the best of them hardly dare to venture upon the slippery ground without a cane. And yet Mother Church will insist on having the four bulky volumes of the Breviary printed in cold and cruel Latin. All of which brings home to us the stringent necessity of making Latin the daily bread for our youthful aspirants to the Priest-

hood. We must find a way of teaching them to read intelligently and understand profitably their daily prayer book.

What applies to the Breviary applies also in a measure to the Missal and the Ritual. Still there is a difference. With the Missal the devout priest is transported to Mount Calvary. The Sacred Oblation before him, the faithful behind him and the Holy Temple with all the elaborate ceremonial of Holy Mass around him—all these are designed to stir his soul to attention and devotion. Again, with the Ritual in hand the priest is acting our Saviour's part among his flock, be it with the little children, the sick or the penitents. Like the Master, "he lays his hands upon them" and their faith and devotion cannot fail to stimulate his own zeal and love. But with the Breviary he retires like our Saviour to the mountain "himself alone", and no matter how noble his intention or how fervent his devotion he must face those dull pages of Latin type, standing up like the phalanxes of Caesar's armies. An intelligent appreciation would make them living beings; if this is lacking, they mean no more than so many rows of tin soldiery. But there are moments when some festive occasion or the grace of God suddenly awakens him to the mystic force of a passage, to a beauty and charm hitherto unknown. It is then that he may lapse, as he lays aside his book, into the plaintive ejaculation of St. Augustine: "Too late, too late have I loved Thee," or he may also mutter a none too pious memento for the professor of his youth who used to nod indulgently at his listless Latin recitations.

Enough has been said and written on the art of teaching Latin. We all know that a four-year high-school course is inadequate to impart to the student anything like a fair appreciation of what is termed classical Latin. It is doubtful if a six-year course will accomplish this end, generally speaking; but at least it has the possibility of letting the student see the light, even at a distance.

As long then as we must aim primarily in our elementary courses at a "*copia verborum*", at grammatical correctness in writing and easy conversation, at a ready and facile translation of simple texts, there is the best of reasons to select our reading, whether prose or poetry, from the Breviary and other liturgical books. The advantage is that the youth, who has

probably served at the altar from his teens, has already acquired a fair familiarity with the liturgical tongue, a familiarity which is heightened by a devotional and spiritual appreciation. It is true, liturgical Latin does not aim primarily at esthetic value or stylistic elegance, but it has grammatical correctness, it has clearness, force and sweetness of expression and withal a spiritual content that surpasses all external form. If simplicity, strength and depth are any criteria of expression, then it would be hard to find anything in classical lore to surpass such lines as "*Tantum ergo sacramentum*", "*Ave Maris Stella, Dei Mater alma*", "*Dies irae, dies illa, solvens saeculum in favilla*", or even the plain words of the Psalmist: "*Dixit Dominus Domino meo: sede a dextris meis*," where both the rythm and rhyme of thought supply syllabic quantity and quality. But in what part or tract of our schedule are such gems of expression pointed out to the student? We are reminded of a Latinist who read Livy and Tacitus with ease and gusto, but who one day discovered that he could not render the verse "*Veneremur cernui*," although he had sung it to the glory of God for the last fifteen years. Sometimes we act like "the valiant woman" in Proverbs who "is like the merchant's ship, she bringeth her bread from afar". There is plenty of it at home. After all we train our candidates not for the Roman forum but for the Sanctuary, and from the very first their ears and lips should be attuned to the language of the Sanctuary as if it were their mother tongue.

But far be it from us to say anything in depreciation of Virgil and Horace, Cicero and Caesar and the rest. The classics are ours, for the Church has saved them from neglect and destruction. We firmly hold that the appreciation of classical lore is the backbone of our academic curriculum. This cannot be stressed too much, especially in these days. But while spending much time and labor in preparing such a festive board, we should not neglect the common daily bread—our liturgical language. Someone has to get busy and publish Liturgical Readers with grammatical notes and glossaries such as would suit the first years of Latin.

As the student advances he should be familiarized with the glorious galaxy of Christian writers, such as Augustine and

Leo, Ambrose and Gregory, Lactantius and Fulgentius, and many others who eminently measure up to the standard of the pagan authors in the matter of classical expression. The proper place for such readings from the Fathers, both Latin and Greek, is the course of Philosophy.

This arrangement serves a double purpose. It keeps alive in the student an appreciation of the classical, taking for granted that in his previous Latin studies he has risen to a certain standard of humanistic appreciation, and furthermore it introduces him, from the angle of a literary and philosophical trend, to the study of those intellectual giants who stood by the cradle of the infant Church and who watched over the revealed deposit of Faith committed to her. Excerpts from the philosophical works of the Fathers would serve the purpose, as well as a concise "Homiliarium," judiciously compiled from the Breviary. This, together with a course in Hymnology would, in a measure, do justice to our liturgical program. When we consider that for a large percentage of our students the study of Philosophy offers little inspiration, and leaves them in a rather frigid mood, it would seem that the above courses, provided they are spread judiciously and not excessively over the two or three years of Philosophy, would have the effect of a healthy mental tonic.

2. *The Sources.* The sources of the Breviary are briefly: Sacred Scripture, the Fathers and Doctors of the Church and, in a broad sense, the other historical sacred sciences. Now whether a professor is teaching the History of Dogma, Christian Archeology or Church History proper, there are a thousand and one opportunities where the Breviary may serve as both an instructive, delightful companion volume and a reference book. For in years to come, when the most carefully and critically prepared lectures may have either slipped to the bottom of the trunk or passed on to a young theologian of the parish, the sole and solitary book that the now busy priest has saved from seminary days will be his Breviary with its manifold reminders and landmarks of the theological and historical information that he once accumulated. If there be grounds for throwing the searchlight of criticism upon certain texts or facts, let it be done by all means, *salva reverentia*. We remember a friend not only by his beautiful countenance but

also by the wart on his cheek. The main point is that the Breviary be continually brought to the attention of the student, to stimulate his interest in this venerable book.

For the Professor of Patrology the case is more readily stated. He is supposed to coöperate with the Professor of Dogma in creating a doctrinal background. Aside from this, the study of Patrology has a decidedly intrinsic value; but without selections from the writings of the Fathers it would be like building up a skeleton which has no flesh and form. And there is no more appropriate selection than the Homilies and the Hymns of the Breviary. If these and the lessons of the second nocturn, which relate the lives of the Fathers in concise form, were translated by the students and briefly elucidated by the professor, the interest of the students could not lag, and their labor would be safely invested for all time, and would brighten up many a dreary hour. Meanwhile the neophyte will gain a firmer grip on his life's companion, the Breviary. And when in later years, he starts the evening antiphon "O Doctor Optime" or the "Credo" at Mass on the following morning, his breast will heave with pride and delight because it is the feast of one of those glorious Pillars of the Church of whom he still has a vivid picture and for whom he cherishes a real affection. And thus he can follow the feasts of the year with a genuine, human interest. He will call to mind, as the days march on, the delightful friendship that bound together men like Basil and Gregory, Augustine and Ambrose; the adventures and roamings of Irenaeus and Origen; the sagacious devices of Athanasius and Ephrem; the acrimonious tilts of Jerome and Rufinus, and withal those sterling qualities of heart and mind which merited for those men a place next to the Apostles and the Master. And when he comes to difficult passages in the homilies, such as the much entangled "Pro octava enim, etc." of St. Ambrose (lect. VIII, Plur. Mart., II), a knowing smile will come over his face, for perhaps he was the "unus ex mille" who solved the knot in Patrology class, many years ago.

In the course of Sacred Scripture the Breviary may aptly be made both the "terminus a quo" and the "terminus ad quem". "Ecclesia est optima interpres," is an old and a sound saying; but the Church explains Scripture on the pages

of the Breviary and the Missal. There she lays her finger on the keynote of almost every Biblical writing, of every Psalm and every pericope from the Gospels and Epistles. In the grand setting of the ecclesiastical year the various parts of Sacred Scripture have a meaning that is at once solidly genuine and intensely spiritual, apart from those innumerable mystical and typical allusions which make our Liturgy so delightfully poetic. Therefore, after the student has been thoroughly familiarized in the courses of General and Special Introduction with the linguistic, historical and critical aspects of the Bible, it may not be amiss to arrange the course of Practical Exegesis as Mother Church has arranged it in the Missal and the Breviary. This scheme involves that the student read the Bible, over and over again, in his room and make notes for his own use. Each book and group of books is taken cursorily in class, but those parts which the Church has appointed for special seasons or days should be carefully explained. Among these may be numbered the gospels and epistles for Sundays and for the feasts of our Lord and the Blessed Virgin, the Psalms, the lessons from Job in the Office of the Dead, selections "de tempore", etc. The epistles "*Libri Sapientiae*" should be treated "*per modum unius*", with a view to setting forth the "*sensus typicus*" and conveying to preacher and people alike what thought was in the mind of the Church when she assigned those beautiful texts to the feasts of the Blessed Mother. As it is, they sound to them like strange melodies from beyond the distant hills and many a priest either passes them by in silence or calmly leaves the interpretation to the Holy Ghost. In a similar way, when the Pauline writings are studied as a group, it will be found expedient to make a digression and dictate carefully prepared notes whenever a Sunday epistle is encountered. This method will fix in the mind of the student both the broad content of the Pauline message and the particular point that the Church desires to emphasize on a certain Sunday or feast.

3. *The Form.* A formal course on the mechanics of the Breviary is given in the classes of Liturgy and Rubrics, which deal with the Breviary, the Missal and the Ritual in both their content and execution. A minimum of two hours a week should be devoted to Liturgy in the first two years of theology, and

two hours a week to Rubrics in the last two years. It will be readily admitted that in this space of time the beginners can be adequately instructed in the origin and development, the structure and purpose, the historical as well as the mystical meanings of the Breviary content, both in whole and in part. The Professor of Liturgy has the duty of bringing to a focus the principles laid down in Hermeneutics, the findings of Christian Art and Archeology and the Dogma of the Church as picturized by the drama of the ecclesiastical year. Liturgy is the "lex orandi". It follows the "lex credendi", as Ruth followed the reapers of Boaz, gleaning with loving hands the ears of corn that remained and gathering them, as the Church gathers the leavings with the fine hand of the "sensus liturgicus". And Ruth found favor in the eyes of Boaz.

Our Theology is an organic whole and every professor should endeavor to interpret his section not as an isolated unit but as part of the whole, rather than fly to "a mountain apart". In this way even the rather mechanical subject of Rubrics may receive a great deal of light and life from the dogmatic and historical aspects, if an effort is made to set forth the "rationale" and the underlying principle of the various ceremonies and functions. The students should learn to assimilate the rubrics not as cold norms of action but as living expressions of the faith that dwells within.

This is more readily accomplished when it is always borne in mind that the Divine Office is the official prayer of the Bride of Christ in which she daily pours out her soul to her heavenly Bridegroom. Both the structure and the recitation of the Office suggest that the cleric, who is the voice of the Bride, must pray "corde, ore, opere". Which conviction will ever keep alive in him the consciousness that the goal of his life is happily attained in the fulfillment of the prayer of his youth: "Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitae meae," in the same manner as the time-honored "Ecclesia supplet" will afford him no small consolation should "the evil of the day" render his prayer faulty and weak.

The course of Moral Theology takes up *ex professo* the moral aspect of the recitation of the Canonical Hours. But it is particularly in the class of Homiletics where the student

should be taught to evaluate and turn to practical use the spiritual content of his daily prayer. The Breviary offers to the preacher a wealth of material in pithy sayings and maxims, in stories and illustrations, in rhetorical and poetic adornment of infinite variety and excelling beauty. It is almost unbelievable how on a Saturday afternoon or evening the busy priest, after "finishing" his Sunday Office, can lay the book aside and pick up a sermon book, "to get some thoughts for to-morrow". Is it not like turning away from the refreshing springs of a luxurious oasis and quenching one's thirst at some dried-up cistern in the sands of the desert? Undoubtedly Friar Henry of Werl was inspired by motives of charity when he put before the clergy of his day the popular "Dormi secure", for the full title of this sermon Book was: "Sleep soundly, dear Pastor, thy sermon is ready." But in those days the Breviary did not mean to the cleric what it means to-day. How well said Isaias of old: "Lift up thy eyes round about, and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged" (Is. 9:4-5). Indeed, the preacher's heart shall wonder and be enlarged, because he shall see his own sons and daughters, the thoughts, namely, that have been engendered through prayerful reflexion on the words of the Divine Office. And these thoughts that come from the heart will go to the hearts of others, while the plagiarized sermon as a rule lacks the power of conviction as well as the unction of devotion.

4. *The Spirit.* It should not be difficult to inject spirit and life into the study of the Breviary, because its whole aim and purpose is to seek communication with the Holy Spirit. This task falls largely to the lot of the Spiritual Director. It is an easy matter for him to weave the Divine Office as well as the other liturgical texts into the entire spiritual life and direction of the seminarians. The present Liturgical Movement has afforded us superabundant suggestions.

If the morning meditation, the spiritual reading, the weekly conference happen to follow the course of the ecclesiastical year, and very frequently it cannot be otherwise, then the bridge is built between the pulsations of the soul and those

dreaded Latin phrases and sentences of the Breviary. But it requires tact, skill and patience to conduct the neophytes over this bridge and make them like the unseen splendor and spiritual beauty hidden behind those Roman helmets and shields. The student must learn, not merely to be able to translate, to understand, to think and reflect, but to assimilate, to feel and to grasp intuitively the content of the sacred words. Etymology, grammar and syntax should no longer fetter the wings of his soul. The Latin that he reads should be no longer a strange vehicle but rather part of himself. He should have learned to think in Latin and pray in Latin, for, after all, is it not the native tongue of the Catholic Priesthood?

On Sundays and feast days the whole Office, or at least the principal Hours, should be chanted in choir with all the solemnity that befits the "opus Dei". This practice will leave ever after in the mind of the Levite a happy remembrance of "the beauty of the house of God". And for their private recitation the subdeacons and deacons should be induced *suaviter*, and if need be *fortiter*, to acquire the habit of saying the Office before the Tabernacle. "In conspectu angelorum psallam Tibi."

Suggestions for coördinating the study, practice and appreciation of the Breviary and other liturgical books.

Preparatory:

- (a) During Academic or Arts course:
 - Intensive study of Latin, six years.
 - Frequent readings from Hymns, Psalms and other *Liturgica*.
 - Singing of Sunday Vespers and other functions.
- (b) During Philosophy:
 - Course in Hymnology and Patristic readings, continuous for two years.
 - Liturgical Functions and Spiritual Exercises (see below).

Formal:

- Sacred Liturgy, I and II Theology, 2 hours weekly.
- Rubrics, III and IV Theology, 2 hours weekly.
- Tract "De Recitatione horarum canonicarum" in Moral Theology.

Spiritual:

Spiritual Conference.

Daily Meditation.

Daily Spiritual Reading.

Vespers and Solemn Functions.

Chanting of Sunday and Feast Day Offices in choir.

Auxiliary:

Patrology, History of Dogma and Church History.

"Sermon Writing" in Homiletics, four years of Theology.

Biblical Exegesis, covering three years:

I year: The Christmas Cycle.

(1) The Psalter of David.

(2) The Prophet Isaias.

(3) The Four Gospels; the Infancy of Christ.

(4) The Pauline Epistles.

(5) Sunday gospels and epistles from Advent to Septuagesima.

II year: The Easter Cycle.

(1) The Pentateuch and other pre-exilic historical books.

(2) The Prophet Jeremias.

(3) Gospel study: Death and Resurrection of Christ.

(4) The Catholic Epistles; the Acts; the Apocalypse.

(5) Sunday Gospels and epistles from Sept. to Ascension.

III year: The Pentecost Cycle.

(1) Post-exilic historical books of the O. T.

(2) Ezechiel, Daniel and Minor Prophets.

(3) The Sapiential Writings and Job.

(4) Gospel study: the Public Life of Christ. The Parables.

(5) Sunday Gospels and epistles from Ascension to Advent.

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SUFFRAGES OF THE CHURCH MILITANT AND THE PARTICULAR JUDGMENT.

Qu. Father Jerome and I have had a dispute regarding the application of Masses for the dead. I have held that God in the moment of the Particular Judgment takes into account the Masses and prayers that are to be said for that particular soul, and gives the soul the benefit of these Masses and prayers, indulgences, etc. even though they may not be said before the "time" of the soul's stay in Purgatory may be long fulfilled. My argument is the practice of the Church in month's mind, anniversary and foundation Masses, *juxta mentem Ecclesiae*. Fr. Jerome does not agree. Will you please give us your solution?

Resp. Unquestionably the constant belief of the faithful (and this is a criterion of tradition) is on the side of Fr. Jerome. The faithful, in gaining indulgences, in having Masses said for the departed souls, clearly show their belief that the application of these offerings is made upon their completion, and not at an earlier date by anticipation. This is but a practical application of the fact that God does not, at least generally, act in virtue of His foreknowledge of the future. He does not condemn to Hell, immediately upon its creation, a soul which He foresees will be damned. Nor does He give to the recipient of alms in this life the benefit of said alms until the benefactor has acted. Similarly there is no reason to believe that God applies in the Particular Judgment the benefit of good works which He, in His omniscience, knows will be performed for the soul in question at a later date.

The teaching of the Church voices this belief (though perhaps not explicitly) when it speaks of *relieving*, by suffrages, the souls *actually detained* in Purgatory.¹ The practice of the Church cannot be reconciled with the opinion of our correspondent. Pertinent are the prescriptions of the Code with regard to the fulfilling of Mass obligations;² the teaching and practice with regard to the Privileged Altar;³ and the same with regard to the Gregorian Altar and Gregorian Masses.

¹ Cf. Denziger, no. 983.

² Cf. Cann. 834 ss.

³ Cf. S. C. Indulg., 28 July, 1840—in Augustine, *Commentary on the Code*, vol. 4, p. 366—"A plenary indulgence must be understood which in itself would be sufficient to *forthwith* free the soul from the pains of Purgatory".

The confidence of the faithful with regard to the latter, namely that upon completion of the thirty Gregorian Masses the soul for whom they have been said is immediately thereupon (not at the time of the Particular Judgment) released from Purgatory, has been approved by the Sacred Congregation of Indulgences.⁴

Now the custom of having Gregorian Masses said arose from the experience of Gregory the Great regarding the soul of a departed monk for whom St. Gregory had ordered thirty consecutive Masses to be said. The soul of this monk, Justus, appeared to his brother, Copiosus, and reported that on the completion of the thirty Masses he had been freed from Purgatory.⁵ Private revelations give us many instances of this phenomenon.

Finally, the Supplement to the Third Part of the Summa of St. Thomas (Q. 71, Art. 6, an 4) presents the following: "Quantum ad efficaciam suffragiorum, quae est ex opere operato, vel ex opere operante exequentis, non consequitur fructum, antequam suffragia fiant: et si prius contingat ipsum a poena purgari, quantum ad hoc fraudabitur fructu suffragiorum, quod redundabit in illos quorum culpa defraudatur. Non enim est inconueniens quod aliquis defraudetur per culpam alterius in temporalibus; poena autem purgatorii temporalis est."

DISSEMINATION OF "NASTY" LITERATURE.

Qu. Miss A., out of work for a long time, opens up a candy shop. Business is poor. She adds a circulating library. The books (all fiction) are furnished by the publishers. Many of the stories are of a nasty variety. She states that she rents these only to persons twenty years of age or over, and she feels that her conscience is safe. Can she be excused of formal coöperation in the dissemination of bad literature?

Resp. By the word "nasty" our correspondent evidently intends to designate that class of books which are obscene in the true sense of the word; that class of books which, without any excuse of art, literature or professional instruction, are

⁴ Decree, 15 March, 1884—cf. Fanfani, *De Indulgentiis*, p. 113.

⁵ Cf. St. Gregory, *Dialogues*, Bk. IV, cap. 55, *Patrologia Latina*, vol. 77, col. 416.

calculated solely to titillate the passions and to appeal to the prurient. Hence the age of the customer has nothing to do with the case. Miss A. is guilty of implicit formal coöperation in the evil act of the borrower when she rents such books. The following citation from Noldin¹ is to the point: "Cooperatio duplici modo potest esse formalis: . . . implicite ex natura operis, quod praestatur; cum nempe aliquis opus exercet, quod natura sua vel attentis circumstantiis ad pravam actionem directe ordinatur; tunc enim ipso facto retractatur intentio contraria et habetur implicite intentio pravae actionis, ut si quis participat in functione sacra haereticorum, formaliter cooperatur, etsi dicat se id non intendere."

Possibly still more practically to the point is the fact that Miss A. is bound to abide by the prohibition laid down by canon 1404 in the matter: "Librorum venditores libros de obscenis ex professo tractantes ne vendant, commodent, retineant."

BUGIA AT MASS CELEBRATED BY MONSIGNORI.

Qu. In the March number of the REVIEW you seem to restrict the use of the bugia at Mass to Protonotaries Apostolic. Does not the Constitution *Inter multiplices*, B 78, give the same privileges in this matter to Domestic Prelates?

E. E.

Qu. In the March number of the REVIEW the following question is asked: "Have the Right Reverend Monsignori (Domestic Prelates) the privilege of the 'bugia'?" The answer given is that "Protonotaries Apostolic *ad instar participantium* have the privilege of the 'bugia'".

I believe this answer is not complete. In the *Motu proprio* of Pope Pius X, 21 February, 1905, is to be found the following, under the title "De Ceteris Praelatis Romanae Curiae": "78. Insuper concedimus, ut omnes et singuli Praelati Urbani seu Domestici, etsi nulli Collegio adscripti, ii nempe, qui tales renunciati, Breve Apostolicum obtinuerint, Palmatoria uti possint in Missa cum cantu, vel etiam lecta, cum aliqua solemnitate celebranda, item in Vesperis aliisque solemnibus functionibus."

T. J.

¹ *Summa Theol. Moralis*, T. II, De Praeceptis Dei et Ecclesiae, pag. 131, no. 117.

Resp. The answer given on page 317 of THE ECCLESIASTICAL REVIEW for March 1933 does not restrict the use of the bugia at Mass to Protonotaries Apostolic *ad instar participantium*; it emphasizes the fact that even these Protonotaries are not entitled to four candles at their low Mass.

Paragraph 78 of the Constitution *Inter multiplices* of Pius X grants the use of the bugia even to prelates *di manteletta* who belong to no college and therefore are simply called Domestic Prelates. "Insuper concedimus, ut omnes et singuli Praelati Urbani seu Domestici, etsi nulli Collegio adscripti, in nempe, qui tales renunciati Breve Apostolicum obtinuerint, Palmatoria uti possint (non vero Canone aut alia pontificali supellectili) in Missa cum cantu, vel etiam lecta, cum aliqua solemnitate celebranda; item in Vesperis aliisque solemnibus functionibus."

CHANGING FROM LOW TO HIGH MASS AFTER MASS IS STARTED.

Qu. Please let me know if it is permissible to change from a low Mass to a high Mass after the Mass was started? If it is, at what part of the Mass is it too late to do so?

Resp. A Missa cantata must, from its very start, be celebrated according to the rubrics and the decrees of the Sacred Congregation of Rites. These require that the choir (or the "cantores") should sing the Introit, Kyrie eleison, Gloria, Gradual, Alleluia, Tractus, Sequence, Credo, Offertory, Sanctus, Agnus Dei, Communion, and all the responses to the celebrant. (See Wapelhorst, eleventh edition, page 216, 2). The celebrant of a high Mass must sing the Gloria, "Dominus vobiscum," the Collects, Credo, "Dominus vobiscum," "Oremus," Preface, Pater noster, "Per omnia saecula," etc. and "Pax Domini," etc., the "Dominus vobiscum" and Post-communions, "Dominus vobiscum," "Ite missa est" or "Benedicamus Domino" or "Requiescat in pace." The Epistle of a Missa cantata is sung by the first acolyte, if he is a cleric. (Wapelhorst, page 212, No. 155, 2).

If the cantors are late, and the priest is obliged to start the Mass before they arrive, the Mass will of course begin as a low one. If the cantors come soon after the start, and begin the

liturgical chant from the Gloria, or, at a requiem Mass, from the Gradual, it seems that the axiom "parum pro nihilo reputatur," may be applied. The Mass which for a few moments had been a low Mass will become a high Mass, and the stipend of a high Mass may be received.

One hesitates to give the same answer if the cantors should begin their function only after the Gospel.

Nevertheless, if the celebrant himself, pending the arrival of the cantors, sing the Kyrie, Gloria and Gradual, the Mass should be considered a high Mass.

ADDITION OF NON-BLESSED WATER TO EASTER WATER.

Qu. Canon 757, § 2 states that, if the Baptismal water in the font become diminished to such an extent as to appear insufficient, other non-blessed water may be added so long as the quantity added is less than that actually in the font, and that such a procedure may be repeated. Does this apply also to the Easter water blessed on Holy Saturday and taken to their homes by the faithful?

Resp. The Easter water, so solemnly blessed at the morning service of Holy Saturday, is taken out of the large vessel, in which it was blessed, immediately before the celebrant pours the holy oils into that which is destined to be Baptismal water. Accordingly it is less holy and sacred than the Baptismal water. Therefore the permission given by canon 757 § 2, concerning Baptismal water may be applied *a fortiori* to the Easter water; that is to say, if the supply of Easter water which remains available does not seem sufficient to satisfy the needs or pious wishes of the people, plain water may be added in less quantity, and this addition may be repeated if necessary.

COMMUNION DISTRIBUTED DURING MASS FROM HOSTS CONSECRATED AT ANOTHER MASS BEING CELEBRATED AT SAME TIME.

Qu. May we distribute Holy Communion from a ciborium immediately following the consecration of it, by another priest who is not celebrant of the Mass?

Resp. On principle, it is not lawful for a priest to distribute Holy Communion immediately after the consecration,

from a ciborium of hosts that have just been consecrated by a priest saying Mass simultaneously at another altar. The rubrics of the *Rituale Romanum* and of the Missal state that it is only after the celebrant's Communion that the faithful may be admitted to receive. See *Rituale Romanum* of 1925, Titulus IV, Cap. II, No. 11: "Intra Missam autem communio populi statim post communionem Sacerdotis celebrantis fieri debet . . . , cum Orationes, quae in Missa post communionem dicuntur, non solum ad Sacerdotem, sed etiam ad alios communicantes spectent."—A practice contrary to this rubric can seldom be justified "per Epikeiam," on the ground of a kind of necessity.

STANDING AFTER BENEDICTION OF THE BLESSED SACRAMENT.

Qu. What rubric guides us after Benediction of the Blessed Sacrament, in respect of standing or kneeling?

Resp. After Benediction of the Blessed Sacrament, as soon as the tabernacle door is shut, the celebrant and the congregation should rise and remain standing during the chanting of *Laudate Dominum*, or "Holy God," or other hymn, either in Latin or in the vernacular.

PREACHER IN A CHURCH THAT HAS NO PULPIT.

Qu. May the preacher stand where he wishes in the sanctuary when there is no pulpit in the church?

Resp. The Sacred Congregation of Rites has never issued any decree concerning the place where the preacher should stand when the church is without a pulpit. He may stand where he pleases in the sanctuary or on the altar steps. In the latter case he should avoid turning his back to the tabernacle.

Criticisms and Notes

MANUSCRIPT PAPERS READ AT THE 1931 CAMBRIDGE
SUMMER SCHOOL OF CATHOLIC STUDIES. Edited by the
Rev. G. J. MacGillivray, M.A. Sheed and Ward, London.
1932. Pp. xii+267.

Authors: Dom Raphael Williams, the Rev. Arthur L. Reys, the Rev. Leycester King, S.J., the Rev. Fulton J. Sheen, Fr. Hugh Pope, O.P., the Rev. E. C. Messenger, the Rev. T. E. Flynn, Dom Anscar Vonier, the Rev. J. P. Arendzen, the Rev. George D. Smith, Archbishop Goodier.

Contents: The Immateriality and Immortality of the Soul. Man, a Substantial Unit. Vegetal and Animal Life of Man. The Soul and its Faculties. Moral Law and Freedom. The Meaning of "Creation". The Origin of Man in Genesis. Evolution. Man Created in a Supernatural State. Man Created in a Preternatural State. Adam's Sin. Original Sin. Consequences of Adam's Sin. Other Effects of Adam's Sin. The Redemption.

The preceding Summer School had treated the subject, God. These papers, the editor points out, deal with the natural sequel to the study of God, the study of Man. "If we are to understand the way by which we are to progress toward final union with God, we must first of all understand . . . what sort of creatures we are, and the position from which we set out on our journey" (p. v).

Dom Williams insists on the Aristotelian argument for the immateriality of the soul: if the soul were material it could not know other material natures, i.e. could not become, in a sense, all corporeal and material things. "Man, a Substantial Unit: Vegetal and Animal Life of Man" is the title of the paper read by Arthur Reys. The author shows the fallacies of "mentalism" by pointing the analogous character of "being". He illustrates the dependence of man upon his world, of which man forms an integral part while remaining a distinct substantial unit, and he explains the consequences of this unity with reference to human consciousness and knowledge. The purpose of Fr. King's paper is to show what "rationality" consists of, and what consequences it involves in human conduct. The universal, he points out, conveys after all a sufficiently definite and clear-cut meaning. Attention plays a very important rôle in the last practical judgment, but attention is voluntary. Dr. Sheen's paper must, we judge, have been soothing to not a few wrinkled brows. He opposes two erroneous extremes, Determinism, "which holds there is no freedom, and hence no *morality* in law; and Indeterminism, which holds that everything is free and hence there

is no *law* in morality." Man is outside the causal series of his reflexes because he can reflect on them. Obedience to moral law is the condition of freedom. Fr. Hugh Pope explains the notion of creation and shows its necessity once God is proved to be "*Ipsum Ens Subsistens*".

Dr. Messenger is of the considered opinion that Gen. 2:7 does not ascribe the formation of Adam's body to the direct action of God, and that the decree of the Biblical Commission, under date of 30 June, 1909, on the interpretation of the first three chapters of Genesis, leaves the Catholic student free to maintain the evolution of man's body from a brute ancestor. Obviously, Dr. Flynn was aware beforehand of the burden of Dr. Messenger's paper: Dr. Flynn's "Evolution" bears the earmarks of a calculated reply—one which the "modified evolutionist" ought to peruse by all means. Let me briefly supplement Dr. Flynn's "Cui Bono" by a brief criticism of Dr. Messenger's exegesis. It is as if the Doctor were throwing loaded dice. He refers us, e.g., to Gen. 1:20-21 (Hebrew text) as stating that the production of animals is attributed to the active power of the earth and water. Then (on the next page, 126 (1)) trying to explain why Scripture is silent about any concourse of secondary causes in the making of man, he inconsistently says (albeit perhaps correctly) that the text is equally silent about secondary causes in the production of birds, and not altogether clear in the case of aquatic animals. I presume he is still interpreting Genesis 1.

Having focused his desire on the noun-in-apposition view for 'āphār, Gen. 2:7, he insists that this Hebrew word in its strict sense means dry dust. 'Āphār, however, as any Hebrew lexicon will testify, often means just earth or ground. Moreover, the preceding verse (6) stated that the face of the ground had been watered, a detail of which Dr. Messenger too is aware. If 'āphār is not an interpolation, and it may be in view of Gen. 3:19, it is obvious that St. Jerome rendered the sense of the passage very well when he translated, "*Deus formavit hominem de limo terrae*".

Again, "form", or better yet "make", does not connote any direct action of God on the 'āphār or 'ādhāmā: so we are told that yāsar has the specific and primary meaning of "made", "formed". Any Hebrew lexicon, however, gives "molded" or "fashioned" as the specific and primary sense of yāsar, and in Hebrew the word for potter is precisely yōšēr. And so ἐπλασεν of the Septuagint, while anthropomorphic, is the correct rendering, even if it does imply the direct plastic activity of God on the 'āphār or 'ādhāmā.

The anthropoid ape, we fear, can find no place in Gen. 2:7, and even if it were not excluded, one brute ancestor humanized by direct

divine intervention through the creation and infusion of a human soul finds no place in any scientifically minded theory of evolution.

Space prevents further comment on these Cambridge Papers, which we heartily recommend: they do, on the whole, present an admirable and stimulating treatment of *Man*.

A STUDY ON HINDUISM. By Fr. Zacharias, O.C.D. Ernakulam, S. India. 1931. Pp. 360.

Fr. Zacharias, O.C.D., of St. Joseph's Apostolic Seminary, Mangalapuzha, Alwaye, S. India, tells us in the preface to his book that it is the first of two volumes which are to deal with the religious and philosophical thought of the Hindus in its "undivided unity of form". The first volume, which we are now examining, pretends to be but a short outline of the development of the orthodox religion of the Hindus as contained in their official books, whereas the second will treat of Hindu philosophy. This volume, which was printed at the Industrial School Press of Ernakulam, S. India, must certainly be regarded as a poor specimen of presswork. It also exhibits very careless proof-reading. The typographical errors appear to be beyond calculation. This is unfortunate, for it notably detracts from the appearance of the work itself, making the reading rather unpleasant. One is inclined to suppose that English is not the mother tongue of the author, for the language of the volume is somewhat bizarre here and there. However, its intelligibility is not impaired. One must remark that the author is perhaps a trifle too prone to characterize as absurd teachings with which he cannot agree. One should be rather chary about the too free use of the word "absurd".

The work contains much valuable information derived from very reliable sources, judging from the bibliography. It is obviously impossible to give any more than a brief *aperçu* of the vast literature of ancient India. When a writer attempts to describe Vedic literature and thought, the doctrines of the Upanishads, and the ethics of the Ramayana and the Mahabharata within the limits of one small volume, it immediately becomes apparent that this can be accomplished only in a most cursory manner. We note that the author does not refer to Professor Dasgupta's *History of Indian Philosophy*. Of course, it should be remembered that Fr. Zacharias promises a more *ex professo* treatise on Indian philosophy in a subsequent volume.

Perhaps the most interesting chapter of the book is that devoted to the celebrated Bhagavadgita, or the Gita, as it is usually called. The author tells us that it is one of the most important portions of the Mahabharata. He says that it is the most popular poem in

Sanskrit literature and the most influential work in the realm of Indian thought. The date of the composition of the Gita must be placed after the Yoga school of philosophy of Patanjali, which flourished about the beginning of the Christian era. Thus it appears that the Gita did not appear until after the beginning of Christianity. The author asks himself the question, whether or not Christianity influenced the Gita. He points to the truly remarkable resemblances between the Gita and the Gospel of St. John by giving parallel passages from both. He contends that the "similarities in thought and diction are so close and so striking that it is almost impossible to account for them without admitting some sort of borrowing". Although it has not been proved that Christianity has influenced the doctrinal aspects of the Gita, nevertheless it is generally acknowledged that it has influenced the legends of Krishna. Hindu writers try to disprove any Christian influence whatsoever on the Gita. However, Fr. Zacharias arrives at the conclusion that since Christianity was known in India very early, and since the Gita as we now have it was not completed until after the beginning of the Christian era, it certainly could have been influenced by Christian teaching. At any rate the later Krishna legends, especially of the Puranas, bear unmistakable Christian influence. He holds that the assimilation theory of Krishnaism from Christianity is based on solid grounds.

Those interested in the literature and religious belief of India will find the book of Fr. Zacharias a veritable little mine of concise and precise information.

**PRINCIPE UNIQUE DE LA PHILOSOPHIE ET DE LA SCIENCE
D'EXTREME-ORIENT. By Nyoiti Sakurazawa. Librairie
Philosophique J. Vrin, Paris. 1931. Pp. 160.**

Messrs. Serge Elisséew and René Grousset have written a preface to the book of Mr. Sakurazawa. They deplore the fact that contemporary Japanese philosophy is quite unknown in Europe. Hence they welcome the French work of the Japanese author which they regard as a synthesis not only of ancient Indian and Chinese philosophy, but also of Oriental wisdom and Occidental science.

According to the author the secret of Chinese science and philosophy is condensed into the words Yin and Yang, or in Japanese, In and Yo. The usual order of these words is Yang and Yin, and they signify and symbolize the male and female, the positive and negative principles. Mr. Sakurazawa gallantly and chivalrously names Yin in the first and Yang in the second place. He pretends to offer the readers of the Western world a universal law and a unique principle—in other words, the key to Oriental thought. He holds

that it is impossible to understand ancient Oriental science and philosophy without having made a profound study of the theory of the two activities, In and Yo. This doctrine is simply the unification of science and philosophy. The discovery or invention of In'yology, a newly coined term the derivation of which is obvious, he ascribes to the ancient Chinese emperors. He contends that since the days of Confucius, Lao-tse, and Gautama there has supervened a gradual decadence of thought in China, India, and Japan. In'yology has been forgotten to such an extent that to-day only diviners and sorcerers are occupied with it. The unique law of which he speaks is: "The universe is the oscillation of the two activities In and Yo and their vicissitudes."

Mr. Sakurazawa makes his own the teaching of Fu-hi that the universe is composed of the substance Taikyoku, Sūnyatā in Sanskrit, Kū in Japanese, which is charged with the two activities In and Yo in varying proportions. According to this ancient Chinese dualism, In and Yo control all phenomena. The writer asserts that one cannot understand the Taikyoku philosophy without being acquainted with the celebrated pa-kua of Fu-hi, or the eight symbols, each consisting of three parallel lines, broken or continuous. The broken lines signify the female principle, whereas the continuous lines represent the male principle. The author translates Taikyoku into ether-universe, or intimate nature. He teaches that man inhabits the visible phenomenal world by his body, and the world of perfect consciousness, or Taikyoku, by his soul. A religion which needs rites, ceremonies, and penances, heaven and hell, a personal God, and prayers, is considered a pseudo-religion by the philosophy of the East. Such terms as monotheism and polytheism really have no meaning in the Taikyoku.

Up to this point one can find no fault with this summary exposition of the speculations of the semi-mythical Fu-hi. However, the author's attempt to resolve Western chemistry, biology, medicine, physics, and mathematics into In'yology must be regarded as disastrous indeed. The applications of the unique principle Taikyoku which he makes to European science are simply worthless. With all due respect to the writers of the preface to the present work one fails to understand how the curious elucubrations of Mr. Sakurazawa can be regarded as a synthesis of Oriental wisdom and Occidental science. The author's observations on the spirit of the Hindus, Chinese, and Japanese, are of little value in acquiring even a superficial knowledge of the mentality of those nations to-day. The fifth chapter, called the conclusion, appears to be composed of prophecies. Among them we find that the Westerner will study the ancient Chinese philosophy and science and will greatly profit therefrom.

One must observe that those ancient doctrines are not unknown in the West, but one fails to see how it could be possible to accord them more than an historical value. One cannot recommend Mr. Sakurazawa's book as an adequate guide to Eastern thought, nor as a satisfactory interpretation of Western science to the thinkers of the East.

**L'EGLISE ET LA REMISSION DES PECHES AUX PREMIERS
SIECLES. Par Paul Galtier, S.J. Paris: Gabriel Beauchesne
et ses Fils. 1932. Pp. xiv+511.**

This is not a history, but a discussion of certain phases of the doctrine of Penance in the early Church. Inasmuch as nobody denies that there was an institution of Penance the author devotes his attention to determining the sense in which the Church understood its intervention in the remission of sin and what was the real meaning of priestly absolution. The investigation is carried out as purely a question of history. The author does not force his evidence and he confines his researches to the period between the time of Tertullian and that of Gregory the Great. The investigation is further limited by being restricted to that portion of the Church which was later designated as the Latin Church. In thus limiting himself the author does not wish to be understood as meaning that an examination of the evidence in regard to the Eastern Church would exhibit different results.

In recent years a strange conception of the meaning and character of Penance in the early Church has found expression in the writings of many historians, and in order to find a logical basis for a criticism of these opinions, the author set himself the task of determining two main problems:—did the Church actually forgive sin, or was it the penance imposed by the Church that obtained pardon for the sinner directly from God? The discussion of these problems opens up an investigation into the nature of sin, the power of the keys, the intervention of the Church in particular cases, and the nature and effect of that intervention. For many years the opinion was sustained by Harnack, Lea, Loofs and many others that Penance in the early Church meant merely a means by which those who had been excluded from the community because of their transgressions, might be reconciled and readmitted. Because similar views are to be found in the writings of some recent Catholic authors, Father Galtier felt impelled to submit the questions at issue to a thorough reëxamination.

The work is divided into two parts, in the first of which an effort is made to determine the mind of the early Church on the meaning and validity of absolution from sin. The second part of the work

is a discussion of the meaning of "Private Penance". The general conclusion after an exhaustive examination of the evidence is that absolution or the remission of sin must in no way be restricted to the forgiveness of ecclesiastical penalties, but that the Church brought about a real reconciliation between the sinner and God through the exercise of the power of the keys. Two Appendices to the first part of the work on the Edict of Callixtus and the "irremissible sins of Origen" do not add strength to the argument and might have been omitted without loss.

The second part of the work on "Private Penance" is likely to prove much more useful to students of the Sacrament of Penance than the first. Here it is clearly shown that there was a clear distinction between public and private penance and that, though the references to the latter in the early documents are infrequent, it is quite likely this method of penance was the rule rather than the exception. Private penance administered by the bishop, the author contends, was from the earliest times the normal method for the remission of sins. The distinction between public and private penance was based on the difference between sins that were *ad mortem* and those that were less grave. Because the imposition of public penance was done solemnly and openly it naturally attracted more attention and was referred to more frequently by the writers of the period. Private penance was, on the other hand, of daily occurrence and passed unnoticed. Thus in its essential features the discipline and practice of the early Church did not differ essentially from the forms that were observed after the time of Gregory the Great. The author rejects absolutely the idea that the development of the practice of private penance was a result of the drawing up of Penitential Books by the Irish missionaries and monks on the Continent. The work is a painstaking study of a difficult and important question and will, no doubt, be the starting point for a reëxamination of the entire question of the history of Penance in the early Church.

PALEOGRAPHIE MUSICALE: Les Principaux Manuscrits de Chant Grégorien, Ambrosien, Mozarabe, Gallican Publiés en Fac-Similés Phototypiques sous la direction de Dom Joseph Gajard, Moine de Solesmes. Nos. 140-147 (Janvier 1931-Octobre 1932). (Soc. Saint Jean l'Evangéliste: Desclée & Cie., Tournai, Belgique).

Not only all lovers of the liturgical chants, but as well all people of culture who admire learned labors resulting in splendid achievements of the phototypic art, will rejoice to note that this quarterly publication, founded by the late Dom André Mocquereau, is now

being continued under the editorship of another competent hand and, in its issue for October, has completed its thirty-sixth year of publication. The issue of January, 1931, begins the fourteenth volume. The thirteenth volume was the last to appear under the direction of Dom Mocquereau (who died on 18 January, 1930), and the new editor begins his work by a well-deserved tribute to the wonderful executive abilities, the adventurous zeal, and the scholarly qualifications of his famous predecessor. In the Bibliography attached to the article "Antiphonary" in the *Catholic Encyclopedia* a reader may gain some desirable information concerning the first volumes. But in the *Avant-Propos* contributed by Dom Gajard to Nos. 140-143 we find an intimate story of the design and the methods of the original founder, of his abilities, and of the renown his work achieved amongst learned students of the Chant and exacting paleographers. No. 143 begins the text commenting on the fragmentary manuscript phototypically reproduced for the 14th volume: "La Tradition Bénéventaine dans la Tradition Manuscrite", and the "Introduction" takes up for consideration, first of all, the principles of Gregorian textual criticism, criticism based on many manuscript texts, criticism that lacks a source-text for a family derived from it, and the method followed for an attempted reconstruction of the original text. No. 144 completes this Introduction, and begins consideration (headed *Chapitre I*) of the Beneventine group of manuscripts. The particular fragmentary manuscript appearing in the 14th volume (a fragment of the Roman Graduale of the eleventh century) puts the notation *in campo aperto*, that is, without lines to indicate intervals, but withal indicates the intervals—somewhat vaguely—by spatial differences between the neums. Meanwhile, this fragment may be the oldest (as it is at least one of the oldest) illustration of Beneventine notation, and is esteemed as one of the best illustrations of that notation, and therefore as very helpful toward a reconstruction of the primitive Gregorian melodies. It need hardly be added that each fascicle of the periodical under review comprises, as usual, the phototypic reproduction of the manuscript and the accompanying portions of the historico-liturgical and musical Introduction.

I FONDAMENTI METAFISICI DELLA MORALE DI SENECA. By
Marino Gentile. Società Editrice "Vita e Pensiero." Milano.
1932. Pp. 92.

The present book constitutes volume XIX of the Philosophical Series of publications of the Catholic University of the Sacred Heart in Milan. The author proposes to bring to light the "central

nucleus" of Seneca's philosophy, the very metaphysical basis of his system of ethics. He finds that Seneca's writings are concerned with two groups of questions. The first is occupied with man; the second refers to God and the world. Therefore, his teaching is concerned with things human and divine.

The world is a living organism animated by the spirit of God, according to Seneca. The author describes Seneca's doctrine on universal society, which was, that all men are members of the one cosmic society. Further we read that the only real nobility is that of virtue, while the only real slavery is that of vice. However, man is a part of God, just as the particular flames are one with the entire fire. Despite this teaching Seneca attempts to maintain man's moral autonomy. The author contends that Seneca brought Roman ethics into direct relation with theology. He makes it quite apparent that many of Seneca's opinions are scarcely reconcilable. Thus his monism and man's moral autonomy, freedom and fatalism exclude each other. After all, Seneca's philosophy does not consist of a series of rigid demonstrations. It must be said that the author of the present monograph has capably and adequately exposed the comparatively insignificant metaphysics of Seneca by frequent references to the Latin text. His work justly commands the attention of those interested in the thought of Nero's tutor, Rome's most noted Stoic.

DER GROSSE HERDER. Nachschlagewerk für Wissen und Leben. Vierte, völlig neubearbeitete Auflage von Herders Konversationslexikon, Dritter Band; Eisenhütte to Gant. Freiburg im Breisgau, Herder & Co., G.m.b. H. Verlagsbuchhandlung. Columns 1630 or 815 pages.

HERDERS WELT UND WIRTSCHAFTS ATLAS. I vol. 183 Map pages; 144 index pages; 200 pages of statistical information in a removable volume. Freiburg. 1932.

The fourth volume of *Der Grosse Herder* covers the field from Eisenhütte to Gant. As is to be expected, choices of topics, treatment, illustrations in black and white and in color maintain the high standard set in preceding volumes. A key to the emphasis placed upon certain subjects will be found before page one. A list of forty-six topics indicates those which are boxed in the text and receive exceptional attention on account of their importance. Among them are the articles on Electricity, the Family, Original Sin, Telephone and Telegraph, Woman, Piety, Moving Pictures (under the name Film, Filmkunst).

Learning there is in abundance. The range of information offered in every department of human interest is amazing. Devotion to scholarship has not blinded the editors to homely everyday facts. For instance, a two-paged boxed article contains directions for removing all kinds of spots from all kinds of material. One notices with interest the term Fordismus under which are described briefly the philosophy and methods of Henry Ford.

One misses from the list of historical voyages of exploration (pp. 236-238) those of Joao Martins (1582) from Lisbon through the Arctic Seas of North America and Behring Straits; and David Melgueiro from Japan through the straits to Opono in 1660. An admirable map shows the routes followed by the great explorers.

Herder & Co. have added to their famous encyclopedia, *Der Grosse Herder*, a special volume, which, though a unit of the great work, can be bought separately. It is the "Atlas of the World, general and economic." This new atlas is a masterpiece in its own line and it will make a very valuable addition to the library of anyone interested in geography, history or world problems. It forms an excellent companion to the similar works published in this country. A very interesting feature of the volume is that it comprehends, under the same binding, two parts: one permanent, the Atlas with the geographical gazetteer, and the other removable with the geographical and statistical information covering each country of the world. In the Atlas are included 106 main maps, 65 of which refer to economic geography; several smaller ones show the climate, vegetation, races, languages and religions. In the world maps the physical features of the earth are represented in the usual manner. In addition, a very interesting graph shows the heights of the mountains by continents and the depths of the sea by oceans. The world maps referring to the distribution of climate, vegetation, language and religions are very carefully prepared and very illuminating in their scope. In the last one referred to, one may learn that 96.7% of South America is Catholic, while in Europe the percentage is 43.8, North America numbers 33.9%; 22.1 is the figure of Australia, and Africa and Asia do not count more than 2.3% and 1.6% respectively. World maps showing the distribution of wireless stations are an interesting innovation.

Europe, as a whole, is covered in 25 maps. Those showing the economic resources of this part of the world are very well conceived and executed. About 30 maps are devoted to Germany. The industrial features of these maps are very illuminating. Austria, Switzerland, Czechoslovakia and Hungary, France, Belgium and Luxemburg, Holland, England, Denmark, Sweden, Norway, Finland, Spain and Portugal, Italy, Yugoslavia, Albania, Greece, Bulgaria,

Rumania, Poland, the Baltic States (Lithuania, Latvia and Estonia), Russia are all treated individually and in detail.

For Asia, as a whole, there are 8 maps covering climate, vegetation, physiography, agriculture, minerals, density of population, races and political divisions. Each nation of Asia has its own map and Palestine has two.

The section corresponding to Africa goes from page 139R to 153R representing a total of 20 maps. The economic maps of the valley of the Nile and of South Africa should be mentioned specially.

North America has 15 maps to its credit. Dealing with the United States, should be mentioned the maps of agricultural products, minerals and industries, the country as a whole and the two detailed maps, one showing the eastern section and the other the middle west and the Pacific coast.

There are 21 maps for Central and South America. Some sections are treated in great detail.

Australia has 5 maps and the Polar regions, 3.

The two last maps of the Atlas are devoted to the Atlantic and the Pacific Oceans.

The removable section of the volume forms a section of 198 pages with a concrete and concise description of each nation of the earth with the latest statistical information. Illustrations of flags and seals, in colors, of the different countries are included in the first pages of the volume.

The spelling of the geographical names is the one generally used in the countries of origin and those transcribed in Latin alphabet were done according to the rules of the geographical boards. The Portuguese and Brazilian names however have been kept with the old spelling instead of the modern official orthography adopted by the two countries.

LEXIKON FÜR THEOLOGIE UND KIRCHE. Herausgegeben von
Dr. Michael Buchberger, Bischof von Regensburg. Herder &
Co., Freiburg. B. Herder Book Co., St. Louis. Vol. IV. 1040
columns or 520 pages. 1932.

The fourth volume of this great work includes titles from Filippini to Heviter. The preceding volumes were noticed in our issue of November 1930, March 1931, and August 1932. Four hundred contributors to this volume are listed. The articles on God, Race, Prayer, Faith, Holiness, the Holy Ghost and Piety impart a marked theological flavor to the volume. The sixteen Gregories offer a cross section of the history of the Papacy. Görres and the society named after him receive well deserved and impressive notice. Marked

improvement in the quality of paper used is quickly noticed in the reading and clearer definition in illustration. This change is proof of the idealism of the publisher, who in spite of the very poor book market adds to the cost of production by this improvement.

Literary Chat

The N. C. W. C. News Service has a cablegram from its Berlin correspondent, confirming the report that the members of the German hierarchy have lifted the bann against Catholics joining the National Socialist Party. We mention this item of news as supplementing the article on the Catholic Church and Hitlerism in the April number of the REVIEW.

The German Episcopate, in conference at Fulda, recently announced that, since Chancellor Hitler has declared himself in favor of protecting the rights of the Church and of observing Concordats, a *modus vivendi* between the Church in Germany and the Hitler administration is possible. This is not to say, however, that the Bishops of Germany have withdrawn all opposition to the National Socialist program. On religious and moral grounds this still deserves condemnation.

Few who are not in close relation to the work of the Catholic Conference on Industrial Problems have any adequate impression as to what the Conference symbolizes or what it accomplishes. The Conference is one of the activities of the Bureau of Social Action of the National Catholic Welfare Conference. It has held sessions in nearly all sections of the United States. It brings together representatives of capital, of labor, and of the public, and promotes kindly discussion among them, of agreements and differences in industry, and of steps that may make the moral social teaching of the Church a more telling factor in the search for industrial and social peace. Bishops, priests, men and women of the laity are found in attendance at these meetings as the Social Action Gospel of the Church is brought face to face with the conflicting codes of capital and of labor and the resulting class conflict.

The Catholic Conference on Industrial Problems was organized in 1922. It has conducted forty meetings, the last of which was held recently at Fort Wayne. An innovation was made there to which THE ECCLESIASTICAL REVIEW gladly calls attention. Two bishops and ninety priests from eight dioceses accepted an invitation of the Conference to attend a one-day meeting for priests to be devoted to the study of the Holy Father's Encyclical on Reconstructing the Social Order. Forenoon and afternoon sessions were held. Each session was divided into five half-hour periods and each period dealt with one particular phase of the Encyclical. A special analysis of it was prepared for the occasion and copies were distributed. A discussion leader explained briefly pertinent sections of the Encyclical and informal questions and answers followed. In the arrangement of material and in the manner of discussion two things were kept in mind. On the one hand the priest is confronted by the positive and forceful teaching of the Holy Father, who reasserts Catholic theology and philosophy in relation to modern social conditions. No priest finds difficulty in understanding such an exposition when confined to theory. But economic facts, processes and policies are complex in the extreme. One can speak most unwisely about them without effort. Competence in respect of them is gained only by serious study and tolerant observation of facts. The Fort Wayne type of meeting, appealing to priests and confined to them, stirs the social conscience, fosters the zeal for which the Holy Father so earnestly asks, and provides lines of instruction, of reading, and practical leadership. Similar meetings are contemplated to follow the meeting of the Catholic Conference on Industrial

Problems as an integral part of its ordinary program. Inquirers may obtain information and literature by addressing the Bureau of Social Action, N. C. W. C., 1312 Massachusetts Avenue, N.W., Washington, D. C.

In *Moth, Rust and Time*—a religious romance or comedy in three acts—Father Louis J. Meyer has provided the parish theatre with some good material dealing with the problem of Catholic Marriage. Instead of wasting valuable opportunity on the production of intricate plays which are beyond their abilities, or inanities which are unworthy of their efforts, parish players might well accept something more suitable for a sympathetic Catholic audience. Here it is. The author has undoubted dramatic talent and experience. He has, in this instance, been somewhat restricted by the purpose for which the play was written—to popularize Sunday Retreats. Nevertheless he tells a familiar story—one of the most important elements of dramatic appeal; he tells it in a simple and direct manner; and he expresses the sincerity of a priestly heart. A few changes can easily give his play a local interest. We hope that he will write more such plays and with a freer hand. (The Dolphin Press, Philadelphia.)

Priests who want a compact *totum* Breviary for travel purposes will find it in the new Marietti (Turin, Italy) *Breviarium Romanum*. This handy volume is of a size ($3\frac{1}{4} \times 5\frac{1}{2}$) to slip neatly into one's pocket. It comprises a central part (containing the Ordinary, Psalter, Homilies and Common of Saints) and two movable fasciculi (one for Proper of Saints and another for Proper of Time), to go respectively in front and in back of the book. These little brochures, nineteen in all, by a clever binding device fall securely and conveniently into the volume so as to become integral with it and yet easily removable from it. There is no need ever to turn from one of these sections to the other. Withal, the large type is clearly legible, on opaque India paper, and the bindings are both durable and attractive.

A recent book that bids fair to become a popular life is *Father McShane of Maryknoll*, by Bishop James Edward Walsh, Vicar Apostolic of Kongmoon, South China (Lincoln MacVeagh, The Dial Press, Inc., New York, 1932, pp. xv + 227). In this life of Father McShane, Bishop Walsh reveals himself both a charming storyteller and a delightful poet. In nine chapters he depicts in a series of tableaux the life of Maryknoll's first priest, and, incidentally, with the eager reminiscence of an eyewitness, the growth of the Maryknoll community and the beginning of Maryknoll's activity in China.

Long years of service in China as one of Maryknoll's first missionaries has fitted the author to evaluate both China and her people. Bishop Walsh offers no fanciful picture of China. He portrays the idyllic beauty of the land and the amiable qualities of her people, but also relates in detail the experiences of the "foreigner" who comes to conquer the country for Christ. By drawing aside the veil of mystery which invariably shrouds the life of a missionary to a foreign land, His Excellency has given us an inside picture of what really happens when a priest "goes to China". In this lies the real value of the book. In singling out Father McShane's activity both in America and in China, the author gives us a concrete example of what the American boy is capable of doing—how the "half imp and half angel", when directed in the right path, can become a true apostle, worthy of standing shoulder to shoulder with the great heroes of the past.

In a sense, *Saint Alonzo Rodriguez* may be styled an autobiography, as the author allows the Saint to speak whenever possible. The author, however, has given the background for the saint's whole inner life-story. Alonzo, after failing in business, due to his inexperience, turned to God and joined the Society of Jesus. His inner life, his conversion, the difficulties he overcame in his vocation, his perfect life, prayer, mortification, his temptations, extraordinary graces, zeal for souls and his death are here recounted. Finally we have the epilogue which describes briefly the life

of the Brothers of the Society," whose life is canonized in the person of Saint Alonzo Rodriquez".

The frontispiece carries a striking picture of the saint. If, after reading the book, we turn to this portrait, we almost recognize the face as one we have met before, so faithfully does the author describe the character of Alonzo. M. O'Leary happily calls the saint "Alonzo" in preference to the English equivalent, "Alphonse", for thus he distinguishes him from Father Alphonse Rodriquez, a contemporary of the Brother, and the author of *The Practice of Christian Perfection*. The book is quite timely, since it furnishes an example of one who turned from the depression of the world to the riches of religion. A bibliography of the saint's works should have been included. (Translated from the Spanish of I. Casanuovas, S.J., by M. O'Leary. Preface by the Rev. William Peers Smith, S.J. Herder, St. Louis, pp. 188.)

Lucent Clay, by a Sister of Notre Dame of Namur, is the author's fifth volume on the spiritual life. All of the interpretations offered center on self-knowledge and the interpretation of human experience from the standpoint of personal destiny and the love of Christ. The author is in command of a style that has many graces, apt imagery, sustained feeling and clear spiritual insight. One gains the impression that the book is not merely a theme but rather an authentic account of spiritual experiences that had been intensely felt. And this may account for occasional redundant expressions in which three words are employed where one would have been stronger. Yet the author may have used the method to arrest attention. Newman's art appears when he speaks of the Cross as being "jerked" into the hole prepared for it. This single word is perfect. It would be captious to single out occasional expressions which are not quite clear. Such are—"Some souls look upon inclination to prayer as a positive proof of uselessness"; "Fear not sin. We need never fear it. It is entirely within our power to have no part in it." If the work were a treatise instead of a record of spiritual experiences, one would view such

lines differently. The book will add much to the author's reputation and be helpful to many souls. (P. J. Kenedy and Sons, New York; pp. 227).

The Congregation of the Little Sisters of the Assumption was founded in 1865 in Paris by Father Pernet of the Augustinians of the Assumption with the assistance of Mother Marie de Jésus, the first Superior General. The work undertaken was that of visiting the sick poor of Paris in their homes, systematic religious instruction and the development of auxiliary associations to assist in the apostolate undertaken. In this way separate organizations of men and women arose. The constitutions were approved by the Holy Father in 1901. The work was spread through Europe, South America and Africa. The Sisters were invited to make a Foundation in New York by Archbishop Corrigan. They began the work in 1891. They opened a house in Philadelphia in 1922. A brief history of the work of the Sisters which was published in French, has been translated by Ida Mary Smalley. (*A Little Sister Missionary*; Benziger Brothers, New York, 1932; pp. 230. Foreword by His Eminence Cardinal Hayes.) The narrative centers upon the life and work of Sister Marie Mercedes who came to New York to begin the American work of the community in 1901. She died in Montevideo in 1925. The familiar cycle of providential experiences in consecration, heroism, trial and haunting vision of divine ideals is found here, as it is found so generally in the history of religious communities. Sympathetic readers will find it easy to accept the extraordinary tribute to the community in the Foreword of Cardinal Hayes, whose estimate of its work is based upon close contact with it for many years.

In seventy-one brief essays Father Herbst, S.D.S., has given a course of reflections on the Divine Saviour. (*The Divine Saviour*. Benziger Brothers, New York, 1932; pp. viii + 126.) The purpose of the author, as set forth in the preface, is to hold up again the picture of the Great Exemplar for our contemplation and imitation. This purpose is the book's

best recommendation. With Christ always as the central theme, the essays treat of His Divinity, His Humanity, His Passion, His Sacred Heart, and the Sacrament of His Love. Although not arranged as meditations, the short chapters (of two to three pages each) lend themselves quite readily to this purpose. The treatment is simple, and the text should be understood without difficulty by the average person, and by the same token the book promises to be helpful in making sermons, by suggesting a simple presentation of its sublime truths. The chapters on the Kingship of Christ and the Sacred Heart give a correct and intelligible explanation of the basis for these devotions and should go far in replacing the not uncommon foundation of mere sentiment.

The Spirit of Margaret Sinclair, compiled by a Sister of Charity of St. Vincent de Paul, sold in America by Herder, tells the story of the Scotch girl in eighty pages, to which are added a novena of meditations and a litany. It seems a little odd to the reviewer that the biography should be split into ten sketches, by as many different writers. However, there is a certain thread of continuity running throughout, and, apart from a few repetitions and halting passages, the story is fairly well told and interesting, so that Margaret finds her way into the reader's heart.

Margaret Sinclair is a fine specimen of a twentieth-century saint—pious, unostentatious, chockful of the "divine sense of humor"—one of the most "human" geniuses of sanctity. Hers was a simple existence. Margaret was born in Edinburgh of a poor and respectable family. She played and swam and danced and worked in a factory, like thousands of other girls; at the same time her appreciation of supernatural values showed her keen spiritual sense. After breaking off an engagement for reasons of conscience, the bonny lassie entered a Poor Clare convent in England as an Extern

Sister. She was in the convent two years when she discovered she had tuberculosis of the throat, and after suffering cheerfully in a sanatorium for a few months, she died in 1925, at the age of twenty-five years, closing a career which seemed devoid of the miraculous, but which was filled with the nobility of supernaturalized human nature. (Sands & Co., London; B. Herder Book Co., St. Louis, Mo.)

Monograph Series XIII (1933) of the United States Catholic Historical Society of New York is a German number. It contains two M.A. dissertations, which were written under the direction of Dr. Peter Guilday in the American Church History Seminar of the Catholic University. The first, *Pioneer German Catholics in the American Colonies (1734-1784)*, by the Rev. Lambert Schrott, O.S.B., is the fruit of thorough research. This essay should bring about a better appreciation of the influence exercised by the German Catholics in the early development of the Church in our country. The other dissertation, *The Leopoldine Foundation and the Church in the United States (1829-1839)*, by the Rev. Theodore Roemer, O.M.Cap., describes the early efforts of the Austrian Mission Society. This Society had been founded solely to help the Church in the United States. It is surprising to learn that within the ten years covered by the present study the Society contributed 364,620 florins (about \$170,000) to the needs of the American Church, besides the priests it induced to offer themselves for the spiritual welfare of our country. Prominent among these were the Redemptorists and the veteran Indian missionary, Bishop Baraga. Our estimate of German Catholic influence on the history of our country must necessarily be revised if more revelations of this kind are made. Through his Seminar Dr. Guilday is blazing the way for an impartial and adequate history of the Church in the United States.

Books Received

THEOLOGICAL AND DEVOTIONAL.

CHRISTIAN MARRIAGE. An Historical and Doctrinal Study. By George Hayward Joyce, S.J., M. A. Oriel College, Oxford; Professor of Dogmatic Theology at Heythrop College; author of *Principles of Logic*, *Principles of Natural Theology*, etc. (*Heythrop Theological Series*, I.) Sheed & Ward, London and New York. 1933. Pp. xiii—632. Price, \$5.00.

THIS IS CHRISTIAN MARRIAGE. An Exposition of the New Code of Canon Law on Marriage for the Laity. By Adrian Lynch, C.P. Sign Press, Monastery Place, Union City, N. J. 1933. Pp. vi—250. Price, \$1.60 *postpaid*.

ETERNAL TESTAMENT. Eucharistic Conferences. By the Rev. John A. Elbert, S.M., Ph.D., President of Trinity College, Sioux City. Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. 117. Price, \$1.00.

A RETREAT? "I Pray Thee, Hold Me Excused." By Father Victor Green, O.M.Cap., St. Fidelis Seminary, Herman, Pa. 1933. Pp. 16. Price, \$0.06: 50 copies, \$2.25; \$4.00 a hundred; \$35.00 a thousand.

PRIESTLY VOCATION. By the Rev. John Blowick. M. H. Gill & Son, Ltd., Dublin. 1932. Pp. viii—343. Price, 10/6 *net*.

A COMPENDIUM OF THEOLOGY. Comprising the Essential Doctrinal Points of both Dogmatic and Moral Theology, together with the more Important Notions of Canon Law, Liturgy, Pastoral and Mystical Theology, and Christian Philosophy. By the Very Rev. J. Berthier, Founder of the Missionaries of the Holy Family. Authorized translation by the Rev. Sidney A. Raemers, M.A., Ph.D., of the Department of Philosophy, University of Notre Dame, from the fifth French edition. Vol. III. B. Herder Book Co., St. Louis and London, W. C. 1933. Pp. vi—498. Price, \$3.50 *net*.

BREVIARIUM ROMANUM (IN USUM ITINERANTUM in fasciculos divisum) ex Decreto SS. Concilii Tridentini restitutum S. Pii V Pontificis Maximi jussu editum aliorumque Pontificum cura recognitum Pii Papae X auctoritate reformatum. Editio II juxta typicam a S. R. C. declaratam. Marius E. Marietti, Taurinorum Augustae. 1933. Pp. 3180. Pretium, *Lib. it.* 52.

LA PASSION DE NOTRE SEIGNEUR JÉSUS-CHRISTI. Selon les Quatre Évangélistes. Récit dramatisé en trois parties. Traduit en vers français sur le Latin de la Vulgate. Par Rene Jacquet. Préface de Maurice Brillant. Bloud & Gay, Paris. 1933. Pp. 46. Prix, 7 fr. 50.

RISPOSTA A MONS. FALOCI PULIGNANI in difesa dei *Fioretti* e specialmente del Breve *Constat apprimo* di Benedetto XV col quale è resa quotidiana l'Indulgenza della Porziuncola. P. Nicola Cavanna, O.F.M. Tipografia Porziuncola, S. Maria degli Angeli, Perugia. 1932. Pp. 128. Prezzo, 5 L.

ILLUSTRATED CATECHISM FOR LITTLE CHILDREN. By the Rev. Alphonse Sausen, O.S.B. St. Anselm's Priory, 673 Tinton Avenue, New York. 1933. Pp. 52. Price, \$6.00 a hundred.

TRACTATUS CANONICO-MORALIS DE SACRAMENTIS. Vol. III: De Matrimonio. Accedunt Appendices de iure matrimoniali Orientalium et de iure italico post Concordatum vigente. Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana. Editio tertia emendata et aucta. (*Pontificia Universitas Gregoriana*.) Marius E. Marietti vel apud Aedes Univ. Gregorianae, Romae. 1933. Pp. xxviii—1081. Pretium, *Lib. it.* 35.

ASSUMPTIO B. MARIAE VIRGINIS MATRIS DEI. Disquisitio Theologica. Auctore D. Paulo Renaudin, olim Abbate Sancti Mauri Glanfoliensiis et Sancti Mauritii Claravallensis. Marius E. Marietti, Taurini et Romae. 1933. Pp. viii—184. Pretium, *Lib. it.* 12.

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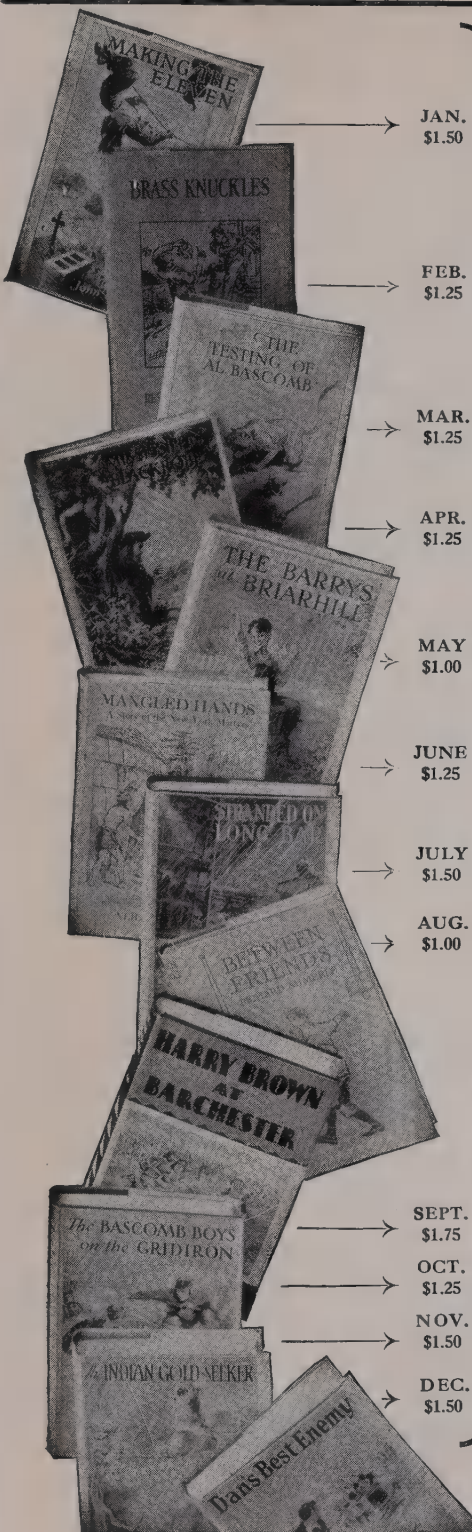
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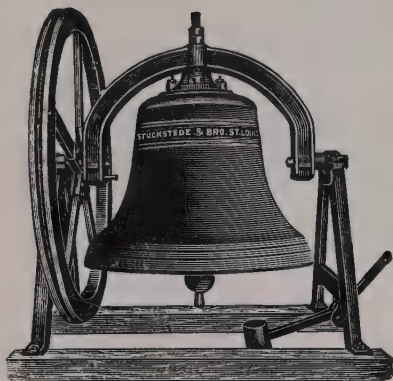
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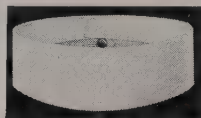
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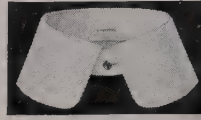


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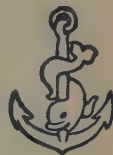
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Snow white, extra hard, hydraulic pressed, 16 oz. to 2 case lots, per lb. 2 cases, per lb.

COMPOSITION WAX CANDLES
Composition Brand Wax Molded Candles, 16 oz. to 2 case lots, per lb. 2 cases, per lb.

All sizes. 48 lbs. to a case.

	15 hour Tapered side	10 hour Tapered side	10 hour Straight side
1 Gross Lots, per Gross	\$2.70	\$2.00	\$1.55
5 Gross Lots, per Gross	2.60	1.90	1.50
10 Gross Lots, per Gross	2.50	1.80	1.45
25 Gross Lots, per Gross	2.40	1.75	1.40
50 Gross Lots, per Gross	2.35	1.70	1.35

Mention whether Tapered or Straight Side lights are v

THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VIII.—(LXXXVIII).—JUNE, 1933.—No. 6.

“LAUDA, SION, SALVATOREM.”

Original Translation.

THE medieval literature of the Western Church was very prolific in hymns. There have come down to us in metrical form something like a thousand of these sacred compositions, written for the express purpose of enhancing the ritual of the Mass and chanted during its celebration. In subsequent revisions of the liturgy, however, most of these have been omitted from the service. There remain now but five or six in the present-day missal. Of course the subjects of these various compositions related to the feasts celebrated, as an amplification of the splendor of the ritual.

Of the few that are still used, the “Lauda, Sion, Salvatorem” is perhaps the most important and probably the most beautiful. Its importance lies in the fact that it contains a lucid recital of the whole dogmatic tenet of the Holy Eucharist portrayed in a most concise, dignified style. As the following is but a translation, it is not necessary to enter into the subject of the versification of the original poem.

Universally acknowledged now to be the work of St. Thomas Aquinas, there was at one time some controversy as to its authorship. The style seemed to favor the pen of St. Bonaventure, though the hymn was also attributed to others by various writers until the question was finally settled and the identity of its author definitely acknowledged in favor of St. Thomas.

The present translator is well aware of the fact that his efforts must necessarily fall short of doing justice to the

beauty of this sublime poem. A translation never quite portrays the original; there is always something lost in rendering from one language to another. Owing to the conciseness of the original style, it has seemed well nigh impossible to give an exactly literal English version without taking some slight liberties with the text. The writer hopes that the honesty of his effort not to stray further from the Latin version than was actually necessary will be conceded as sufficient warrant for that.

THE BREAD OF LIFE.

O favored Sion, sing His praise,
In canticles and sacred lays!
Extol thy gentle Saviour's name,
And voice thy Shepherd-Leader's fame!

With all the force that words can frame,
His glory let thy song proclaim!
However great dost swell thy strain,
To ample form canst ne'er attain.

For on this day thy special theme,
Of reverence and high esteem,
Is honor to the Bread of Life,
With all life-giving blessings rife.

Indeed it is the same blest bread,
That on that very night was fed
Unto the twelvefold chosen band,
And by the Master's sacred hand.

So let thy glorious praise resound,
Afar and near with pleasing sound;
And fittingly with joy instilled,
To rapture let thy soul be thrilled.

This is the solemn festal day,
On which we duly honor pay,
Unto the founding on that night,
Of the most holy banquet rite.

Here newer laws to prominence bring
The supper of a new-crowned King;
A newer dispensation's told,
That terminates for e'er the old.

And ancient forms are futile made,
Substantial truth expels the shade.
And so the radiance of light,
For e'er must banish darkest night.

What in this banquet Christ has wrought,
And pledged for man in loving thought,
Is wrought now by His own command,
In memory of Him e'er to stand.

So by His sacred precepts led,
We consecrate the wine, the bread;
Salvation's pledge is fully made,
The Victim on the altar laid.

According to the Christian creed,
The bread has changed to flesh indeed,
The wine to blood; nought has remained
Of what before each form contained.

What sense and reason fail to see,
A living faith reveals to thee;
And nature's law in deference yields
To force Almighty Power wield.

Beneath the different species see,
Concealed in form, though real for thee,
Of riches rare a blessed font,
To succor thee in every want.

His flesh is food, His blood is drink;
Cease not to marvel nor to think,
That under each, O Christian soul,
The transubstantial Christ is whole.

Nor in the taking is He slain,
Nor sacred member's broke in pain;
Nor least division can there be,
But e'er a perfect entity.

Or one partakes, or thousands do,
It matters not—the same is true;
As much for each all share it free,
Yet ne'er consumed the feast shall be.

The good may share, the wicked too,
Of this celestial food, 'tis true.

But share unequal must portend
To life or judgment in the end.

To the unjust it bringeth death,
But to the good, life's vital breath.
Though all in ample form receive,
Not all the same results achieve.

And when the Sacred Bread is broke,
Oh! waver not, thy faith invoke;
In each small fragment does remain,
As much as all of them contain.

E'en though the mask of bread is rent,
Nor state, nor form of essence meant,
Doth suffer change, but still intact,
Is e'er the same and one in fact.

Behold the Food of Angels sent,
To be the meat of pilgrims meant,
To nourish cherished sons indeed,
But ne'er of dogs to be the feed!

Foreshadowed 'twas in days of old,
When Isaac's sacrifice was told,
E'en when the Paschal Lamb was slain,
And in our fathers' Manna rain.

Good Shepherd, Bread of Life, we pray,
Thy mercy to us show this day!
Thy lambs, Thy sheep both guard and feed,
Supply their wants in every need!

Oh! grant in all Thy loving care,
They may be shielded everywhere!
Grant to them in this land of strife,
To see the better things of life!

Thou Fount of knowledge and of worth,
Who feedest mortals here on earth,
Make us Thy heirs, Thy friends in love,
With Heaven's citizens above!

Our journey ended here at last,
May we with them Thy blest repast,
Beyond the scope of earthly care,
For e'er in praise and glory share!

JOSEPH E. L. FYANS.

CATHOLIC ACTION.

ALTHOUGH the expression, "Catholic Action" is susceptible of various meanings and in a broad sense denotes any action of a Catholic acting as such, its exact signification can no longer be said to be a matter of doubt. Recent pontifical documents have consecrated, and exponents of Catholic Action invariably use, the following definition: "participation of the laity in the hierarchical apostolate."¹ "In our first Encyclical," says Pius XI in his letter to Cardinal Gasparri, "we have defined Catholic Action as the participation of the laity in the hierarchical apostolate."² In his discourse to the feminine members of Catholic Youth of Italy, on the occasion of its tenth anniversary, the same Holy Father defined Catholic Action as the "ample and efficacious participation of laymen in the hierarchical apostolate of the Church; that is, a participation in the extension and consolidation of the kingdom of Christ the King, in individual personalities as well as in families and in the whole of society."³ An equally comprehensive definition is found in the Pontiff's letter to the International Union of Catholic Feminine Leagues: "Catholic Action is the participation of Catholic laymen in the hierarchical apostolate, for the defence of religious and moral principles, for the development of a sane and beneficent social action under the direction of the ecclesiastical hierarchy, outside of and above all political parties, in order to restore Catholic life in the family and in society."⁴ Finally in his letter to Cardinal Bertram, which has been characterized as a "code of Catholic Action,"⁵ Pius XI declares that "Catholic Action has no other purpose than to make the laity participate in a certain manner in the hierarchical apostolate."⁶

¹ *Ubi Arcano*, cf. Ryan, *The Encyclicals of Pius XI*, (St. Louis, 1927), p. 39.

² 2 October, 1923.

³ 15 July, 1928.

⁴ 20 July, 1928.

⁵ Msgr. Picard, "Lettre de Sa Saint  t   au Cardinal Bertram" (Louvain, 1929), p. 13.

⁶ 13 November, 1928. A summary of Papal pronouncements on Catholic Action may be found in the following works: Abb   Guerry, *Code de l'Action Catholique* (Paris, 1928); Chr. de Hemptinne, *Paroles du saint P  re au sujet de l'Action Catholique* (Bruxelles, 1929), 45 pp.; Picard-Hayois, *L'Association Catholique de la Jeunesse Belge* (Louvain, 1924), p. 130 sqq.; A. M. Cavagna, *La Parola del Papa su l'Azione cattolica* (Milan); H. Brun, *La Cit   chr  tienne*

If to these abstract statements we add one or two concrete definitions, we shall attain an adequate notion of Catholic Action. "The ensemble of all those works," writes Pius X, "the principal supporters and promoters of which are Catholic laymen, and the conception of which varies according to the proper needs of each nation and the particular circumstances of each country, constitutes precisely what one is accustomed to designate by a special and certainly very noble term: Catholic Action or Action of Catholics."⁷ In his Encyclical, *Ubi Arcano*, Pius XI characterizes Catholic Action in the same concrete manner as "that whole group of movements, organizations, and works so dear to our fatherly heart which passes under the name of 'Catholic Action,' and in which we have been so intensely interested. All these organizations and movements ought not only to continue in existence, but ought to be developed more and more, always of course as the conditions of time and place seem to demand."⁸ Catholic Action, then, is not something new and additional, nor something over and above and against established organizations, but it embraces the entire group of these activities, provided, of course, that they fulfil certain conditions.

(Bonne Press, Paris); a complete collection of the encyclicals, briefs, allocutions, etc., of the recent Popes has been published by the Bonne Presse, 5 rue Bayard, Paris (Latin text and French translation).

A detailed explanation of the Papal definition of Action is given in the following books and monographs: N. Noguer, "La Accion Catolica" (Madrid, 1930), 2 vols.; Caggiano-Reynafe, "Normas directivas generales de la accion catolica" (Buenos Aires, 1930); Adolf Cardinal Bertram, "Im Geiste und Dienste der katholischen Aktion" (Munich, 1929); E. Schlund, "Die katholische Aktion" (Munich, 1928); A. Bangha, "Das zeitgemässe Laienapostolat" (Munich); G. Wagner, "Zeil und Aufgabe im katholischen Jungmännerverband Deutschlands" (Düsseldorf, 1926); A. M. Cavagna, "La Collaborazione Apostolica" (Milan); P. Dabin, "L'Action catholique" (Paris, 1929), and "L'apostolat laïque" (Paris, 1931); Msgr. R. Fontenelle, "Petit catéchisme de l'Action catholique" (Paris, 1930); L. Picard, "L'Action catholique" (Paris, 1927); P. Janvier, "L'Action Catholique" (Paris); Abbe Leclercq, "Essai sur l'Action catholique" (Bruxelles); "Manuel de l'A. C. J. B.," published by the General Committee of Belgium (Louvain, 1929); Georges Goyau, "Le Rôle des Laïques dans l'Église" (Paris); Chanoine Magnin, "L'Église enseignée" (Paris, 1928); J. Harbrecht, "Lay Apostolate" (St. Louis, 1929).

Important information on Catholic Action may be found in the following periodicals: "Die junge Bereitschaft" (Essen, Germany); "Jugendwacht" (Vienna, Austria); "Gioventù Italiana" (Rome, Italy); "Bollettino per gli Assistenti Ecclesiastici" (Rome, Italy); "Boletin Oficial de la Accion catolica Argentina" (Buenos Aires); "Catholic Action" (Washington, D. C.).

⁷ "Il fermo proposito", 11 June, 1905.

⁸ Cf. Ryan, op. cit., p. 37.

Catholic Action in the sense of a lay apostolate existed in the Church from the very beginning. It was a mode and a manifestation of the great commandment of love of neighbor. Modern conditions, however, have necessitated the transformation of traditional methods. Although the constitutive principles of Catholic Action are essentially immutable, the concrete form of its existence varies with the circumstances and times. Catholic Action as it exists to-day, especially in Europe, is attributable to one basic cause: "laicism" or the de-Christianization of society. Under the pretext of safeguarding liberty of conscience and human rights, European nations during the nineteenth century began to tolerate all religious opinions, cults and morals. False sects and systems were placed on an equal footing with the Catholic Church, and accorded complete freedom to propagate their erroneous doctrines and combat the Catholic Church. Religion was relegated to the strictly private domain, and Catholics began to "live and to move and have their being" in an anti-Catholic and anti-Christian atmosphere.

This vitiated social order soon began to bear fruit.⁹ Prominent institutions, influential organizations, and current philosophies ceased to be animated by a supernatural and Christian spirit. The official framework of society as well as the innumerable private organisms, which together with the former constitute society in all its complexity, were no longer informed by religion. Education was laicized, the sanctity of the home and the indissolubility of marriage were undermined. A plethoric industrialism began to burden the working masses with its crushing weight and deliver them defenceless to the dissolving action of materialism. The almost complete loss of the working class to the Church, declared Pius XI in his interview with the founder of Christian Workers in Belgium, Canon Cardijn, is "the greatest scandal of the nineteenth century." In many industrial sections of Europe the priest lost all control and influence over the people. "Poor curés," a great French prelate, Bishop Gibier, once pathetically exclaimed, "attached

⁹ Cf. Pius XI, *Quas Primas*, 11 Dec., 1925—Ryan, op. cit., p. 146; A. M. Bas, *El Cancer de la Sociedad* (Buenos Aires, 1932); A. Rodríguez y Olmos, *Cuestiones sobre la Familia* (Buenos Aires, 1932); E. de Moreau, *Le Catholicisme en Belgique* (Liège, 1927), p. 92; Paul Bureau, *L'Indiscipline des Maçons* (Paris, 1927); F. A. Vuillermet, *Le Suicide d'une Race* (Paris, 1911).

alive to the corpses of parishes." There was no domain into which this laicism or new paganism did not penetrate. Economical, industrial, commercial and professional groups; scientific, artistic and literary societies; recreational, dramatic and athletic clubs—all of these bodies were organized and conducted in a spirit of "neutrality" and indifference to religion.

Catholics themselves did not remain entirely immune from this disastrous influence of laicism. Though fervent in their strictly private lives, once they left the family hearth they were spontaneously neutralized. Instead of viewing problems and events in the light of eternal truths and immutable principles, they proceeded to justify themselves by such excuses as these: "one must keep abreast of the times;" "one must adapt oneself to current accepted views;" "one must be a man of one's own time;" "theologians lack a sense of proportion," etc.

This attack on the very foundations of society soon elicited vigorous protests from the Popes. Leo XIII called the spirit of the age a "leaven of death" and a "menace to both Church and State." Pope Pius X's reluctance to assume the responsibilities of the Papal office was inspired by this indifferentism and apostasy of nations; his motto, "to restore all things in Christ," voiced his undying opposition to laicism in all its forms. Pius XI, no less appalled by the disorder which nineteenth-century paganism had created in every department of human activity, adopted a program closely akin to that of his saintly predecessor, namely, to establish "the peace of Christ in the reign of Christ." In devising methods for recapitulating all things in Christ, the Pontiffs—realizing that the number of priests was small and entirely out of proportion to the army of disseminators of error and abettors of vice—bethought themselves of the innumerable legions whom the Church had supernaturally begotten through the waters of baptism. To this vast number, who had grown so accustomed to rely entirely on the priest for the winning and shepherding of souls that their sense of apostolic responsibility had become practically inoperative, to these—the Catholic laymen—the Pontiffs now turned. They appealed to "select groups,"¹⁰ chosen from among the people, who, as Bishop Ladeuze, the Rector of the Louvain University, has so well said, would "anticipate, aid

¹⁰ Cf. P. Dabin, *L'Apostolat laïque* (Paris, 1931), p. 172.

and prolong the sacerdotal apostolate in the midst of the masses in order to lead them back to Christ.”¹¹ The religious activity of these lay apostles was to supplement the priestly ministry and, in close union with it, draw from the Sacred Heart that regenerating life of which de-Christianized society stood in the greatest need. This “participation of the laity in the hierarchical apostolate” was henceforth to be known as Catholic Action.

“Catholic Action,” then, undoubtedly denotes the activities and organizations of Catholic *laymen*. Papal documents on Catholic Action constantly appeal to the layman, to his spirit of initiative and sense of responsibility, and point out the unlimited possibilities of his influence for good. Whenever an official message is dispatched from Rome to associations of Catholic Action, it is addressed to the president and not to the priest serving as a spiritual director. The laymen’s rôle in the work of the Church was emphasized in a special manner by Pius XI in his discourse to the delegates of the Associations of Catholic Youth assembled in Rome for the Jubilee Congress. “Young people,” the Pontiff exclaimed, “you are our collaborators. We demand of you, the Vicar of Christ demands of you, your collaboration.”¹²

Catholic Action is, furthermore, an *organized and collective lay apostolate*. Hitherto Catholic laymen had been isolated, scattered and unknown; henceforth they must concentrate their forces, revive their courage, and perfect their tactics. Papal pronouncements on Catholic Action clearly envisage groups and organizations, and address their directions to presidents and members of associations. In fact, Catholic Action is the power of organization and association placed at the service of the Church and of her apostolate. The groups of Catholic Action are at the service of the Church in much the same way as patriotic associations are at the service of the nation. In a world where trusts, corporations, political parties, and federations of all kinds exercise such tremendous influence, it is quite becoming that the Church should group her children into powerful units which will make themselves felt and respected. If organizations are successfully and legitimately used for the

¹¹ Congress of Charleroi, 20 September, 1924.

¹² September, 1925.

promotion of science, industry, commerce, and agriculture, why not have recourse to the same measures for the defence of the interests of the Church? Catholics, in particular, ought to be disposed to enter into this corporative current, for Catholicism is of its very nature opposed to individualism. As Christ's mystic members we are all incorporated into Him and through and in Him form one universal and transcendental mystic body.

From this element of unity and organization three advantages immediately accrue to the Church. In the first place, the Catholic layman is brought more within the scope of and made more obedient to the Church's authority. The Papal pronouncements are so many beacon lights illuminating the arduous path which humanity must traverse in the course of the ages. Such solemn utterances must not remain without an echo in the Christian's soul. An organized laity is the best antidote to the indifference and indocility which unconsciously affect all Christians. Secondly, these legions of an organized laity will do much to eliminate that "particularist" mind created by isolated and independent groups which frequently dispute one another's rights in the same domain. Catholic Action supplements generous but often tumultuous organs with a stabilizing disciplinary center, chaotic multiplicity with a fecund and coördinating unity, and valuable forces with a preservative against harmful interferences. Finally, Catholic Action constitutes what Count Dalla Torre calls¹³ the Third Order of the Church. If every parish and diocese strive to have lay organizations, if every religious order seeks to graft on its monastic trunk a lay branch, it is becoming that the Church universal, the mother of particular churches and of religious families, have its Third Order, which will compensate for the scarcity and helplessness of priests, inspire with obedience the soldiers of the great Catholic army, and marshal toward one end the disciplined energies of countless believers.

In speaking of the organic character of Catholic Action, we must be careful to distinguish Catholic Action from confraternities and pious associations the sole purpose of which is the spiritual formation of the individual. However, since an interior, spiritual life is the foundation of all external activity, Pius XI has raised these associations to the rank of "auxil-

¹³ *Osservatore Romano*, 10 May, 1930.

aries of Catholic Action.”¹⁴ It is equally incorrect to hold that Catholic Action seeks to place its members temporarily in an artificially created supernatural milieu such as that of the so-called French “patronages.”¹⁵ These latter are not constitutive but only “affiliated” groups of Catholic Action.

Catholic Action seeks to Christianize, sanctify, and elevate all men without exception. It aims to instruct and educate not only its own adherents but also those who do not and will not become its members. It strives to transform the neo-paganistic natural milieu in which men live and move and have their being. It endeavors to act directly on the masses and to influence public opinion by means of concerted campaigns and manifestations *en masse*. It tries to eradicate the fundamental evil of our times, namely, the nonconformity of society as such, and of private individuals, with Catholic principles. This aim presupposes that its directors and leaders have already acquired that truly supernatural spirit and that clear, solid knowledge which come from a proper use of the means placed in a special manner at the disposal of these men, namely, the circles of study,¹⁶ closed retreats, recollections, frequent reception of the sacraments, spiritual reading and meditation. They must already possess that lively and intensely personal Catholic spirit which distinguishes the “select laity” and which all the faithful must strive to develop in their daily life. Since a noteworthy amelioration of the surroundings in which men live cannot be effected without appropriate social reforms, Catholic Action tries to develop in its followers a truly Christian social spirit, to instil in them a knowledge of the social doctrine of the Church, and to encourage them to collaborate in social works.¹⁷

¹⁴ Apostolic Letter, 30 March, 1931; Letter of Pius XI to the Argentine Episcopate, 4 Feb., 1931.

¹⁵ Cf. *Le Patro au XX^e Siècle* (Louvain, 1929), published by the National Federation of Belgian Patronages; Abbe J. Mauquoy, *Une Œuvre d'éducation populaire, le Patronage de Jeunes Gens* (Bruxelles, 1921), and by the same author, *Le Patronage de Jeunes Gens* (Louvain, 1932); R. Portehault, *Nos Réunions* (Paris, 1912).

¹⁶ Cf. *Il Circolo di Gioventù cattolica Italiana* (Società Editrice “Gioventù Italica”, Roma); Maurice Eble, *Manuel des Cercles d'études* (Paris); V. Honnay, *Les Cercles sociaux de Doctrine Catholique* (Louvain, 1926); 2nd ed., *Deberes de las Presidentas de los Círculos* (Buenos Aires, Calle Montevideo, 850).

¹⁷ Cf. *Code Social, Esquisse d'une synthèse sociale catholique*, Editions Spes (Paris, 1927); *Le Devoir Social au Canada Français* (Montreal, 1915).

This re-Christianizing of the social order, this restoration and subjection of all things to Christ the King, is accomplished by "the participation of the laity in the hierarchical apostolate." A more detailed analysis of this definition will give us a better understanding of the movement known as Catholic Action. Apart from the instances where it refers to the Twelve Apostles and where it designates a state, the term "apostolate" usually denotes action. As applied to Catholic Action the term takes on a very precise meaning. It is the exercise of the priestly office in its threefold aspect of teaching, ruling, and sanctifying, through the united activity of both the clergy and the laity, for the purpose of applying Christian principles in every department of human endeavor. The laity, needless to say, cannot participate in the hierarchical apostolate in a strict sense. The Council of Trent and the Vatican Council make it clear that the Church is not a society of equals, that there is an essential distinction between the work of the clergy and that of the laity, and that these latter cannot participate in the hierarchical apostolate except in a restricted analogical sense. As a matter of fact, Pius XI speaks of a participation "in a certain sense" or "in a certain manner." Laymen are the instrumental cause of the apostolate in Catholic Action; the hierarchy is the principal cause. The hierarchy "informs," as it were, the laity participating in Catholic Action, extending and prolonging itself in them in order to accomplish with greater facility its world-wide mission of saving souls. In this sense, the laymen of Catholic Action may be said to be invested with a "quasi-sacerdotal" rank. It must always be borne in mind, then, that genuine Catholic Action is impossible apart from the direct authorization of and dependence upon ecclesiastical hierarchy. "From the nature and scope of Catholic Action," says Pius XI, "appears the necessity of its perfect adhesion and docility to the Catholic hierarchy from which alone it can receive its mandate and its directive rules."¹⁸

Laymen can collaborate in the hierarchical apostolate principally by teaching. History furnishes us with numerous examples of outstanding lay catechists. The catechesis of catechumens was usually entrusted to lay teachers. Eminent

¹⁸ Letter to the Primate of Poland.

apologists like Arnobius, Justin and Athenagoras were laymen. After the fifth century, when infant baptism began to prevail in the Church, the duty of instruction devolved on parents and sponsors. During the epoch designated as the Reformation, when catechisms began to multiply, laymen courageously assumed the task of catechization, and Confraternities of Christian Doctrine, composed of laymen, were established in large numbers. In more recent times we have witnessed in England the organization of the Catholic Evidence Guild under episcopal authority, and in our own country we have seen the establishment of the Confraternity of Christian Doctrine in many dioceses. Our whole elaborate school system is a fruitful means of the laymen's participating in Catholic Action.¹⁹ In discussions occasioned by the malice and ignorance of the enemies of the Church, the cultured Catholic layman can exercise the rôle of judge. He may always, however, be mindful of the prescriptions of canon law and of diocesan statutes concerning controversial and forensic discussions.²⁰ Finally, the faithful should witness to the truth by the purity of their own lives and by the example of perfect virtue.

The laity participate in the authority and government of the Church by scrupulously observing the orders and directions of the hierarchy and facilitating their execution in all spheres where Catholic laymen exercise any influence. Catholic Action can draw up laws and statutes governing the internal organization of its members. Gradually, in consonance with the circumstances of time and place and in the light of past experience, Catholic Action will very probably elaborate a complete code for the Catholic laity. Catholic Action has also the authority to direct its external activity. It can create organs of attack and defence in the cause of religion.

The Church's ministry of sanctifying is exercised principally by means of the sacraments. Laymen can administer no sacrament except baptism, and that only in case of necessity. But they can be associated in the sacerdotal work of sanctification in a very intimate manner by fulfilling the duties of sponsors in the sacraments of Baptism and Confirmation. The laity can also be associated in the ministry of sanctification by

¹⁹ Encyclical on Christian Education, 31 Dec., 1929.

²⁰ Canon 1325, 3.

their prayers, fasting and good works in behalf of those who are about to receive the sacrament of Holy Orders or who stand in need of sacramental graces. In fact, the ultimate aim of Catholic Action is to regenerate de-Christianized society by enduing it with sanctifying grace and by ingrafting it into the mystic Body of Christ.

Others assign substantially the same objectives to Catholic Action without referring specifically to the threefold aspect of the hierarchical apostolate. Monsignor Picard,²¹ Aumonier General of Catholic Action in Belgium, demands that Catholic Action transform society by developing a Catholic concept of the following phases of human activity: of labor and of a living wage; of courage in life; of corporal and moral sufferings; of justice in trade and commerce; of the duties toward our fellow-citizens and neighbors; of science, art and literature; of the choice of a career; of love, courtship and marriage; of the Church's relations to the State; of the relations of the parish to the community; and of rest, recreation, and amusements. Members of Catholic Action are asked to inaugurate an uncompromising warfare against lawlessness and immorality in all forms. At the same time they must carry on an intense propaganda in favor of the Christian idea of education, of the State and of the family. They must wage a campaign for the recognition of Christ's Kingship and of the rights of the Church. The organ of Catholic Action in Belgium is the "Catholic Association of Belgian Youth."²² The Association is composed of five constitutive, homogeneous bodies, which seek to influence the laboring class,²³ the agriculturists,²⁴ the professional groups,²⁵ college students,²⁶ and

²¹ *L'Action catholique* (Paris, 1927); cf. also Mgr. Lalieu, *L'Action catholique Belge* (Liège, 1927); G. Hoyois, *L'Association Catholique de la Jeunesse Belge* (Liège, 1925).

²² Cf. *Manuel de l'A. C. J. B.* (Louvain, 1929). The official organ of the Association is the bi-monthly entitled *Les Cahiers de la Jeunesse catholique* (Louvain).

²³ *Jeunesse Ouvrière Catholique* (J. O. C.).

²⁴ *Jeunesse Agricole Catholique* (J. A. C.).

²⁵ *Jeunesse Indépendante Catholique* (J. I. C.); its official organ is the tri-monthly *L'Effort*, published at Louvain.

²⁶ *Jeunesse Etudiante Catholique* (J. E. C.). Cf. Mgr. Picard, *Plans de leçons sur l'action catholique* (Louvain, 1928); J. Arendt, *Le Rôle Social de la J. E. C.* (Louvain, 1929); *La J. E. C.: Son But, son Programme, ses Méthodes* (Editions Jécistes, Louvain, 1929). Its official organ is the weekly, *Le Blé qui lève* (Louvain, 48 A rue Vital Decoster).

university students.²⁷ Each one of these bodies has its parish, regional, and federal groups and committees.²⁸ Catholic Action in France is organized on similar lines.²⁹

An excellent summary of the aims of Catholic Action is found in a small pamphlet recently published in Buenos Aires entitled *Accion Catholica Argentina*. "The final aim of Catholic Action," it says, "is the same as that of the apostolate of the Church, because Catholic Action is a collaboration in the ministry proper to the hierarchy. The general aims are: 1. to collaborate in all things with the Church; 2. to counteract 'social laicism' by means of 'social Christianity,' that is, to destroy the disastrous error which implies the relegation of religion to the internal forum of conscience without making it influence, at the same time, family and social life. Catholic Action has also other particular aims such as: 1. Christianization of the family; 2. Christianization of the school; 3. Christianization of the press and spread of the Catholic press; 4. defence of public morality; 5. defence of the rights of the Church; 6. solution, in a Christian way, of social problems. The immediate aim is the education of conscience, an education which implies a formation that is at once religious, moral, and social." Argentine Catholic Action is exercised through the following organs: Federation of Catholic Youth, National Association of Catholic Men, League of Catholic Women, League of Catholic Feminine Youth. Each of these groups has its parochial, diocesan and federal councils and is subject to the "Junta National" and to episcopal authority. The aims of Catholic Action in Italy are enunciated in almost identical terms³⁰ and their attainment is sought through similar, though more numerous, organs and channels.³¹

²⁷ Jeunesse Universitaire Catholique (J. U. C.). Its official organ is also the tri-monthly, *Les Cahiers de la Jeunesse Catholique* (Louvain, 48 A, rue Vital Decoster).

²⁸ Cf. *Manuel de l'A. C. J. B.*, p. 182 sqq.; A. Caggiano, *La Junta Parroquial de la Accion Catolica Argentina* (Buenos Aires, 1932).

²⁹ Cf. Timon-David, *Méthode de direction des œuvres de Jeunesse* (Paris, 1912); V. Bucaille, *La Jeunesse catholique française d'aujourd'hui* (Paris, 1924); J. Duval, *Association catholique de la Jeunesse française* (Paris, 1926); G. Viance, *La Fédération nationale catholique* (Paris, 1930).

³⁰ Cf. L. Civardi, *La Gioventù cattolica Italiana*, 2nd ed. (Pavia, 1930).

³¹ L. Civardi, *Manuale di Azione cattolica*, Part II, La Pratica.

In most of the countries which have organized or reorganized Catholic Action in recent years, the Italian form has become the model. The Argentinian organization follows, with some variations, the Italian form.

In the United States, the National Catholic Welfare Conference is the central national official organ for Catholic Action. It has, however, a somewhat different structure from that of most other countries. The Bishops organized the general body and created certain departments and bureaus for the Church in general and for the laity in particular in their organizations. These departments are directly under the Bishops. They established also one special Lay Organizations Department in which two autonomous councils, one of men's organizations and one of women's organizations, were to be formed for the purpose of voluntarily federating and unifying lay organizations in matters of common interest and stimulating their activity for the Christianization of society. These two councils operate on both the national level and the diocesan level. On the diocesan level, they exist and function only through the active permission and coöperation of the bishops of the particular diocese. Nor do the councils direct the activities of the constituent local or national lay organizations. Everything is on a voluntary basis.

The underlying theory is the same in many respects as that of the organizations in other countries. One usual difference lies in the annual meeting of all the Bishops specifically to direct the work. Another difference is that the necessary service departments and bureaus, i.e. in the case of the National Catholic Welfare Conference, the Education, the Press, the Social Action, the Legal and the Executive Departments and the Immigration, the Latin American, the Historical Records and the Publicity and Information Bureaus, are financed by and are, through a committee of their own number, administered by the body of the Bishops. The Lay Organizations Department has itself a Bishop-Chairman, but its two councils, in the spirit and letter of Catholic Action, are autonomous.

Several of the Departments have intimate relations with special organizations acting in their special field. For example, the Press Department has special relations with the Catholic Press Association, the Education Department with

the Catholic Education Association, and the Social Action Department with the Catholic Conference on Industrial Problems, the Catholic Association for International Peace and the Catholic Rural Life Conference.

In other countries, it seems that more pressure in the initial stages has come from the Bishops (or the Patriarch) to bring lay union into existence. In this country, the Bishops have brought directly into existence only the service offices and have made these dependent upon themselves, while the lay bodies are voluntary growths looking to the affiliation of all organizations and the formation of councils in all dioceses.

The aim is, of course, the same as wherever Catholic Action has been inaugurated. It is the organized work of the laity under and with the Church in the Christianization of society.

As the present Holy Father has repeatedly declared, "Catholic Action will never be of a material order, but spiritual; never of a worldly order, but celestial; never political, but religious." This does not mean, of course, that human activities are to be rigidly divided into the strictly secular and the purely religious. The complex life of to-day does not admit of such water-tight compartments. The Church herself frequently undertakes works of a secular character, such as scientific research, teaching of secular branches, etc. She merely requests her members not to pursue these supplementary rôles to the exclusion of her essential mission. An activity essentially incompatible with the mission of the Church is politics. The sponsoring of a legislative and governmental program, the presentation of candidates for office, are examples of political functions strictly so-called. The Church never takes any stand in purely political questions. She has no strictly political programs or doctrines. But when religious interests are endangered by the interference of the state, the Church does not hesitate to defend them. She combats the laical laws of France; she protests against the odious and anti-clerical constitution of the Mexican Republic. When moral and religious truths, of which she is the guardian and interpreter, are denied or inaccurately expounded, the Church condemns the falsifiers in the same way as she censures theologians who tamper with the dogmas of faith. With the same consciousness of her divine duty she calls attention to

errors and dangerous tendencies which frequently insinuate themselves into political schools and creeds.³²

The reigning Pontiff has on several occasions called attention to the fact that Catholic Action is not something recent, but that it is as old as the Church herself. In his letter to Cardinal Segura the Pope writes: "Catholic Action is not something new; substantially it is as old as the Church herself, although in its actual form it has become more and more precise in recent times."³³ In his discourse to the International Congress of Catholic Youth in Rome³⁴ and again in his letter to Cardinal Bertram, Pius XI refers to a lay apostolate exercised as early as in the time of St. Paul: "That of which we speak was not unknown even in the times of the Apostles, since St. Paul makes mention of his 'fellow laborers'³⁵ and commends 'his colaborers in the spread of the gospel.'"³⁶

We find remote precursors of the laymen of Catholic Action in the seventy-two disciples whom our Lord sent out into the neighboring villages and countries to preach and prepare the way before him.³⁷ At the time of this mission the disciples were laymen. To the seventy-two disciples may be added the names of the holy women who assisted in the establishment of the early Church, "who ministered to him of their substance,"³⁸ and who "followed him and ministered to him."³⁹ We must also number among the lay apostles of Christ the possessed man of Gerasa, who, cured by Jesus, "went his way, and began to publish in Decapolis how great things Jesus had done for him, and all men wondered;"⁴⁰ the Samaritan woman on account of whose testimony "many of the Samaritans believed in him,"⁴¹ and the man born blind who after being healed proclaimed before the Pharisees the Divinity of

³² Cf. G. Hoyois, *La Jeunesse catholique et l'action politique* (Louvain, 1925).

³³ 6 Nov., 1929.

³⁴ 11 Sept., 1925.

³⁵ Phil. 4:3.

³⁶ Letter to Cardinal Bertram, 13 Nov., 1928.

³⁷ Lk. 10; cf. G. Carollo, *L'Apostolato dei Laici nei Libri del Nuovo Testamento*.

³⁸ Lk. 8:1-3.

⁴⁰ Mk. 5:20.

³⁹ Mk. 15:40-44.

⁴¹ John 4:39.

Christ.⁴² The itinerant missionaries of the early Church are also to be classed among the first lay apostles.⁴³

When we come to St. Paul's Epistles we frequently find the concluding chapter devoted to the laymen of Catholic Action.⁴⁴ The Apostle tells us that "the house of Stephanas, and of Fortunatus, and of Achaicus," who were the first fruits of Achaia, "have devoted themselves to the ministry of the saints," and that they are worthy of a deference which is due to "such, and to everyone that worketh with us and laboreth."⁴⁵ The Apostle commends "Phebe, our sister, who is in the ministry of the Church."⁴⁶ In his Epistle to the Colossians St. Paul recalls with tender affection the names of his many co-laborers and "helpers in the kingdom of God."⁴⁷ In another epistle he pauses to mention with manifest approbation the services of two zealous and courageous women, Evodia and Syntyche, "who have labored with me in the gospel."⁴⁸

While St. Paul considers primarily the action of his co-laborers, St. Peter insists on the eminent dignity of the layman's state and vocation. St. Peter salutes Christian laymen as a "holy priesthood," who in close union with Christ their Head offer to God, not the material sacrifices of the Old Law, but spiritual sacrifices of praise, prayer, and good works: "Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."⁴⁹ Addressing the same Christians in the language of the Old Testament St. Peter calls them "a chosen generation, a kingly priesthood, a holy nation, a purchased people."⁵⁰ The Christians are a "priesthood" not only because they offer up spiritual victims but, as St. Augustine says, "all are priests because they are the members of one sole Priest."⁵¹

Catholic Action also finds a firm *point d'appui* in the sacraments of Baptism, Confirmation, and Holy Communion. The sacrament of Baptism inaugurates our affiliation with Catholic

⁴² John 9:33-34.

⁴³ Didache XI-XIII.

⁴⁵ 1 Cor. 16:15-16.

⁴⁷ 4:7-12.

⁴⁹ 1 St. Peter 2:5.

⁵¹ In "Civitate Dei". Cf. St. Thomas, Sum. Theol. IIIa, q. 63, a. 5.

⁴⁴ Rom. 16; Col. 4.

⁴⁶ Rom. 16.

⁴⁸ Phil. 4:2-3.

⁵⁰ 5:9.

Action. The Christian in receiving Baptism becomes a member of the mystic body of Christ; as each member is bound to coöperate in the well-being of the physical and moral body, so all the faithful must coöperate according to their ability in safeguarding the well-being of the Church. The promises which the sponsors make at baptism in the child's name, must be ratified by the child as soon as he reaches the use of reason. Confirmation is *par excellence* the sacrament of Catholic Action. It makes the confirmed person capable of his task as a defender of the faith and as a soldier in the service of the Church. The Holy Eucharist consummates this aggregation to Catholic Action by furnishing the faithful with a daily supersubstantial bread, a food without which their zeal would be intermittent and feeble.

The necessarily organic structure of Catholic Action, the end which it pursues, the means which it employs, the formal element which directs it—all these are in the ultimate analysis founded on the life and constitution of the mystic body of Christ. The mystic body is at once the foundation and term of Catholic Action. From it Catholic Action receives and to it it gives; individual progress enriches the whole body, an active apostolate increases the excellence of sanctity, the power of synergism contributes to the plenitude of symbiosis. Since the whole is more noble than the parts ordained to it, the Church cannot desire the triumph of any particularist interest at the expense of the common good. Catholic Action, which participates in the work of the Church, must likewise transcend, coördinate and unify all particular groups. The Church completes Christ and is completed by Him; lay activity in Catholic Action completes, though not in the same necessary manner, that of the hierarchy and is completed by it; it is a prolongation of the hierarchy in space and time. The Church and Christ constitute one body; the apostolate of the faithful and of the hierarchy constitute one activity. Christ is the Head of the mystic body; the hierarchy is a motor and disciplinary center of Catholic Action. The Church is the pleroma of Christ; Catholic Action is in a way the pleroma of the hierarchical Apostolate.

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IS PURGATORY INEVITABLE?

THAT there is no escaping purgatory was the express declaration vouchsafed to us by a clergyman for whom we have always entertained the highest regard. This reverend gentleman assured us that the idea is pretty general and habitually acted upon, not only among priests but religious persons as well, that, despite the reception of Extreme Unction, nearly everybody goes to purgatory.

That many within the pale of the Church do cleave to the conviction that purgatory is an eventuality that few of us can hope to escape, the sacrament of Extreme Unction notwithstanding, is unfortunately too true. But one might well wonder how such a *modus credendi* could ever have gained the prevalence that it seems to have among Catholics of the present day. Of this we may be fairly well assured, however, it was not so in earlier centuries. Certainly the prayers which were employed in administering Extreme Unction from the eighth to the eleventh century, indicate clearly that the faithful of that primitive period, thanks to their unshaken belief in the efficacy of this sacrament, could scarcely have regarded purgatory as something next door to a certainty for everyone, as we appear to do. This would naturally flow from their whole attitude toward the last anointing; inasmuch as they viewed it in the light of another Baptism. "Those who read even a few of the prayers then in use," says Professor Kern, "cannot but come to the conclusion, according to the tenor of these prayers, that Extreme Unction was thought to be a sacrament which would restore the same purity and innocence to the recipient that Baptism would bestow."¹ Here we have a specimen: "Impleat te Dominus Spiritu Sancto. Ipse Dominus per omnia sanctificet te ad perfectum, ut integer spiritus tuus et anima et corpus sine querela in adventu Jesu Christi servetur."² References are given below for other prayers similar in tone and spirit to the one we have just furnished for the inspection of our readers.³

If then there exists so marked a difference between the present attitude of the faithful and that of former times in

¹ Kern, *De Ex. Unct.*, p. 87, edit. 1907.

² Martine, *De antiquis Eccl. rit.*, t. I, p. 865.

³ *Ibidem*, pp. 871, 901, 905.

regard to Extreme Unction, what could possibly have brought about a change so radical and widespread? Those who would venture what they consider a plausible explanation of this phenomenon tell us that, because of persistent attacks on purgatory by Protestants in times past, a more than ordinary degree of emphasis and insistence was thus put upon that doctrine by its loyal defenders; and so, gradually perhaps, inadvertently, but none the less effectually, the sacrament of Extreme Unction was relegated to the background. Then came Jansenism, with its over-exact and puritanical notions of piety and religious observance, to add its own sinister contribution to whatever harm had already been done.

With Jansenism, God was the mighty Sovereign, the stern and inexorable Judge, exacting His last farthing for every human delinquency—that, and not the gentle and merciful Saviour, whose ever compassionate Heart disdained to crush “the bruised reed,” or extinguish “the smoking flax”. In the midst of such a “blue-law” atmosphere, it is easy to conjecture how the infinite riches of God’s mercy, so cleverly concealed underneath the faith-veil of Extreme Unction, so to speak, should meet with no very ready or enthusiastic reception.

But let us hope that brighter days are dawning. How great a blessing it would be for us, and how very much it would contribute to our spiritual well-being, if only we could prevail upon ourselves to cultivate a more filial and trustful attitude toward the God whose most appealing attributes are His mercy and His love. And as for purgatory, if the faithful could but understand how the very purpose Christ had in mind when He established the sacrament of Extreme Unction was to enable men to escape that place of punishment, what a transformation this would bring about in their views as well as their conduct. Thus enlightened, they would find the thought of death shorn of its many paralyzing terrors in their regard; and so, when the critical time of their dissolution bade fair to become an immediate reality, they would quietly and sensibly employ to good purpose the few precious moments still at their disposal, by coöperating with the graces of the sacrament that was being administered to them, endeavoring to receive it with all due reverence and devotion. In so doing, needless

to say, they would be securing for themselves the nearest thing to a guarantee that, in departing this life, the sweet, open arms of a loving Saviour, and not purgatory, would joyfully greet them at the parting of the ways.

And is it true, then, that the main purpose of Extreme Unction, according to the mind of Christ, is to procure for the dying Christian a happy and immediate passage to heaven? Yes, such is indeed the case; and a surprising number of great and illustrious theologians have set the seal of their combined approval upon this doctrine so replete with consolation and encouragement for every Catholic heart. They give us to understand how this truly wonder-working sacrament is intended by Christ to be a genuine cure-all for the soul's many miseries and maladies; and how, in receiving it with the necessary but by no means difficult dispositions that are enjoined, we may confidently hope to enter heaven without undergoing the much-dreaded ordeal of purgatory. For the benefit of our readers we shall now quote a few of these authorities.

St. Bonaventure says that in regard to Extreme Unction, this in substance must be held, namely, that it is the sacrament of those departing this life, preparing and disposing them "*ad sanitatem perfectam*". What he understands by this perfect health he explains as that "*quae quidem est gloriae*," that is to say, the perfect spiritual health essential to blessedness in heaven.⁴

Albert the Great is equally specific in this matter when he declares, that "to remove the remains of sin, in so far as these should obstruct the immediate flight of the soul (to heaven), and to glorify the body, is the substantial effect of Extreme Unction."⁵

Peter of Terantasia, who later became Pope Innocent V, speaks as follows: "The effect of Extreme Unction is twofold, the health of the soul and the health of the body, which also typifies spiritual health. But not any kind of spiritual health must be here understood, but that final and perfect health which disposes the soul for immediate eternal glory."⁶

⁴ *Breviloq.*, Pars VI, c. 11.

⁵ In IV, a. 9 (Kern, p. 90).

⁶ In qu. II, a. 2 (Kern, p. 95).

Peter a Palude (Paludanus) concludes his treatise on Extreme Unction with the following words: "That militant man may be finally victorious, and victorious be cleansed so that he may enter heaven without further purgation—for these two reasons are we anointed."⁷

In his *Summa Theologica*, St. Thomas, the Angelic Doctor, has these words: "This sacrament [Extreme Unction] prepares man for glory immediately."⁸

Consulting the later theologians, we find that their views in regard to Extreme Unction in no wise differ from those we have quoted above.

Father Noldin, for instance, tells us: "The effect of Extreme Unction is the wiping away of all venial sins and the penalties which would tend to impede the soul's entrance into heaven."■

Father Christian Pesch declares: "This sacrament, from its very nature, removes every obstacle by which the soul could be impeded from entrance into heaven."¹⁰

Father Kern says: "The end of Extreme Unction is perfect health of the soul together with immediate entrance into heaven, unless restoration to bodily health should be more expedient."¹¹

Finally, Father Felix Cappello, in his very recent work, *De Sacramentis*, defends the thesis: "Extreme Unction prepares the soul immediately for heaven."¹²

It is safe to say that the list of great and learned theologians we have set before the reader in the foregoing paragraphs is without question a formidable one. Their language, too, is clear and unmistakable, leaving no doubt whatsoever as to what they held in regard to the main purpose of Extreme Unction, namely, to impart to the souls of those dying such perfect spiritual health, as to enable them to pass at once after death from earth to heaven. From a careful inspection of their words, moreover, we take notice that they necessarily presuppose, if they did not actually mention, the remission of

⁷ In qu. 4 (Kern, p. 97).

⁸ *Domin. Trans.*, vol. 77, n. 18, p. 337.

⁹ Noldin, *E. U.*, vol. III, n. 430, edit. 1920.

¹⁰ Pesch, *E. U.*, vol. VII, n. 538, p. 236, edit. 97.

¹¹ Kern, *op. cit.*, p. 82, edit. 1907.

¹² Cappello, *E. U.*, p. 112, edit. 1932.

all temporal punishment due to sin as the effect of Extreme Unction. To be sure, they would have to do this in all consistency; inasmuch as there would be a palpable contradiction in any state of spiritual health called perfect, which, while it fitted a soul for immediate entrance into heaven, still admitted of an obstacle in the way of such happiness.

Apropos of this question of the main purpose of Extreme Unction, Father Kern has a few things to say that are highly illuminating and much to the point. After informing us how he found considerable surprise expressed on the part of the clergy as well as the laity, when they heard him declare in his book that the principal effect of Extreme Unction was to bring the soul immediately to heaven at the end of this life, he goes on to say: "I do confess that I myself was actually dumbfounded, when, on studying the works of the great doctors of the thirteenth century, I made the discovery that, according to their teaching, the proximate effect of Extreme Unction was such perfect health of the soul as would dispose it at once after death for the enjoyment of the Beatific Vision, unless restoration to bodily health were more expedient."¹³ And elsewhere in the course of his volume and dealing with the selfsame topic, our author remarks: "Surely our theologians would be fortunate indeed, if all the truths which they are called upon to defend were as well proved as this one doctrine of Extreme Unction."¹⁴

If at this particular stage we are asked to state, as we have been on more than one occasion, upon what official declaration of the Church we ground our assertion, that Extreme Unction remits by way of the sacrament all the temporal punishment due to sin, the answer is not far to seek. The question assumes that every theological opinion must be directly based upon some official pronouncement of the Church. Such a presumption is clearly false. If a St. Thomas, a St. Bonaventure, a Blessed Albert the Great, a St. John Chrysostom, a Suarez, and others of like caliber, teach a definite opinion on some mooted question, then solely by virtue of their teaching, that opinion may be regarded as solidly probable. Hence in following the teaching of these masters we do not stand in need

¹³ Kern, *op. cit.*, p. v.

¹⁴ Kern, *op. cit.*, p. 114.

of any official declaration of the Church as the foundation of our assertion in this case, to wit, that Extreme Unction *de se* has the power to remit all the temporal punishment due to sin and actually does so in the case of those who receive it with the necessary dispositions.

As a matter of fact, however, we do indirectly ground our assertion upon a declaration of the Council of Trent, where in the fifteenth session, we come across the following words: "The sacrament of Extreme Unction has been regarded by the Fathers as that which gives the finishing touch (*consummativum est*) not only to Penance but to the entire Christian life."¹⁵ It is precisely this statement of the Council to which many of the post-Tridentine theologians appeal, i.e., Suarez,¹⁶ Laymans,¹⁷ and others; because according to the Tridentine Fathers, as we can observe from the above quotation, Extreme Unction is not only the finisher and complement of Penance but of the entire Christian life. Just as Baptism, for example, starts a man out on the road of life sinless and free from all temporal punishment due to sin, so Extreme Unction would present his soul at the threshold of eternity in the same condition. Thus the Council would seem to teach.

This brings us to the vital question of disposition. What degree of preparation, then, are we to exact from our dying penitents, if we would have them derive from the reception of Extreme Unction the splendid fruits which are undoubtedly attributed to this sacrament? We shall here make use of an example which, in our opinion, should be fairly representative of many like cases incident to pastoral experience. In dealing with this example, we trust, the question of necessary preparation relative to the more fruitful reception of Extreme Unction will receive a satisfactory answer.

We have before us, then, a man who is seriously ill. He is sincere, we are supposing; and would like to do what he can to put his spiritual affairs in order, and so get ready for the next world. He is extremely weak but fully conscious. In so far as he has some mortal and venial sins that burden his conscience, he makes a good confession; concluding it with an

¹⁵ Denzinger-Bennwart, n. 925.

¹⁶ Suarez, *Disp.* 41, sect. I, nn. 14, 16.

¹⁷ Laymans, *Theol. Mor.*, L. V., tr. 8, c. 5.

act of imperfect contrition that takes in all of his sins mortal as well as venial. This attended to, the priest gives him the Holy Viaticum. Then follows Extreme Unction, which the dying man receives with all due reverence and devotion, endeavoring to correspond with the graces of the sacrament as well as his enfeebled condition will allow.

What are we to think of the above case? Does it offer us a satisfactory basis for the complete and successful operation of the sacrament of Extreme Unction,—one that should secure for our penitent all the glorious fruits that are so profusely and enthusiastically attributed to the last anointing by great and learned theologians? In order that we may not appear to decide the matter offhand and upon our own initiative, we shall again make our appeal to recognized authority.

Father Kern, whose work on Extreme Unction is justly regarded as a classic, speaks as follows: "They secure the entire fruits of the anointing who, while they are still in a state of consciousness, receive the sacrament with reverence and devotion, and coöperate fully with the graces thereof."¹⁸

Father Felix Cappello, another great authority, concurs with these sentiments entirely.¹⁹

In the absence of any supernatural enlightenment in this particular instance, therefore, and in harmony with the above teaching, we should be inclined to say that the situation of our dying penitent is satisfactory. By this we do not mean to affirm that he could not have even a livelier faith than he has, more devotion, and perhaps greater contrition; but we are wisely leaving a little something for the sacrament to do. We are firmly convinced that its efficacious operation will indeed bring about these better dispositions, provided only that some suitable foundation of preparation has gone in advance. If all the wonderful things which our great theologians and learned doctors tell us about the "disposing power" of Extreme Unction are not just mere pious exaggerations but sober truths, and if, as the Council of Trent declares, "This sacrament has been regarded by the Fathers as that which gives the finishing touch not only to Penance but to the whole Christian life," then it would seem but reasonable to conclude that the less perfect sentiments and dispositions of our

¹⁸ Kern, *op. cit.*, p. 190.

¹⁹ Cappello, *op. cit.*, p. 141.

dying friend will be transmuted into the better and higher ones that should bring him to immediate and eternal rest.

St. Thomas, we are sure, would be fully in accord with the views we have just expressed. In dealing with dying penitents, as a matter of fact, he is far more lenient and would require much less of them by way of preparation, than do the theologians we have quoted above; and this even where there is question of the fuller fruits of the last anointing. His words are well-nigh startling in their significance and fairly take our breath away; and were it not that the Church has accepted him as her official Doctor, so to speak, and encourages us to follow his teachings, we might be inclined to receive his statements on Extreme Unction, as we shall now give them, with a smile of incredulity and a shrug of the shoulder. These are his words: "This sacrament [Extreme Unction] is for the very purpose of procuring the immediate Beatific Vision for those who, because of negligence, shortness of time, or similar deficiencies, do not sufficiently care for themselves."²⁰ The words just quoted testify clearly that, according to the holy Doctor's teaching, it is the function of this sacrament to make much of a little—of very little, in fact; and hence to transform the less perfect dispositions of those who are in their last agony, into the better and higher ones that should lead them to immediate and eternal rest. After all, death is God's last opportunity—His last opportunity to exercise the one attribute which He desires most of all to manifest here upon earth—His mercy.

In all fairness to Father Kern, however, we believe that, in enumerating the dispositions needed to secure the entire fruits of the last anointing, the state of preparedness he lays down should not be taken in an exclusive sense. When, for example, he says, "They secure the entire fruits" of the anointing, he could hardly be taken to mean "only they". And when he uses the words "coöperate fully", he surely would not wish to exclude all those who do what they can, even though the degree and amount of their coöperation are far from being objectively perfect.

Here some of our readers might see a contradiction in the fact that we still pray and have Masses offered for those who

²⁰ *Contr. Gent.*, Lib. IV, c. 73, p. 611.

die after having received the sacrament of Extreme Unction in apparently the very best dispositions. Would not all this be to no purpose? Our answer to this difficulty would have to rest on the single word "apparently". No one is in a position to know the exact dispositions of a dying person. Who can tell, for example, whether attrition in his case covers each single venial sin he has committed, or otherwise? If not, then they are not forgiven; and their temporal punishment still remains. Undoubtedly, if we could ascertain with certainty that all necessary dispositions were present, we should hardly say our prayers for such a soul and offer up our suffrages in its behalf. But inasmuch as our knowledge is limited only to probability in regard to the state of such as are deceased, and the recesses of the human heart may hide away, even at the hour of death, venial sins for which true attrition may be wanting, we do most certainly state that everything possible should be done in favor of the dead, in case that, through a lack of the proper dispositions, the sacrament of Extreme Unction should have failed to produce its full effects.

In conclusion, we would say that, with a little effort on the part of the pastor to enlighten the members of his flock concerning the wonderful efficacy of Extreme Unction, and the few details that have to do with its more fruitful reception, the very best results should be sure to follow; and so, purgatory would not have to be, as it appears to so many to be, a thing inevitable.

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CARDINAL GASPARRI'S NEW BOOK ON MARRIAGE.

MORE than forty years ago, while His Eminence Cardinal Gasparri was still teaching at the Institut Catholique at Paris, he first published his *Tractatus Canonicus de Matrimonio*. This work merited the highest praise for its depth of learning and completeness of discussion. By 1904 it reached its third edition. Canonists who were conversant with the work hoped to see it brought into harmony with the Code. It was feared, however, that since the author as President of the Com-

mission for the Codification of the Code had played so important a rôle in framing the present law, he might hesitate to give public expression to his views on the canons, lest they should be looked upon as an "authentic" interpretation, especially since he holds the office of President of the Commission for the Authentic Interpretation of the Canons of the Code. It was a matter for rejoicing when it was announced, that despite his advanced age of nearly eighty years and the many onerous duties devolving upon him, the erudite canonist was preparing a revision of his earlier treatise.

Last autumn the revised work issued from the Vatican Press under the title *Tractatus Canonicus de Matrimonio*.¹ Not only because of the position of the author in the front rank of the hierarchy as well as his preëminence among canonists, but also because of the many great merits of the work itself, it seems fitting to offer here an extended review of this commentary.

At the head of the first volume appears a letter addressed to the author by Leo XIII, 9 April, 1892, in high commendation of the first edition. Then follows the preface. In the first part, which is taken literally from the preface to the third edition, the author states that his purpose is to prepare a manual which will be useful to parish priests, confessors and episcopal curias, and which he bases on the papal laws in force. The reception accorded the earlier editions is offered as reason for the present revision in conformity with the Code.

The work follows the order of the canons in the Code strictly. The general discussion of the doctrine concerning Marriage is woven into the interpretation of the introductory canons. At their proper places the numerous decisions of the Holy Office, the Congregation of Sacraments, and especially of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, are referred to. Here and there throughout the work the author recalls developments before the Commission for the Codification to bring out the force of certain changes in the law. An appendix at the end of volume one discusses vasectomy, especially as it relates to antecedent and supervenient impotence. The last section of the com-

¹ Cura et studio Petri Card. Gasparri concinnatus, editio nova ad mentem Codicis I. C., 2 vols., Vatican City: Typis Polyglottis Vaticanis, 1932.

mentary entitled "De matrimonio nullo" is divided into two articles, of which the first treats of convalidation and *Sanatio in radice*; the second briefly discusses the matrimonial trial. At the end of volume two the first appendix (pp. 312-323) explains the Catholic doctrine on civil marriage, and how it must be reckoned with in practice; the second appendix (pp. 323-337) discusses civil divorce, as regards the teaching of the Church concerning it and the aspects under which Catholic lawyers and judges may take part in seeking or granting it and Catholics may seek it to free themselves from the effects of their marriage in the eyes of the civil law. Here is presented a teaching that appears stricter than is usually propounded by authors of texts of moral theology.

Then follow fifteen *Allegata*: I. Encyclical of Leo XIII, *Arcanum*, on Christian Marriage; II. Encyclical of Pius XI, *Divini illius Magistri*, on the Christian education of youth; III. Encyclical of Pius XI, *Casti connubii*, on Christian Marriage; IV. Instruction of the Holy Office of 1868 for proving the death of a spouse which still must be followed, especially in regard to the so-called "praesumpta mors coniugis"; V. various formularies for seeking matrimonial dispensations as well as the formularies usually employed by the Roman Curia; VII. Letter of Benedict XIV on domicile and quasi-domicile—likewise still a safe rule for determining these, provided the changes introduced by the Code are borne in mind; IX. Encyclical of Benedict XIV *de matrimonio conscientiae*. The others are more recent documents which have been issued since the Code, and all save the last two are general.

Besides a topical index to each volume, the second has an alphabetical index covering twenty-five double-column pages. It is found to be well arranged and of valuable service in the use of the work.

In many respects the present edition differs from the earlier ones. Not only does it conform to the order set down in the canons with scarcely an inversion, but especially has it departed from the manner of presentation. This last change is also occasioned by the canons of the Code. Before 1918 not all the points of the Law could be traced to clear-cut and complete laws. Some, especially regarding certain impediments, were derived from custom and it was necessary to trace such customs

to establish the then prevailing law; in other instances numerous particular aspects had to be ferreted out of more or less particular decisions of the Holy See. Therefore the older editions abound in historical notes and in references to decisions of the Popes, the Sacred Congregations and the Rota. Now, however, the law is not spread over such widely scattered data but laid down in the precise, even though very brief, canons. Some of this material is retained for a brief history of the development of the several sections of the matrimonial law. But for the most part the material amassed in the earlier editions is omitted, since it has become superfluous for a positive interpretation of the canons of the Code—to say nothing of the fact that in many details it is now entirely superseded by the Code. The author does not hesitate, however, to include references to older laws, especially when they serve to elucidate the present law as provided for in canon 6.

A rough estimate shows that there are very few more references to authors than in the sections coinciding with the respective parts of the earlier editions. But what is more disappointing is the comparative dearth of authors after the Code who are referred to and a scarcity of references even to these few. Only one author who wrote after the Code, Cappello, is quoted with any frequency; others, Wernz-Vidal, De Smet, Vlaming and Ojetti, are seldom mentioned. Not that frequent references or their omission would *per se* add any weight to this commentary or detract from it; but their inclusion would have given the author an opportunity of discussing and even refuting several opinions which he actually fails to take note of, at least explicitly.

A clear and usually concise style makes the reading of this work a pleasure. The positive discussion of the numerous points contained in the canons, with constant reference or even quotation *in extenso* of related canons in other parts of the Code, makes for ready understanding, even of quite difficult canons. The numerous and lengthy controversies with which the older editions had to occupy themselves are almost entirely eliminated. Only a few—perhaps too few—are taken up and discussed dispassionately, but with a finality that makes one wonder whether the author's endeavors in these respects will not bring most of them to a final solution acceptable to all.

Thus this commentary becomes at once a handy manual for pastors and confessors, a safe guide for Ordinaries and withal a most welcome aid to the special student of Canon Law.

Were the present reviewer asked which individual characteristic of this work he considers the most important and valuable, he would point to the *stylus* and *praxis curiae* to which the author so frequently refers. It is a commonplace in Canon Law that the *stylus* and *praxis curiae* are supplementary norms for determining numerous points of law for which there is no express provision in the law (cf. canon 20). This is especially true in respect of certain details to which the law cannot descend. The earlier editions of this work, published before the author entered upon immediate service of the Holy See, had revealed an exact knowledge of the practice of the Roman Curia. Since then, he has spent nearly thirty years in intensive work at the same curia, immersed in its most varied activities. He was intimately associated from the very beginning in the vast undertaking of the Codification of Canon Law, first as secretary and later as President of the Commission; he has been active in most of the Sacred Congregations, of many of which he was first a consultor and to all of which save one he now as Cardinal belongs. After all this experience at the seat of the Papacy the author commands a knowledge of its practice rarely equaled. Upon this vast store of information he draws to offer a better understanding of the workings of the Roman Curia as far as they enter the treatise.

A striking instance of this may be found in section 708. The author espouses the view that by the natural law alone a marriage between brother and sister is not certainly invalid; some proponents of the opposite view² maintained in support of their opinion that the practice of the Holy Office and of the Propaganda is to command brother and sister who had married as infidels, to separate after their conversion. Gasparri suspected this claim and upon inquiry he found that the report is false and that it is the practice of the Holy Office to let them remain in their marriage, which is probably valid *iure naturae* (n. 708). Particularly valuable are his remarks about the weight accorded the several canonical reasons for

² E. g., Cappello, *De Sacramentis*, vol. III: *De Matrimonio*, (Turin: P. Marietti, 1923), n. 522.

dispensations; for in many instances the validity of the latter will depend upon the former (nn. 297-323). So too the section detailing the points that must necessarily be expressed for the validity of various dispensations (nn. 336-344). Then there is the competence of the Sacred Penitentiary (n. 289).

An instructive example of this as also of reference to decisions reached by the Commission of Codification is that referring to the suspension of a private vow of chastity in case a marriage is contracted without dispensation (nn. 429-431).

One finds too that numerous sections are supported or even explained by appeal to laws and decisions issued before the Code, when the canons restate the former legislation; sometimes by contrast, where the Code has introduced a change.

Besides a strict adherence to the canons of the Code, at opportune places are found guiding principles of pastoral and moral theology, especially regarding matters which have been submitted to the Holy See for decision.

It is observed that the printing does not measure up to the correctness one is accustomed to expect of the Vatican Press. Most of the typographical errors are of slight importance. Several that are not so readily recognized are enumerated at the end of the respective volumes. But not all; thus, in section 146 there occur two mistakes, the instruction referred to was issued in 1921 (not 1922), and is found in Alleg. VI (not IV). Again, in section 488, how the number nine is arrived at as the total of diriment impediments is not explained; it ought rather to be thirteen. In the same section the omission of a comma makes the two impediments of *crimen* and *raptus* appear as one. In section 1107 the sentence beginning with the words "Quod si uxor ex sua culpa" seems to oblige a husband to support a wife who maliciously deserts him, but not if she leaves him for a just reason.

It might appear presumptuous for anyone to criticize the views of a canonist probably without a living peer. Two considerations prompt the present reviewer to so daring a venture. Benedict XIV insisted that his treatise *De Synodo Dioecessana*, finished and published after he was elevated to the papal throne, was not a papal document in the public sense. Beyond a doubt, in the present instance His Eminence would be the first to protest against his present treatise being considered

other than a private work. Then too in the preface the author submits his work not only to the judgment of the Holy See but also *doctorum censurae*.

In the first place not a few controversies regarding points of the matrimonial law have risen since the Code was promulgated. In some instances the author faces the issue squarely and (unless it is a question that is manifestly not ripe for solution) gives a solution which is as a rule certainly satisfactory, if not quite convincing. In other cases he likewise takes a very clear and definite stand, without, however, explicitly adverting to the existing controversy or refuting opposing arguments. An example of this class is the one which concerns the impediment of disparity of cult. Canon 1070 has restricted this impediment of Catholics marrying non-baptized persons. Some authorities, drawing on the phrase *ab acatholicis nati* of canon 1099 § 2, would excuse those baptized in the Catholic Church, but exempted from the canonical form for the celebration of marriage, also from the impediment of disparity of cult. In sections 568-585 Cardinal Gasparri enumerates all those who within the meaning of canon 1070 § 1 are Catholics; thus he manifestly will not extend the exception made in canon 1099 § 2 regarding children of non-Catholics baptized in the Catholic Church, but brought up outside, to this impediment. He does not, however, expressly reject it. Neither does he offer any word in refutation of that unwarranted transference.

In n. 953 the question may be raised whether the Ordinary or pastor in delegating an assistant to assist at all marriages in the parish could not restrict the right of the assistant to subdelegate.

In n. 996 it were desirable to state more plainly that a pastor who assists unlawfully at a marriage is bound in conscience to make restitution even before he is condemned to it. This is manifestly the import of the interpretation which the author gives of canon 1097 § 3.

In n. 294 it is clearly stated that, whenever one dispensation from a public impediment is sought from a Sacred Congregation and another dispensation from an occult impediment from the Sacred Penitentiary, the former must be mentioned in the latter. Would it not be well to place greater emphasis upon

the warning to confessors to safeguard properly the seal of confession, especially when the dispensations are both asked through the agency of the Ordinary or from him (cf. 328-329)?

N. 39 might easily be misconstrued. If by *solemnitates* the canonical form prescribed in canon 1094 is understood, then the *matrimonium conscientiae* cannot be opposed to *matrimonium publicum*, for it too is juridically public, though *de facto* secret. By *solemnitates* seem also to be meant those external rites, as the publication of banns, the votive Mass *pro sponsis*, the solemn nuptial blessing. From its position between *clandestinum* and *civile* the unwary reader may be led to consider the *matrimonium conscientiae* invalid for lack of the canonical form.

Instead of a bare reference to the Allegatum VI (not IV) in n. 146, a more detailed discussion of the instruction of the Congregation of Sacraments of 4 July, 1921 (not 1922), in the text would have been desirable, to say nothing of the danger that the phrase "si . . . tempus urget" (in n. 141) might easily be construed in a sense at variance with that instruction.

Again, in n. 1023, very briefly a reason is assigned for the authentic interpretation that the phrase "ab acatholicis nati" in canon 1099 § 2 comprises those born of *apostates*. But in vain one seeks any further elucidation as to the time of the apostacy in relation to the birth of those to be exempted from the form of marriage; for instance, must the parents have apostatized from the Catholic religion before the birth of the child in question, or does it suffice that the apostacy took place before the child attained the use of reason? And does it suffice for this exemption that only one of the parents apostatizes?

Canon 1116 makes no exception in respect of legitimatization, by subsequent marriage, of children born out of wedlock, provided their parents were free to marry at the time of conception or of birth or at any moment during gestation. Why then are adulterine and sacrilegious children excluded from this favor of the law in nn. 1117-1118? The legitimatization of these is indeed excluded from the faculty granted in connexion with dispensations (canon 1051), but canon 1116 makes no such restriction. Thus if a child is conceived in adultery

and the marriage which was violated by that adultery is dissolved before the child is born, its parents become free to marry during its gestation (presupposing of course that they did not incur the impediment of crime). Why then should this child be excluded from the favor of legitimatization by the subsequent marriage of its parents, although canon 1116 contains no such limitation? If, however, the words "*proles adulterina et sacrilega*" are to be taken in the sense in which they are explained in n. 1112, the limitation is superfluous, because then the one condition mentioned in canon 1116 (namely, that at some moment from the time of conception to that of birth of the child its parents be free to marry) is not verified. Moreover, in this sense the restriction is confusing; for in the absence of this condition a subsequent marriage of the parents does not of itself legitimize any spurious children born before the marriage, no matter what diriment impediment stood in the way of the marriage during the entire period from conception to birth: for example, if a Catholic and an unbaptized person beget a child by their sin and the impediment of disparity of cult did not cease (either by baptism of the non-Catholic or by dispensation) before the child is born, the subsequent marriage of the parents does not legitimize the child. But this does not seem to be the sense in which the restriction is placed, for in n. 1118, when explaining that this legitimatization operates by a fiction of law, it is added: "*si enim proles est spuria seu *genita*³ ex damnato coitu quamvis parentes aliquo ex illis temporibus matrimonium inter se inire potuissent, illa fictitia retroactio est impossibilis.*" It is true, the retroactivity by fiction of law is not possible to the moment of conception; but this is true also in the case where any other diriment impediment (e.g., disparity of cult) stood in the way of the marriage; but the retroactivity is possible to that moment during gestation when also the diriment impediment of *ligamen* ceased. This is actually all that the author requires in the sentence immediately preceding the above quotation. To exclude children conceived in adultery (but whose parents become free to marry each other through the death of the adulterous spouse's partner) from the benefit of legitimatization by the subsequent marriage of its parents, is manifestly

³ Italics inserted by the reviewer.

contrary to the clear meaning of canon 1116. It is also at variance with the opinion which the author expressed in the third edition, n. 1386: "*si enim proles est spuria seu genita ex damnato coitu ita ut parentes nullo ex illis temporibus matrimonium inter se contrahere potuissent,*⁴ illa fictiva retroactio matrimonii est impossibilis." And in the following n. 1387 he sets forth just the case where a child conceived in adultery is legitimized by the subsequent marriage of its parents because for some time while the adulterous mother was bearing the child she was free to marry its father. Why does the author depart from this view which is in full harmony with the Code, whereas the view expressed in n. 1117 is, to say the least, inaccurate and that in n. 1118 at variance with canon 1116?

In regard to the case involving the impediment of age in the same n. 1118 it were better to stress more sharply the fulfilment of the condition that the father completed his sixteenth year before the child was born. Otherwise an unwary reader might suppose that the later marriage would legitimize the child even if it was born before its father completed his sixteenth year—an error that seems to have occasioned the declaration of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 6 December, 1930, II—*Acta Apostolicæ Sedis*, XXIII (1931), 25—to which, strange to say, the author does not refer.

What is said toward the end of n. 626 calls for some reservation. A few institutes of Third Orders actually make *solemn* profession, which then does produce the diriment impediment of canon 1073; e.g., the Third Order Regular de Poenitentia, which has two provinces in the United States, with the provincialate of the one at Loretto, Pa., and of the other at Hollidaysburg, Pa.

In connexion with *vis et metus* (n. 853) the laws of our several states cannot be so easily applied as is here supposed. For rape (*stuprum*) the laws of several states provide severe penalties, fines or imprisonment or both—in some states even death. But one must bear in mind that these are not all restricted to rape by violence: some include the so-called "rape with consent," by which is understood fornication that is in-

⁴ Italics inserted by the reviewer.

deed voluntary on the part of the girl, but which makes the man liable to the same punishment as for rape, because the girl is a minor. This is technically referred to by lawyers as "statutory rape". Such cases of "rape with consent" can become more frequent than ever, as the age limit for the minority of girls has recently been raised in several states. In some it is as high as twenty-one years of age. If, however, the charge is merely one of paternity (arising out of fornication which was voluntary also on the part of the woman who has already reached her majority), it is prosecuted under the guise of a criminal case, which is *de facto* only civil: it seeks to impose by judicial sentence upon the guilty father the obligation of supporting the child which the woman begot by him. If then he refuses to comply with the court's order or later fails to live up to it, he becomes liable to prosecution for contempt of court; or under certain conditions a new suit for abandonment may be instituted against him. But whether the woman conceived through being ravished or through fornication to which she assented, there is no law in any of our states obliging the father of a child to marry its mother if she is willing, under pain of imprisonment if he refuses. Neither does any law authorize a judge to place this alternative before the reputed father. Actually the course followed is this: whether the charge be one of rape or merely of paternity, the judge urges the man to marry the woman; at the same time he more or less clearly insinuates or even states in plain words that the accused will otherwise be sent to jail. If the man accedes to the request, the character of the woman is restored as far as possible, the child is "given a name," and the charge is dropped. In fact, it must be quashed, for the one important witness, now the wife of the accused, is no longer competent to testify against her husband. Thus the case is closed amicably and the judge is relieved of an onerous duty. Viewed under these different aspects the question may be raised whether or not the fear is now justly instilled in all such cases, especially as it is notorious that the charge of rape is often placed against a man when at most he was guilty of a mutual sin to which the woman freely consented and that the already severe laws can be very harshly administered by a judge inclined to sternness or at the instance of a rigorous prosecuting attorney.

Regarding the solemn nuptial blessing and the votive Mass *pro sponsis*, nn. 1044-1046 quote several decrees and rescripts of the Congregation of Rites which are no longer entirely in force; and in n. 1061 the full import of canon 1108 § 3 in this regard is insufficiently brought out, especially in view of the fact that the previously mentioned rules of the Congregation of Rites are now superseded by the "Additiones et Variationes in Rubricis Missalis ad normam Bullae *Divino Afflatu* et subsequentium S. R. C. Decretorum," found in the Roman Missal immediately after the "Rubricae Generales Missalis," as is confirmed by the declaration of the Congregation of Rites, 14 June, 1918,⁵ of which the author takes no note. The more important of these changes are these: if the Ordinary permits the solemn celebration of marriage during the forbidden times (as he is authorized to do in canon 1108 § 3), the votive Mass *pro sponsis* may be taken, unless other rules forbid it, together with the solemn nuptial blessing.⁶ On days when the votive Mass *pro sponsis* is prohibited, the new rubrics ordain that the commemoration *pro sponsis* be united with the first oration *sub unica conclusione*.⁷

The change introduced in the impediment of disparity of cult (canon 1070 § 1) has raised several questions which authors try to solve on the strength of canon 1127. Some of these are mentioned in n. 1168, but not all; for example, no stand is taken regarding the use of the Pauline Privilege if both parties to a previous marriage had been doubtfully baptized; under (c) the question might have been raised regarding the doubtful baptism received in a non-Catholic religion by the party to the previous marriage, who does not enter the Catholic Church, the convert to the Catholic religion having been unbaptized; then there is the doubtful impediment of crime that may have been incurred. These are some of the questions that need to be cleared up.

It would be interesting to learn the author's opinion about the subterfuge of a *causa connexa* suggested by some as a

⁵ *Acta Apostolicae Sedis*, X (1918), 332.

⁶ Contrary to what is said in n. 1044 and n. 1046. Cf. S. C. Rituum, 14 June, 1918, ad II—*l. c.*; Additiones et Variationes, Tit. II: de missis votivis, n. 2.

⁷ Contrary to what is stated in n. 1046 a) ad 6, 7, 8, and b). Cf. S. C. Rituum, 14 June, 1918, ad I—*l. c.*; Additiones et Variationes, *ibid.*

means of circumventing the prohibition of the Holy Office (n. 1242) against accepting a suit entered by a non-Catholic in quest of a declaration of nullity of a previous marriage with the view of contracting, or more frequently of convalidating, a marriage with a Catholic, without first obtaining permission of the Holy Office.

Nn. 1175-1179 make no mention of the Ordinary's right to proceed in an administrative manner toward permitting a separation of husband and wife, as is expressly declared permissible by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 25 June, 1932, ad III—*Acta Apostolicae Sedis*, XXIV (1932), 284—published (in the issue of the *Acta*, dated 5 August, 1932) after this work went to press.

If the reviewer, who unreservedly acknowledges the outstanding merits of this latest edition of His Eminence's foremost private work, makes bold to call attention to what in his opinion appears not to harmonize with the meaning and intent of the canons, or seems to call for further elucidation, he does so in the conviction that the Cardinal President of the Commission for the Codification of Canon Law and the President of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code will not disdain the humble efforts of the reviewer to call upon His Eminence to throw more light on questions which to the broad mind of the author are self-evident, but are not so apparent to the student of lesser knowledge and experience.

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THE WAY TO DEVELOP PULPIT POWER.

THE article on "The Priest's Voice, Its Use and Misuse," by Father Charles B. Carroll, in the February number of THE ECCLESIASTICAL REVIEW, rendered a great service to the new movement for better preaching and has prompted the following suggestions.

One in constant contact with groups of the younger clergy and seminarians is immediately struck with their intense eager-

ness to become good preachers. This eagerness is one of the enheartening consolations of modern clerical training. It is furthermore a desire that carries with it a willingness to undergo the most rigorous kind of training and to invest in the process an enormous amount of work. The students demand however that the analysis of their equipment be honest and practical, that the exposition of their faults be constructive and that the methods for improvement be easily adopted. They are typically American in their rejection of excess theory and in their demand for visible results.

It is our experience with the priests at the Preachers Institute at the Catholic University, Washington, D. C., that these same judgments may be passed on thousands of the clergy throughout the United States. There is no phase of their sacerdotal work in which they are so anxious to make good as in the work of preaching. There is no part of their equipment in which they are so ready to admit their shortcomings, if they be present, as in their inability to preach well. There is no self-improvement in which they can be so quickly interested as in developing pulpit power. They demand however a very simple diagnosis and very simple remedies. It is because of these convictions that the following suggestions are offered. They are not intended to be advanced or complete. Neither are they expected to take the place of expert attention that can be given only by a trained teacher in this field. Nevertheless, if they are observed, they will take us far on the way to better preaching.

The most urgent need in the development of better preaching by a priest is the consciousness of his own mistakes. By this is meant not a vague realization that his sermons are feeble and that his message is not getting across to the people, but a very definite and detailed understanding of just what his preaching faults are. Physical health is never restored by the general admission that one does not feel well. One sees an expert diagnostician who, through symptoms that are frankly confessed, ferrets out the cause of the trouble and prescribes definite medication and treatment. Preaching efficiency involves pretty much the same process. The preacher must be expertly diagnosed, his individual faults must be revealed to him either by himself or others, and in the con-

sciousness of them he must admit that there is room for improvement. Without this realization there is no hope.

This realization of definite personal defects in preaching power is one of the rarest possessions of all public speakers. Trained as well as untrained speakers suffer under this handicap. Trained speakers who are fully aware of the rules for correct and successful speaking, and who have practised them for eight hours a day for two years, have made the grade because of their ability to put these rules into practice; and yet sometimes they fall unconsciously into bad habits which they justly criticize. One very successful radio announcer, famed for his beautiful voice and precise diction, has, during the past year, developed the habit of dropping his voice at the end of every sentence. He is monotonous and indistinct.

Trained and professional speakers realize that from time to time, and at least once a year, they must submit themselves to clinical observation much after the manner of the sensible person who submits to a general physical examination once every year. There is one great artist of the air who has an electrical recording made of every one of her weekly programmes, and she spends the first three days of the following week criticizing herself in the light of the rules and canons of correct speech with which she is familiar. This involves a tremendous amount of work and an equal amount of frank humility. But the possession of these explains why this artist continues year after year to improve. The definite consciousness of particular defects of speech is absolutely imperative for even the trained speaker. And there is no one of the arts in which bad habits can be so quickly and so unconsciously acquired as in the art of the spoken word.

The untrained speaker, because of unfamiliarity with the canons of good speech, is all the more unlikely to be aware of the defects which are interfering with his pulpit efficiency. Of course we have in mind here the cleric who is really convinced that there are things that he can learn about preaching and mistakes that he can correct. No time can be wasted on the self-satisfied blunderer who is convinced that he is perfect. There are few of this ilk left and fortunately, for the faithful, their number is fast diminishing. Most of the clergy, despite their lack of familiarity with the definite canons of preaching,

are anxious to better their pulpit work. To be more successful, which means first to become aware of one's personal deficiencies, one must have help.

Three old and occasionally helpful methods have been used by earnest priests in efforts at improvement. They are at the command of nearly all to-day. The first step is to invite the criticism of clerical friends. This is possible only where more than one priest is found in a parish, and then the criticism is valuable only when it is definite. The criticisms usually offered by the clergy are notoriously lacking in detail. They are likely to characterize a sermon in general terms as either very good, fair, or terrible. They do not offer definite and constructive suggestions, because in most cases they are not familiar with the rules that may have been broken or those that have been observed carefully. That is the reason why our modern and far-seeing method of teaching homiletics trains the student first in criticism, so that he may be of help not only to himself but to others as well.

The second means adopted by preachers to get a reaction of their preaching is to depend on lay friends who are strategically located in the congregation. This method is of some help, but it offers great difficulties. In most cases the only criticism that they can give is to tell whether or not they heard the sermon, understood it and were pleased with it. Criticism of this kind is often productive of harm, especially when one realizes the tendency of such a critic to be lenient and merciful in his judgment of a preacher who has flattered him with such a mission. Many a promising preacher has been ruined by being confirmed in his mistakes through the kind but undeserved praise of some one whom he deputed to serve as judge and jury.

The third method which has been used by a few preachers is to secure the services of a trained critic, of a professor of diction who is able to render an honest and constructive criticism of the preacher's presentation. This is difficult, except in large cities; and even in these cities it is often a hard and an expensive matter to get the services of a critic who is competent. But there is no question about the profitable return that such an investment will bring. All of the priests of the country who desire to become better preachers are not located

in large cities. The fact is that many thousands of them are in the less populous dioceses and in the isolated parishes. Modern science seems to have come to their assistance in the task of making them conscious of the defects in their preaching.

The electrical recording and reproducing machine is coming into increased use as a means for the development of better speaking. The apparatus embodies many of the principles that have made radio reception popular and inexpensive. With the help of a microphone and radio tubes it is now possible to record on a flat disk record, a five minute speech or sermon and then, with the use of a special needle, to play back the record either with electrical amplification or on an ordinary phonograph. The apparatus has been on the market in connexion with radio sets and for home amusement for several years, but the records so made were not entirely satisfactory for purposes of instruction. Recently a half dozen of the larger companies have developed recording and reproducing machines for class room and for commercial work. They give splendid satisfaction, but unfortunately personal ownership of one of these is beyond the financial means of most of our priests. We have been using them in connexion with our work at the Preachers Institute at The Catholic University and a score or more of the larger universities have installed them in their departments of Public Speaking and of Music. All testify to the satisfaction and singular aid which the recording and reproducing device provides.

The value of the machine consists not so much in the training that it gives in work before the microphone, though this is not to be minimized. It consists rather in the cruel reality in which it presents to the speaker all of his defects. I have not yet met a student who was not flabbergasted by the exposé of his deficiencies when they were shot back at him as the record was played. Pride and self-satisfaction, always great obstacles to successful learning, are pretty well battered down by a session before the recording and reproducing machine. But the advantages of this device do not end here.

After the first wave of enthusiasm, pleasure or embarrassment over hearing his own voice has passed, the student is set to work to criticize his own rendition. Here is where the machine is a guardian angel to bring to him the consciousness

of his own mistakes. It accomplishes in a few minutes what is often impossible of achievement through weeks of work in a class room. It confirms the criticisms that have been given by the teacher and which, frequently, the student listens to but accepts with a grain of salt. Such is the psychology of this delicate kind of teaching. Notice, however, that even the criticism of his own recorded voice demands that the student be familiar at least with the fundamentals of good diction and thoroughly conversant with the crimes against good speech.

While the possession of such a device is not within the hopes of the average priest, there is another way in which he may avail himself of some of the benefits of this procedure. In most of the cities of the country there are business concerns that make a specialty of voice reproduction. It is a new business that has been called into existence by the radio broadcasting industry. It serves to give experience before the microphone, and large industrial corporations have adopted the new invention for various phases of salesmanship. It is indirectly a blessing in the crusade for better preaching. The priest may go to one of these studios and at the cost of about a dollar make a three or a five minute record of his voice. The operators will play it back for him at the studio, but this is not sufficient. He should take the record home with him together with some special needles that he will need to replay them on an ordinary phonograph. At home in the quiet of his room and with the help of the phonograph he can play the record over and over again and submit himself to an objective analysis and criticism that he will find profitable. The ordinary home phonograph is not so clear as the machine that reproduces with the help of electric amplification. The priest who can obtain such an apparatus is very fortunate and his friends who would bestow one on him would be real benefactors. With the help of the operators in the studio and with daily criticism of his reproduced voice the average priest is certain to make progress. But note again that even in this system it is necessary for the priest to have a definite idea of some of the basic mistakes against the art of the spoken word.

In making the record in the commercial studio the priest is confronted with the problem of deciding what to pour into the "mike". These suggestions will help him. It is better, in

the beginning, to read. Take one of the Sunday Gospels. Most of them are within the compass of a three-minute record. Read it just as if you were presenting it to an audience in the church on Sunday. The acoustics of the studio provide for such power and the operator will take care of the recording. Another excellent scheme is to find out at the phonograph record store what they have in the way of speeches that have been recorded by recognized orators or actors and actresses. There are many of these in the catalogues. Select one of them and either get a copy of the original speech or transcribe it yourself from the record. Then make your own recording in the studio; take the record back home and compare yours with that of the experts.

There are endless possibilities and varieties to this system and all of them are certain to result in an enlightenment and a consciousness of personal limitations. But it is evident that no profit will accrue to the preacher, other than entertainment and amusement, unless he is brutally critical of his own rendition. There may be some objection to this latter method because of the danger of imitation, but that is not to be taken seriously when a limited amount of imitation will improve rather than erase personality. Again, it is patent that this system as well as any other system presupposes that the priest is aware of the basic faults against efficient and pleasant speech.

As a beginning in the art of constructive self-criticism the following list of common faults against good preaching is offered. The basis of this list is the score that has been kept in dealing with hundreds of students over a period of several years and with many priests for whom a diagnosis has been made privately. It must be emphasized that these represent only the beginning of reconstruction, since we take only two general sets of faults, those against distinctness and those against pleasantness of speech. These are selected because our score shows that faults against them are most common and also because without the elimination of them attention to the finer details of the art of speaking is wasted effort.

It is amazing to discover how many of our priests with marvelous natural voices and with intelligence above the average are unintelligible to their congregations in the reading of the Epistle and Gospel, in the Sunday announcements and in

their sermons. In some cases this is due to the church itself, whose poor acoustics will triumph over the most careful efforts of the trained speaker. But it has been our experience that a church gets the reputation for poor acoustics because of the personal inefficiency of the preacher. We have taken men with careful articulation to some of these "black sheep" churches and have demonstrated, by good speaking, that the fault is not with the church but with careless preachers. The silent reading that is taught to our children in the schools may have all the advantages that its protagonists claim for it, but the omission of vocal reading has tossed into the seminaries and into the pulpit thousands of men just about as far advanced in the art of the spoken word as were the children in the eighth grade twenty-five years ago. This is not the whine of a *laudator temporis acti*: it is an explanation of the indistinctness and the monotony of so many of our preachers who are otherwise well qualified for their work. Our school curricula will advance the cause of good speaking, immeasurably, by more emphasis on vocal reading and surely will win the gratitude of the laity of the future.

The commonest faults against intelligibility or against distinctness of speech in the pulpit are well understood. The great American crime against good speech is the absence of careful articulation or enunciation. It might be profitable to diagnose this more definitely and to indicate the sources of the symptoms. Indistinctness arising from poor articulation ignores the fundamental rule that every syllable should be sent forth as finely chiseled as an expensive cameo. Instead of such preciseness our score card indicates these blurs are commonly found in clerical speech. Initial letters of words are ignored entirely, syllables are jammed into one another, final syllables and letters are slighted, and the words are not properly spaced so as to give each one of them an equal chance to make its way round the church. Dropping, eliding, contracting and drawling letters, syllables and words by our preachers are four of the commonest causes of the indistinctness of which our laity frequently complain.

Here is a sample of this as recorded by a student, selected at random and transcribed phonetically as it was recorded.

'N Jesis making answer seto them: goan relate tu John
 whatshoe have heardan seen. The bline see, the lame walk
 the leper sare cleanse, the deaf ear, the dead risegen,
 the poor have the gospl preachto the: anblesd is e that
 shall not be scandalize din me. An wen they wentheir way.
 Jesis began to say to the multitudes concernin John,
 What wentu intu the desertuh see?

This is no worse than dozens of other renditions made by priests and filed on our records. And in every case the preacher was unconscious of these dropped letters, elided letters and syllables, contractions and drawlings. Also there was immediate improvement when attention was called to these death-traps of preaching efficiency. It is no wonder that the people, accustomed as they are to careful enunciation over the air and in the talking picture, find it difficult to understand this jargon. As it is written phonetically, it looks like a new dialect. It sounds even worse to the trained critic.

Back of this careless articulation may be usually found one or more easily corrected bad habits. Mouth, lips, teeth and tongue—one or all of them are usually in a lazy conspiracy to make speech indistinct. More than half of our students have to be taught to open their mouths when talking. Some use only one-half at a time, and most of them use only the middle-half, keeping the corners of the mouth in a rigidity as stiff as death. Most of the cases thought to be suffering from rigidity of jaw are really nothing more than chronic mouth-closers who speak with just enough opening of the mouth to emit inarticulate sound, but not enough for careful enunciation. In ninety-five per cent of the cases there is no physical malformation to account for the closed mouth and the task of the student is merely to get his mouth opened and to get used to keeping it open. This has been accomplished by the student himself, in many cases, privately working before a mirror, practising yawning, stretching the mouth with the fingers or forcing it in other ways until he has been accustomed to getting it opened as wide as possible. In some cases recourse has been had with good results to the use of adhesive tape to accustom the student to the use of the open mouth. This is not as silly as it sounds and the symbol of the improvement of many a man has been a roll of adhesive tape. Incidentally the wide

opening of the mouth frequently and automatically cures offensive nasality of tone. It is impossible for most men to produce a nasal tone with their mouths open. Mention of this will be made later.

The widening of the opening of the mouth immediately demands a better use of the lips. The percentage of men who neglect the labials and near labials like *b, f, m, p, v* and other letters like *o, q, u, w*, is high. They are guilty of this neglect even when they talk with their mouths half closed. When the mouth is opened, flexibility of lip movement becomes unescapable. Improvement in this respect has been secured by standing before a mirror, working the lower lip and then the upper lip backward and forward, in and out separately, and then from side to side separately, and then, pressing them together, repeating the exercises. Follow this by reciting, before the mirror, the "Hail Mary," using as much lip movement as possible. The student may think that his movements of the lips are exaggerated burlesques, but that is really due to the bad habit of keeping the lips inert while talking. There are very few who go to extremes. Most men have to try to go to extremes in order to reach what trained speakers believe to be the average and normal lip movement.

The tongue does not deserve the neglect that is visited on it by careless speakers. Some students have said that they could speak better if their tongues were not in their way. And this is literally true. Flexibility of the tongue is absolutely necessary for the chiseling out of certain letters and syllables, and yet tongue laziness is responsible for sending out through the church strange sounds that were meant to be letters like *g, j, l, n, r, u*. Tongue laziness, according to our score card is not as prevalent as lip laziness, but it is nevertheless too frequent. Unless there is some physical impediment that demands the attention of a surgeon, flexibility of tongue is not difficult to acquire. Standing before a mirror, stick the tongue out as far as possible, wag it up and down, move it from side to side, move it with a circular motion touching the right corner of the mouth, then the center of the upper lip, then the left corner of the mouth, and then the center of the lower lip. Count with the tip of the tongue the spaces between each of the teeth. Curl the tongue upward and downward with the mouth closed.

These are simple exercises that have never yet failed to produce results and they have the advantage of being possible of practice very frequently.

The tongue works in conjunction with the teeth in producing many of the most forceful sounds in our language. There are no letters that count so much in the process of chissling out speech as *d*, *t* and *th*. These and the sibilant sounds are the bugbears of persons who have to get along with artificial teeth. Their difficulty is an indication of the importance of a thorough understanding between the teeth and the tongue and the need of bringing them into hard and frequent contact. The intoxicated man is mush and maudlin in his speech, largely because he has lost, temporarily, the power to bring about this definite and determined contact between teeth and tongue. Preachers frequently bring about this same slithering and sliding speech by a lack of attention to this detail. Usually this defect is arrested merely by calling attention to its existence. We have given attention only to the grosser causes of poor enunciation as they concern the use of the mouth, lips, tongue and teeth. There are other causes for indistinctness besides poor articulation.

Many men are not understood because they talk too rapidly. The speed with which a preacher speaks must always be accommodated to the acoustics of the church, to the physical and mental condition of the audience, and to the enunciating ability of the speaker. Some churches because of their tremendous size demand very slow and deliberate speaking. Other smaller churches demand the same slow speed because of some acoustic barrier through which or over which the voice must travel. In either of these cases and in all other cases it is a question of physics and of giving the voice time to travel its journey without piling one word upon another and without creating a roar in which the syllables will submerge themselves. The speed of the words cannot be hurried; the speech must be adapted to the physical limitations of the auditorium itself.

Then again congregations vary in their capacity to listen; the same congregation may be able to take speedier speech in the evening than it can in the morning. The psychology and physiology of this are evident. The preacher who wants to be understood as well as heard will always play safe and will

aim at slowness and deliberateness of speech rather than at breaking speed records. This slowness, not lumbering hesitancy, is particularly necessary at the beginning of a sermon when the preacher is seeking to establish attentive contact with the people. All of us have found that the people were capable of taking twenty words more a minute at the end of a sermon than they were at the beginning.

This brings up the question very frequently asked by preachers who are trying to determine the number of words they must write for a five or a ten minute sermon. How many words a minute is the best average speed for a sermon? It is evident, from what has been said about the varying conditions of the churches and the people, that to state any absolute level would be absurd. In our experience we have found that the general average is about eighty words a minute. For most men, to speak more than a hundred words a minute is to run the risk of not being understood. Preachers who find difficulty in articulating should not attempt to speak at a speed of more than sixty words a minute. Common sense and the criticism of friends will help the preacher in this adjustment. He must keep in mind however that his purpose in the pulpit is not only to be understood but also to be impressive. We have some well known Catholic preachers who are able to be understood at a speed even of two hundred and fifty words a minute. But they would not gamble on their audience being able to absorb, in mind and heart, their message delivered at such a speed. The real problem for the preacher is to develop a sense of speech and pace. He must be like the jockey on his horse and the trained runner in a race, able to tell even without a watch the speed at which he is traveling.

Some think that this is acquired only by the experience of years that develops poise and eliminates the nervousness responsible for rapidity of speech. Undoubtedly experience does help, but experience can be hastened in several ways. A faculty of timing may be developed by selecting a printed page of four hundred words and reading it aloud in the privacy of one's room, taking not less than five minutes for the rendition. Do the reading naturally at first according to accustomed speed, and see how close to the five-minute mark one comes. In this way one can tell whether he must slow down, put on

the breaks. Try saying a word with every heart beat, if the pulse be nearly normal. That is the method some have tried and found helpful. In some cases a sense of timing has been developed with the help of a metronome used by teachers of music to create a sense of time in their pupils. These instruments are not expensive and take up little room. They can be adjusted to tap out any number of beats per minute and they have the added advantage of developing rhythm of voice. Others have been led to a realization of their timing by tapping out the rhythm of their words on a desk with a pencil.

Another reason why preachers are not understood by their congregations is the volume of their voices. Some of them do not use enough to be heard and understood, and others use so much that they create a roar in which the syllables are engulfed. Neither one of these defects defies correction. The weak and thin voice is the most difficult to deal with and to build up and it deserves first consideration.

A prevalent cause for weakness of voice is timidity. Many men reach the age of thirty or thirty-five without ever having let their voices loose. They have been talking all their lives in head tones or half tones or near whispers. They have become through long-standing bad habit almost crooning preachers. This is a habit that is really difficult for one to cure by himself. The presence of someone is needed to goad and prod the speaker into the use of more power. Under such a whip marvelous transformations have been effected among students. There are two steps in such a reformation. One is to remove the psychological obstacle which has lead the preacher to believe that he cannot use more voice. The other is to get him, by frequent display of power, accustomed to the sound of his own voice. Our best results have been obtained in taking the student into a very large auditorium or out into the open. Begin with a conversation a few feet apart and gradually widen the distance until the speaker is as far as two hundred feet away. He increases his volume with each step. The student can get the same beneficial results while practising alone, but under such conditions he is merely guessing as to whether or not he is being heard.

Very frequently the cause of a weak voice is physical. General health and power may be debilitated. There may be

present some local physical impediment or obstruction to the production of a loud voice, or, what is most frequently the case, the air reserve or power of the speaker may be reduced through improper breathing.

The voice of a sick man or one who is convalescing from a serious illness is usually weak. An indication of recovery is the restoration of strength to his voice. The voice is usually the barometer of the physical strength, the reserve and resistance of the speaker. There are some vocal freaks who even in the weakest of physical condition are still able to bellow and roar, but these are exceptions to the general rule. Physical weakness usually shows in a feeble voice and it is worth the while of any preacher so handicapped to attend to his general physical health. This is why men who have achieved eminence in preaching are so careful about their physical habits, about assiduous fidelity to exercise, about carefulness in eliminating through exercise the fatigue poisons that accumulate through sustained pulpit effort. They know that their voices merely reëcho the general health of the body and have gone about the work of physical preparation for preaching with the same care as pugilists preparing for a championship bout. In this regard and from the standpoint of preaching alone the preacher ought to be in touch with a physician in whom he has confidence, whom he respects and whom he will obey. This last requirement is essential. This physician should be seen twice a year, not merely for social conversation, but for a physical check-up and for medical indications. Aside from the general improvement that this will mean in vocal power to the pulpit it will tend to lengthen the lives of highly trained men in whom the Church and the faithful have made enormous investments in time and money.

The physical handicaps to good vocal power are frequently found in the vocal apparatus. Enlarged tonsils, inflamed larynx or pharynx, strained or affected vocal chords, clogged sinuses, nasal obstructions are common. All of these serve to imprison vocal power and to thin out the voice. No amount of instruction or self-training will be very helpful until these physical conditions are bettered. The immediate attention of a specialist in this field is imperative. Here again a regular physical check-up is not to be scorned because there is an in-

estimable advantage in catching such voice-shackling affections in the very beginning. The finest of expert attention is not too good for an instrument so delicate and so precious as the human voice.

Where the general health is good and there is no evidence of local obstructions and the voice continues to be weak and thin, the cause can be traced to improper breathing. At this stage of enlightenment it is scarcely necessary to tell any one that the most wonderful pipe in a church organ will emit only moans and whines if the bellows or the wind box fail to supply enough air. The finest radio set with a complete outfit of new tubes will bring in nothing when the electrical voltage is not up to par. The finest vocal equipment, wide and clear throat, perfect resonance chambers in the sinuses, good chords—all of these and other perfections will be neutralized by lack of air power. One must take in as much as he gives out. He must keep in reserve as large a supply as his lungs will hold. While athletes are not noted for booming and resonant voices, there is less trouble in developing them into intelligible speakers because they have learned early to breathe deeply and regularly, to inhale through the nose and to exhale through the mouth. Where the preacher has not learned this he should begin at once the acquisition of this invaluable habit, or his ambitions for vocal power will be frustrated. The habit of improper breathing is almost as common as the American habit of excessive speed and indistinctness in talking.

In the relaxation of sleep most people breathe naturally, that is, regularly and deeply, filling the lungs down to the very base, where their expansion presses against the diaphragm. Conscious effort and persistent practice, begun soon after rising in the morning, will make breathing in wakeful hours as automatic and as natural as it is in sleep. This process of breathing is something a preacher should not be forced to think about during his sermons, any more than he should be thinking about the alphabet while he is writing his manuscript. One must frequently emphasize the fact that all the expert attention and personal instruction in the world will not take the place of personal effort and persistent work. Some factors that produce a good speaker are inborn, but most of them can be acquired. They are acquired only by dint of steady effort. This is

particularly true of the man who must learn to breathe properly. Immediately after awakening in the morning, in bed if necessary, or, what is better, lying on one's back on a rug on the floor, begin to set the conscious breathing habit of the day properly in the following manner. Elevate the chest and breathe down to the very bottom of the lungs. Breathe through the nose, retain the inhalation for a couple of seconds, and then exhale slowly through the mouth. Place a book on the diaphragm and you will be able to tell by its rise and fall whether or not the air is reaching the base of the lungs. Of course it is necessary for the muscles to be relaxed. This exercise can be carried out also by standing erect with back to a wall, back, shoulders and legs as close to the wall as possible. Breathe as deeply as possible, displacing every inch, gradually and gradually, slowly and more slowly, of the capacity of the lungs with good fresh air. Do this twenty times or more if you feel able and have the time. The exercise may be done several times during the day. It need not be confined to the early morning, though it is imperative to do it early in the morning in the hope of helping to establish a good breathing habit for the day. This procedure is not beyond the power of any one and, aside from its immediate effect on developing good lung power, it is of decided benefit to general health. We have noted the universal improvement not only in the power of the voice but in the general health, morale, tone and buoyancy of those who have come to us and have learned to breathe deeply after years of improper inhaling and exhaling. Outside of sleep, air did not reach a depth of more than a couple of inches from the apex of the lungs.

The problem of the preacher who has and uses too much vocal power is different. He is indistinct because he gives the church more than it can take. He ought to be able to detect from the pained and strained look on the faces of his hearers that they are making an effort to understand. He can plant an outpost in the audience who by the use of a prearranged and not distracting signaling code will let him know when he has reached the peak of the vocal power which the church and the audience will absorb. A man who, in the pulpit, has the tendency to shout and roar to the point of indistinctness should remember that, as a rule, the more power he uses the more

carefully he must articulate and the more slowly he must talk. This is especially true of men with deep, booming voices. They may learn from the organist who knows that to produce precise articulation the deep bourdon stops must be handled more carefully than the high, penetrating tones of the flute stops. It is well to remember also that precise enunciation will permit a preacher to economize on vocal power and still be perfectly understood.

These observations cover some faults that are responsible for indistinctness of speech. As has been noted, indistinctness, according to our score card, is the most frequently complained of deficiency of our preachers. No attempt has been made to give a complete enumeration of symptoms, and a deliberate effort has been made to avoid technical language and the suggestion of difficult methods of improvement. Another article will deal with the problem of monotony in preaching.

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Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

I

DECRETUM: DE FACULTATIBUS INDULGENTIAS PIIS OPERIBUS
AUT DEVOTIONIS OBJECTIS ADNECTENDI DEQUE ANALOGIS
QUIBUSDAM INDULTIS, TANTUM DIRECTE A SACRA PAENI-
TENTIARIA IN POSTERUM CONCEDENDIS.

Consilium suum persequens rei sacrarum Indulgentiarum reformandae, cohaerenter cum iam latis identidem hunc in finem postremis hisce temporibus similibus dispositionibus, Sacra Paenitentia Apostolica, quo melius ordinentur facultates Indulgentias adnectendi piis quibusdam operibus aut devotionis obiectis et alia quaedam analoga indulta, quibus privati sacerdotes saepe saepius donari postulant, de expresso mandato Ssmi Domini Nostri, sequentia statuit ac decernit:

Concessiones omnes et singulae, piis fidelium associationibus cuiuscumque nominis vel naturae, etsi forte sacerdotibus tantum constantibus, quovis loco aut tempore seu modo vel titulo hucusque factae, largiendi privatis sacerdotibus facultates et indulta quae sequuntur, nempe benedicendi devotionis obiecta eisque Indulgentias Apostolicas aut Sanctae Brigittae, aut aiunt, abnectendi—benedicendi coronas easque (quamque pro suo modo) Indulgentiis ditandi—benedicendi crucifixos ad lucrandas Indulgentias pio Viae Crucis exercitio pro legitime impeditis abnexas necnon ad plenariam in mortis articulo In-

dulgentiam acquirendam—impertiendi benedictionem papalem in fine concionum—concedendi indultum, quod dicunt, altaris privilegiati personalis, praesenti Decreto revocantur, abrogantur atque omnino abolentur ita ut ab huius ipsius Decreti evulgationis die omni prorsus vi careant omnique efficacia destituantur.

Qui, igitur, sacerdotes hac vel illa ex supra recensitis facultatibus aut hoc vel illo ex supra memoratis indultis posthac augeri cupiant, nonnisi directe atque immediate a Sacra Paenitentia desideratam gratiam se obtinere posse sciant, oblati toties quoties peculiaribus proprii Ordinarii ad rem litteris commendatiis.

Quod vero ad privilegia attinet quibusdam Ordinibus vel Congregationibus religiosis concessa benedicendi coronas easque ditandi Indulgentiis—adnectendi crucifixis Indulgentias Viae Crucis, in aliquibus rerum adiunctis etiam absque stationum percursu lucrificandas—stationes Viae Crucis erigendi, haec ipsis manent, ea tamen lege ut in posterum membra eorumdem Ordinum vel Congregationum uti eisdem valeant tantum personaliter, non autem ita ut ea concedere quoque possint aliis sacerdotibus ad eosdem Ordines vel Congregationes non pertinentibus: hi enim omnes facultates, usui talium privilegiorum necessarias, tantummodo a Sacra Paenitentia, modo superius indicato, obtinere poterunt.

Contrariis quibuscumque, etiam peculiari atque individua mentione dignis, non obstantibus.

Datum Romae, ex aedibus Sacrae Paenitentiae, die 20 Martii 1933.

L. Card. LAURI, *Paenitentiarius Maior*.

L.* S.

L. TEODORI, *Secretarius*.

II

DECRETUM: PIUM EXERCITIUM, QUOD "HORAM SANCTAM" VOCANT, INDULGENTIIS DITATUR.

Iam diu invectum est largiusque in christianum populum inductum pium illud precandi genus, quod vulgo "Horam Sanctam" vocant, quodque eo potissimum spectat, ut Iesu Christi Passionem et Mortem in fidelium animos revocet et ad flagrantissimum eius amorem, quo ductus divinam Eucharistiam suae Passionis memoriam instituit, meditandum colen-

dumque ita eos excitet, ut sua ceterorumque hominum admissa eluant atque expient.

Quapropter Ssmus D. N. Pius div. Prov. XI, cum indictum haud ita pridem Annum Sanctum, undevicesimo exeunte saeculo a peracta humani generis Redemptione, non alio modo auspicari exoptat, quam sollemnem eiusmodi celebrationem supplicationemque in Vaticana Basilica participando, tum hanc opportunitatem nactus, in audientia infra scripto Cardinali Paenitentiario Maiori die XVIII mensis Martii anno MDCCCXXXIII concessa, id ipsum piacularare exercitium indulgentiis, quae sequuntur, ditare dignatus est:

1. *plenaria* christifidelibus omnibus, qui, rite confessi ac sacra Synaxi refecti, in quovis templo aut publico vel, pro legitime utentibus, semipublico oratorio, pium hoc exercitium per integram Horam participaverint itemque ad intentionem Suam oraverint;

2. *partiali* vero *decem annorum* iis qui, saltem corde contrito, publice vel privatim hoc peregerint.

Praesentibus, absque Apostolicarum Litterarum expeditione, in perpetuum valituris, contrariis quibuslibet non obstantibus.

Datum Romae, ex aedibus S. Paenitentiariae, die 21 Martii 1933.

L. Card LAURI, *Paenitentiarius Maior*.

L. * S.

L. TEODORI, *Secretarius*.

III

DECRETUM: INDULGENTIA DITATUR INVOCATIO QUAEDAM AD SS. REDEMPTOREM

Die 23 Martii 1933

Sanctissimus Dominus Noster Pius divina Providentia Papa XI, in Audientia infrascripto Cardinali Paenitentiario Maiori concessa, benigne elargiri dignatus est Indulgentiam partialem trecentorum dierum, a christifidelibus lucranda quoties invocationem "Te ergo quaesumus, tuis famulis subveni, quos pretioso Sanguine redemisti" saltem corde contrito recitaverint. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuslibet non obstantibus.

L. Card LAURI, *Paenitentiarius Maior*.

L. * S.

L. TEODORI, *Secretarius*.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED PENITENTIARY APOSTOLIC, through the Office of Indulgences, issues three decrees: 1. on faculties to attach indulgences to spiritual works and articles of devotion; 2. enriching the "Holy Hour" with new indulgences; 3. granting indulgences for the invocation, "*Te ergo quaesumus, tuis famulis subveni, quos pretioso Sanguine redemisti.*"

An explanatory comment on the first of these three decrees follows on this page.

REVOCATION OF CERTAIN FACULTIES AND INDULTS CONCERNING INDULGENCES.

Attention is called to the decree of the Sacred Penitentiary of 20 March, 1933, on pages 618-619 of this issue. It revoked, as of 1 April of this year, all those concessions which have been made to any pious association of whatsoever name or nature¹ and in virtue of which priest members were empowered to bless religious articles and to attach to them the Apostolic or Brigettine indulgences, to enrich rosaries with the respective indulgences, to attach to crucifixes either the indulgences of the Way of the Cross in favor of those legitimately hindered from making the Stations or the plenary indulgence for the hour of death, or to bestow the papal blessing at the end of sermons; or were granted the indult of a personal privileged altar.

Regarding this revocation two points are to be borne in mind: (1) it has taken away only such faculties as were

¹ E. g., the Priests' Eucharistic League, the Society for the Propagation of the Faith, the Pious Union of the Death of St. Joseph, etc.

obtained in virtue of membership in any confraternity, pious union, pious association and the like, not those however which were obtained in any other manner, e.g., through a personal indult or privilege;² (2) only those concessions enumerated in the decree as indicated above are revoked, but not other faculties or indulgences bestowed upon such associations.

In future, if a priest desires any of the above faculties, he must present a request, duly recommended by his Ordinary, to the Sacred Penitentiary.

This decree, however, does not in any way touch the privileges which certain religious Orders and Congregations enjoy of blessing and enriching rosaries with certain indulgences, or crucifixes with the indulgences of the Way of the Cross for the benefit of those who are hindered from making the Stations or also of erecting the Way of the Cross. Nevertheless, faculties for the above can no longer be granted by the respective religious superiors to any but members of their own institute. Priests who do not belong to it can obtain the faculty only from the Sacred Penitentiary.

CONCERNING THE FACULTIES GRANTED PRIESTS MAKING THE JUBILEE PILGRIMAGE.

Under date of March 30, 1933, the Sacred Penitentiary issued replies to two questions regarding those faculties granted confessors who make the pilgrimage to Rome for the Extraordinary Jubilee.¹ The special faculties in question include delegated faculties to hear the confessions of fellow pilgrims *at Rome and its vicinity*. During the voyage, confessors can hear the confessions of their fellow pilgrims, but they cannot use the special faculties while *en route* to Rome. The reason for this restriction is that these special faculties can be used only when the penitent is making his confession at Rome for the purpose of gaining the Jubilee indulgence and only once.²

² So too the personal privileges granted to cardinals and bishops in canons 239 and 349 are not in any way affected by this decree.

¹ ECCLESIASTICAL REVIEW, LXXXVIII (1933), 516-520, 521.

² Cf. the *Monita*, n. 2 and 3—*supra*, p. 518.

BETTER APPRECIATION OF THE BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Plassmann's letter in the May number of the REVIEW makes interesting reading. It is perhaps not too much to say that it is tantamount to an avowal that our seminaries should give much more time to the study of the Breviary, the Missal and the Ritual.

In last September's issue of the REVIEW, when the series of papers on the intelligent and devout praying of the Divine Office began, there was offered the simple constructive suggestion that students in the seminary should gradually be made familiar with the contents of the Breviary. It is going to occupy a good measure of each day of their lives as priests, and so a working knowledge of this prayer book is not only desirable but necessary. Nobody will gainsay that. Nevertheless, in the correspondence that has ensued on the subject in these pages, there seems to be a certain note of defence of things as they are, what though the writers are thoroughly agreed that before ordination every priest should be able to read the Breviary with understanding and profit, with some thought and devotion.

The more one ponders this subject, the more convinced one becomes that little will come out of the present discussion, unless a sincere answer is given to such simple questions as the following, which concern not only the Breviary but other fundamentals of the ministry.

1. Is the average seminarian on the eve of ordination able to read the Divine Office with a fair degree of understanding?

2. Is he able to read the Latin text intelligently and with due regard to the rules of quantity and prosody?

3. Is he able to read the Epistle and Gospel of the Mass and to make parish announcements in a way to be understood by the people?

4. Is he able to write a simple instruction that will convey a helpful truth to the congregation?

5. Is he able to sing Mass, not like a professional singer, but like one who has been led to understand that the Church gives specific directions respecting the music of Orations, Epistles,

Gospels, Prefaces, etc., and takes for granted that such rules can be observed and should be observed?

6. Is he able to say low Mass with due regard to the rubrics and without eccentricities of voice and oddities of movement that are not unto edification?

If it is said that these questions concern matters that the student himself must attend to, because the curriculum is already overcrowded, then all this discussion about the Breviary, Missal, Ritual, and the rest is at an end. But if it is admitted that these are material points in the training for the priestly ministry, obviously they call for adequate attention in the seminary.

Those who contend that this work is efficiently done in the seminary, may not have made a practical test of the case. If the *ordinandi* were examined during the closing month of the seminary course, would the results be quite satisfactory? One's own experience is far from reassuring in this regard.

To return, briefly, to the immediate subject of the Breviary. Father Plassmann says: "It is almost unbelievable how on a Saturday afternoon or evening the busy priest, after 'finishing' his Sunday Office, can lay the book aside and pick up a sermon book 'to get some thoughts for to-morrow'." Do many readers agree that this is "almost unbelievable"? Has the ordinary priest been trained in the seminary to draw a sermon from the Divine Office. True, he has often been told what Father Plassmann tells him again: "The Breviary offers to the preacher a wealth of material," etc. But there are priests, a good few, who are not at ease with the text of the Breviary. It is all very well to be told that the Breviary is a very mine of the precious ores of devotion and moral instruction: it is far better to be shown how to dig out these treasures and share them with others.

I am not saying that the ordinary priest's inability to do what Father Plassmann believes he should be able to do is not in part the priest's own fault. But the whole blame is not his. If, through the years he spends in both the minor and the major seminary, the student were, little by little, gradually made familiar with the meaning of the Breviary, and shown how to explore the unknown reaches of the Breviary, by the

very effort he would beget the power to discover for himself the hidden treasures therein. As it is, he too often lacks the training necessary for this work. It calls for some drudgery, on the part of both teacher and student, for there is no royal road to learning. It isn't mere telling by the teacher, nor listening or remembering by the student.

In the effort to be plain and frank, let me not seem to be over-critical. If the questions as here set forth can be sincerely answered in the affirmative, well and good. But if otherwise, then let us give the priest's prayer book the attention it deserves and demands. Its praises are sung by everyone in the highest terms, whereas its own pages remain mute to many at the end of their seminary course.

✠ PHILIP R. McDEVITT,
Bishop of Harrisburg.

THE DATE OF THE ATHANASIAN CREED.

Every educated Catholic now knows that the Psalm *Quicumque*, usually called The Athanasian Creed, is not really Athanasian. St. Athanasius was not the author. The name of the author is "hidden with Christ in God". Although he evidently was a great theologian, he must also have been an obscure man; for no one can even say in what place this creed was first published. All that we can say with certainty is that he belongs to the Western, the Latin part of the Church, not to Egypt or to the East. Moreover, this creed is not Athanasian in its mode of expression. Though the faith of its author is the same with that of Athanasius, and though its doctrine concerning God the Son had been taught by him, this great Father would not have asserted the unity of the Three Divine Persons and the equality of the Son (and the Holy Ghost) with the Father in all Divine attributes and Godhead, without mentioning the personal subordination of the Son, as Son, to the Father as Father.¹ The interpretation which this creed gives to the text "The Father is greater than I" is very different from the interpretation of Athanasius. A reader may ask now, since this creed did not proceed from Athanasius nor from any of his disciples, why was it ascribed by the West to

¹ See Newman's essay on the Causes of Arianism, in his Theological Tracts.

him? I will come to that point later, but now I simply say it was because he was the most ancient of the great and famous Fathers, who had defended the doctrine of the Trinity in public writings.

As the date of this creed cannot be discovered from external or strictly historical evidence, one should look for internal evidence. I think I see evidence in the creed itself, that the composition of it must be earlier than the Council of Chalcedon, i.e. earlier than 451 A. D., when Monophysitism was condemned.

The analogy, "Sicut anima rationalis et caro unus est homo, ita Deus et homo unus est Christus," is not really a good argument or illustration. It is one which might be, and in fact was, used by the Monophysites of Egypt, in support of their heresy. Not all of the Monophysites were Eutychians. They differed greatly in the degree of their error—as widely as High Church Anglicans differ in theology from Evangelicals or Low Church, or Zuinglians or Calvinists. Some of them actually excommunicated the thorough Eutychians of Constantinople. The Monophysites of Egypt were a sort of "via media" people. Those who are familiar with Newman's *History of His Religious Opinions* will remember how it dawned on him that his theory of a "via media" (between "Roman Catholicism" and Protestantism) would have logically led him to be a Monophysite (and a Semi-Arian too and a Semi-Pelagian) and to reject Chalcedon as well as Trent: "I saw my face in the mirror, and I was a Monophysite."

These men, then, used this argument from the union of the soul and body to prove that Christ was not only one person but also one (compound) substance or nature. On this account, I consider that after the Council of Chalcedon, when its debates, and the debates which preceded it in the Conciliabulum or Latrocinium of Ephesus became well known in the West, no Catholic theologian in the West any more than in the East would have used this illustration—the union of the soul and body; or at least would not use it without explaining how limited its application must be. Now this creed does not specifically and formally exclude the error of substantial composition of the human with the divine in Christ.

It is true that before the definition of Chalcedon, Western Fathers had used this analogy, but did any of them ever use it after the Council and the history of it became known to the West? I have never found any such use of it after that date. Therefore I infer that this creed was composed at some date earlier than Chalcedon.

The use also of *Homo* for *Natura Humana* is evidence of antiquity.

Now perhaps we can answer the question why the Psalm *Quicumque* was ascribed in the West to Athanasius rather than to St. Leo or St. Augustine. In later times when nothing was known about this creed but that it was ancient, men guessed that it might be the work of Athanasius (and as it happens so often, gradually turned a conjecture into a positive assertion), because Athanasius was the most ancient of the great Fathers famous in the West. They knew that it had never been ascribed to any of the Western Fathers—St. Leo, St. Augustine, St. Ambrose—because it was more ancient; but they thought it must be the work of some great and famous man. Athanasius, as they knew, had defended the true doctrine concerning the Blessed Trinity and especially concerning the Second Person. And he was the most ancient of the great and famous theologians who had done so. Therefore the ascription of it to Athanasius, though he was Greek, rather than to Leo or Augustine or Ambrose, is an additional argument in favor of the creed's antiquity.

The reader may be pleased before we leave this question, to hear the Anglican poet John Keble's description of this Psalm:

The Psalm that gathers in one glorious lay
 All chants that e'er from Heaven to earth found way;
 Majestic March! as meet to guide and time
 Man's wandering path in life's ungenial clime
 As Aaron's trump for the dread Ark's array.
 Creed of the Saints and anthem of the Blest
 And calm-breathed warning of the kindest love
 That ever heaved a wakeful mother's breast.
 (True love is bold and gravely dares reprove.)
 Who knows but myriads owe their endless rest
 To thy recalling, tempted else to rove?

M. J. RYAN.

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REASONS FOR REFUSAL OF IMPRIMATUR.

To the Editor, THE ECCLESIASTICAL REVIEW.

Referring to inquiries that have been made from time to time, as to the right of a bishop to reject an application for an Imprimatur, may I offer the following opinion?

While as a general rule every book, subject to ecclesiastical censorship, is entitled to an Imprimatur, if nothing be found in it contrary to faith or morals (canon 1393, n. 2, *Codex Juris Canonici*), nevertheless a book harmful or discreditable to the interests of the Church may and should be refused an Imprimatur. Thus books of devotion of inferior worth, since they do real harm to devotion, are, in the opinion of Dr. Hollweck, Professor of Canon Law in Eichstatt, certainly to be refused an Imprimatur. Likewise, as books containing historical inaccuracies would cast discredit on Catholic literature generally, they should receive no Imprimatur.

A bishop then would appear to be certainly within the exercise of his right when he refuses an Imprimatur to a book which, though orthodox, is in his prudent judgment destined to turn out harmful to the interests of religion.

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PRAYER AS A FACTOR IN CONVERT MAKING.

To the Editor, THE ECCLESIASTICAL REVIEW.

After reading Father MacDonald's article in the April issue on Psychological Factors in Conversion it occurred to me that a word might be said in a supplementary way as regards the rôle of prayer in the same work. Dr. Coakley, commenting recently in *America* on the Fewness of our Converts, seems to find the loss of the missionary spirit as one of the causes. Now our priests are not lazy nor lacking in love of souls. I fear that many of them believe that the work of convert making is reserved to the genius, the perfect orator or the learned doctor of theology. They cite cases where missions to non-Catholics had seemed to be futile, and they lack courage as a result.

Our Divine Lord did not select twelve finished orators to preach the gospel to an unbelieving world. There is a precious lesson in that golden book *The White Harvest*. Father Eckert, S.V.D., has to his credit eleven hundred converts in a half dozen years. He says in the work named: "The shrewdest methods, the most lucid instructions and the most eloquent sermons will be without lasting success unless made fruitful by prayer." "The missionary has no better weapon with which to fight God's battles than continual prayer." Father E. C. Dowd, who with Father Dunne made over one thousand converts, says: "Convert making means bringing souls to God. Therefore, the starting point must be the altar. It must be from that Home of God on earth that the grace for successful performance of the work must come . . . Priests and people must join hands in prayer."

The making of converts is a supernatural work in which prayer is essential. Father Eckert says again in the same volume: "Studying the mission history of the Church. . . one is at once impressed with the indisputable fact that the grace of God has always wrought miracles of conversion where, humanly speaking, there were no prospects whatever." "The grace of God must be implored by constant prayer". Perhaps the measure of a priest's zeal for conversions is found in the way in which he prays for them. It would be lamentable if fewness of converts resulted from lack of prayer.

FR. KINDERFREUND.

FRIDAY ABSTINENCE.

Qu. What is to be said of the propriety of a woman's eating meat on a Friday and justifying herself on the bare plea that the "hostess offered it"? Should not such a person be assured that it is not legitimate but rather sinful?

Resp. I. A. The bare plea that the "hostess offered it" is not *per se* a sufficient reason to excuse a guest from the law of Friday abstinence. For:

a. The hostess might be acting thus precisely to tempt the Catholic. Or:

b. The hostess, knowing the guest to be a Catholic, may have offered meat through inadvertence, there being plenty of abstinence food on the table or in the other courses. Or:

c. Irrespective of other considerations, the relations existing between host and guest may be such that the latter can easily remind the host and ask for abstinence food.

In a situation where a, b, c, or a similar circumstance is present, the guest is bound to observe the law of abstinence.

B. On the other hand, the guest in question would be excused from the law of abstinence under certain circumstances. For example, if she finds herself unexpectedly seated at a dinner table where only meat courses are served, and under such conditions that abstinence food cannot be had and she cannot leave the table, then, excluding scandal and other similar circumstances, the guest is excused from the law of abstinence. For where no motive of the nature of contempt of religion enters in, this ecclesiastical law does not oblige one to undergo the grave inconvenience entailed if a guest must sit at table eating little or nothing, or by withdrawing from the table incur the displeasure or enmity of the hostess.

II. It may be that the woman in question was not excused from the law of abstinence, in that she wilfully seized a pretext instead of availing herself of a real excuse. Under such conditions, which, however, do not seem to be posited by the case, she should be instructed as to the correct procedure, since she is both formally and materially guilty.

If conditions were such that she could easily have obtained other food, and she refrained from doing so because she thought, in good faith, that she was excused from the law,—in other words, if she committed material but not formal sin, then the question of whether or not she is to be instructed as to her duty depends on the question of the probable result to be produced by such instruction, following the usual principles laid down for confessors. If it is foreseen that instructing her will merely result in producing formal sin where material sin alone existed before, then, excluding scandal, she should evidently be left undisturbed.

Finally, the question of fact must be determined. Despite the statement “the bare plea that the ‘hostess offered it’” is

her only justification, were such conditions present that *de facto* she was justified in doing as she did?

The net result is that the confessor on the spot and in touch with the person in question, able to weigh the personal equation, and cognizant of the actual circumstances, must use his own judgment in coming to a decision, after having duly considered all the principles that bear on the issue.

MORALITY OF STERILIZATION TO AVOID DANGEROUS PREGNANCY.

Qu. Is a wife, in order to avoid the dangers of a later pregnancy, justified in arranging to have herself sterilized at the term of her third pregnancy which is to result in her third caesarean operation?

Resp. Representative of the *opinio communissima* of the theologians is the following citation: "Omnino quoque damanda est castratio muliebris eo fine peracta ut vitam coniugalem deinceps sine periculo damnosae graviditatis exercere queat." (Vermeesch, *Theologia Moralis*, II, § 323, p. 288.)

RAILROAD FARE EVASION.

Qu. Julius is in New York and intends to go to Chicago. Wishing to save the fare he makes friends with the conductor (by means of a handsome tip) and thus secures a free trip to Chicago. Julius did not consider this a dishonest deal and therefore boasts of his experience to his wife. The latter reminds him that it was dishonest and urges him to make restitution. Is Julius bound in conscience to make restitution to the Railroad Company?

Resp. Evasion of payment of fare on a passenger train is an act to which the railroad company is, with reason, opposed ("rationabiliter invitus"). It constitutes theft ("ablatio aut retentio rei alienae"), the *res aliena* in question being service, or use of traveling facilities, to which the company has a strict and exclusive right. In addition, the one who evades payment of fare usually gains thereby ("ditior fit"). Whether or not he gains, his action is unjust and restitution is indicated as in the case of any other theft.

Hence in the present instance Julius is bound to make restitution. Nor can he plead "good faith" as excusing him from

the obligation, once said obligation becomes known to him, for he is in possession of something that belongs to another: "Res clamat domino."

In addition, the collusion with the conductor raises the questions of scandal, coöperation, and the duty of faithfulness to trust owed by an employee to his employer. But no comment on this phase of the case is requested. (Cf. Slater, Thos., S.J., *Questions of Moral Theology*, Benziger Bros., N. Y., 1915, p. 68, IV, "Ownership and Railway Fares".)

THE CELEBRANT'S REVERENCE TO CROSS BEFORE BEGINNING MASS.

Qu. Wapelhorst, in his *Compendium Sacrae Liturgiae*, says that the celebrant, after opening the book before Mass, comes back to the middle of the altar and makes a reverence to the cross. He adds: "quin ibi moretur ad formandam intentionem . . ." It seems to me that the priest should not stop before coming down from the altar. But a priest of our parish does stop for over a minute, sometimes as long as ninety seconds; the congregation standing the while. They say that he is a holy man, a saint, that he is remarkable among the priests of the parish as the only one who adores God piously before beginning Mass. I have heard of several other priests doing the same thing.

Is there any decree forbidding this practice?

Resp. A priest who celebrates holy Mass must carefully observe all the rubrics of the "Ritus servandus in celebratione Missae." He is not permitted to add any ceremony or prayer of his own. This is the law clearly stated by canon 818 of the Code: "Reprobata quavis contraria consuetudine, sacerdos celebrans accurate ac devote servet rubricas suorum ritualium librorum, caveatque ne alias ceremonias aut preces proprio arbitrio adjungat."

Therefore, after opening the missal before Mass and making a reverence to the cross, the priest should not make any stop before coming down from the altar: this would be "aliam ceremoniam proprio arbitrio adjungere," which the Code forbids, even in reproofing whatever custom may exist to the contrary.

In fact all rubricists quote or endorse the "demonstratio defectuum quae frequentius in Missae celebratione admitti solent," given by Martinucci, *Man. S. Caer.*, Lib. I, Cap.

XXXV. Now, defect No. 20, condemned by this eminent liturgist, is precisely the "stop" in question: "Morari in medio Altari intuendo Crucem aut orando, priusquam de gradibus in planum descendat ad Missam exordiendam." See Wapelhorst, eleventh edition, p. 617, No. 434:20.

OMITTING THE PRAYERS AFTER LOW MASS.

Qu. I am chaplain in a Sisters' college. Some who work there attend my Mass and leave the chapel the moment Mass is over. I make the announcements and preach the sermon after Mass in order not to hold these people from their morning duties. Under these circumstances is it permitted to omit the Hail Marys after Mass?

Resp. The prayers to be recited after low Mass may be omitted "if any sacred function or pious exercise immediately follows Mass and the celebrant does not leave the sanctuary between the Mass and the added ceremony". (See *Fortescue*, edition of 1930, page 70, first lines. He has translated exactly the words of Decree 4305 of the S. Congregation of Rites.)

A sermon given immediately after Mass by the celebrant, who has not left the sanctuary and has only put aside his chasuble and maniple, is "pium exercitium quod Missam immediate subsequitur, quin Celebrans ab altari recedat". Therefore, in such circumstances, it seems lawful "to omit the Hail Marys after Mass", and in all such cases a probable opinion may be safely followed.

SOME BLESSINGS OMITTED IN REQUIEM MASS.

Qu. Will you kindly give me the reason for the omission in a Requiem, of the various blessings that are customary in other Masses? I am led to ask this because Van der Stappen, Vol. III, Question 306, paragraph 7, page 455, says that incense is to be blessed at a Requiem Mass. Why is one thing blessed and the other not blessed?

Resp. It is in order to express the share she takes in the grief of her children that the Church omits, in a Requiem Mass, the various blessings that are customary in other Masses. Nevertheless, at the Offertory of a solemn funeral Mass, and at the Absolution, the incense is to be blessed, because incense

about to be used in a sacred function must previously be made a true sacramental by the priest's blessing. See Wapelhorst, eleventh edition, No. 288 (3): "*Incensum seu thus ad Sacramentalia pertinet; benedicitur enim, etiam coram Sanctissimo exposito, excepto casu quo exclusive ad incensandum Sacramentum imponitur; tunc enim potius habet rationem symboli quam Sacramentalis.*"

THE TABERNACLE VEIL.

Qu. We have in our church a very beautiful marble altar with an imposing tabernacle in circular form, about three feet high. It has bronze doors of original design. Is it necessary to cover this tabernacle with a veil in harmony with the color used in the Mass of the day? If a veil must be used, how much of the tabernacle should be covered? Are the beautiful bronze doors to be hidden from view?

Resp. The tabernacle must be covered with a canopy even when it is of gold, or silver, or other precious material. This was the severe answer given by the Sacred Congregation of Rites, 7 August, 1880 (No. 3520): "*Servetur praescriptum Ritualis Romani.*" Accordingly, we read in Fortescue (edition of 1930, page 7, lines 9 and 10): "There is no permission ever to dispense with the tabernacle veil, where the *Sanctissimum* is reserved."

EXPOSITION FOR FORTY HOURS' AT THE HIGH ALTAR.

Qu. In a large church with three beautiful chapels, is it rubrical to have Exposition in one of them during Forty Hours, leaving the main sanctuary free?

Resp. Canon 1275 of the Code prescribes that the Forty Hours' Adoration should be held each year in every parish church as solemnly as possible, "*majore qua fieri potest sollemnitate*". Therefore, it is at the main altar that the Blessed Sacrament should be exposed.

This is also the rule given in § III of the "*Instructio Clementina*" concerning the Forty Hours' Exposition. "*Il santissimo Sacramento dovrà esporsi nell'Altare maggiore.*" And the official commentary given in Vol. IV of the *Decreta Authentica*, page 9, adds: "*Prima pars hujus sanctionis tanto*

cum rigore servanda est, ut, occasione Expositionis pro Oratione Quadraginta Horarum, nunquam liceat ab ea declinare, nisi urgeat necessitas exponendi Sacramentum in aliquo satis amplo laterali Sacello, arâ maxima ob novam constructionem, aut necessariam reparationem, aut aliam indeclinabilem causam, impedita."

PAPAL BLESSING AT CLOSE OF MISSION.

Qu. Please explain the form and significance of the Papal Blessing given at the end of a mission.

Resp. We read in the Holy Gospel according to St. Luke 24: 50, 51, that our Lord, on the day of His Ascension, "led [His disciples] out as far as Bethania; and lifting up His hands, He blessed them. And it came to pass, whilst He blessed them, He departed from them, and was carried up to heaven." Hence the third antiphon of Lauds and Vespers for the feast of the Ascension: "Elevatis manibus, benedixit eis: et ferebatur in coelum, alleluia."

Obviously there is a striking analogy between this Blessing given by Christ as a supreme farewell to His disciples, and the Papal Blessing with plenary indulgence which some priests have the special power to give at the close of a retreat or mission preached by themselves. This analogy may be explained to the audience before imparting the blessing.

The history and conditions of the Papal Blessing with plenary indulgence are to be found in a number of canonists or liturgists; for instance, in the *Legislation on the Sacraments in the New Code of Canon Law*, by the Very Rev. H. A. Ayrinhac, S.S., Nos. 234 and 235. We quote his words:

"Before the loss of their independence in 1870, the Popes for several centuries had made it a practice four times a year to impart their solemn blessing with plenary indulgence from the balcony of one of the great basilicas to the crowds gathered around. As some princes and people who lived far away from the Eternal City asked for a share in this privilege, the Popes at times delegated prelates or regulars to impart the blessing in their name.

"Clement XIII, in the Constitution *Inexhaustum*, 3 September, 1762, withdrew a number of these concessions, but left

intact those made to religious orders, and he granted to all bishops faculties to impart the Papal Blessing with plenary indulgence regularly twice a year on the sole condition of request for them.

"The Code maintains the concession unconditionally (in canons 914 and 915), and provides that:

"(a) Bishops may impart the Papal Blessing with plenary indulgence in their respective dioceses twice a year, on Easter Sunday and some other solemn feast left to their choice. They have not for this to celebrate solemn Mass themselves, as long as they assist at it, but they must use the prescribed formula as found in the Roman Pontifical.

"Abbots and Prelates Nullius, Vicars and Prefects Apostolic, even though not raised to the episcopal dignity, may also give this blessing in their own territories, but only once a year on one of the most solemn feasts.

"(b) Regulars have not by common law the privilege of imparting the Papal Blessing, but some possess it by special concession. They may use it only in their own churches or in churches of nuns or tertiaries duly aggregated to their order, but not on the day on which the Bishop himself gives the Papal Blessing in the same place, that is, the same town or city. Benedict XIV prescribed for them a formula which still remains obligatory. See *Rituale Romanum* of 1925, Tit. VIII, Cap. 32: 'Ritus benedictionis apostolicae statis diebus super populum elargiendae servandus a Regularibus quibus a S. Sede hujusmodi facultas indulta est vel indulgebatur.

"(c) These rules do not concern the blessing which some preachers, principally religious, have power to give at the end of missions or retreats and which they impart by making the sign of the cross with a crucifix and pronouncing the words, 'Benedictio Dei Omnipotentis, Patris et Filii ✠ et Spiritus Sancti, descendat super vos et maneat semper. Amen'; or the longer form given in the Ritual, Tit. VIII, Cap. 32. See Decree 4265 ad 3^{um} of the Sacred Congregation of Rites.

"Nor does this canon 915 deal with general absolutions and plenary indulgences granted once or several times a year in some religious orders, or with the blessing and plenary indulgence imparted several times a year to the tertiaries of certain orders. For these Leo XIII (*Quo universi*, 7 July,

1882) prescribed two distinct formulas, found also in the *Rituale Romanum*, Tit. VIII, Cap. 33; and also in the Appendix, *Benedictiones Reservatae*, II, No. 5."

In regard to the "Apostolica Benedictio cum indulgentia plenaria in articulo mortis," canon 468 § 2 of the Code allows pastors and any priest assisting the dying to impart it to them, in using the formula given by the Ritual, Tit. V, Cap. 6. "Parocho aliive sacerdoti qui infirmis assistat, facultas est eis concedendi benedictionem apostolicam cum indulgentia plenaria in articulo mortis, secundum formam a probatis liturgicis libris traditam, quam benedictionem impartiri ne omittat."

N. B.—Priest-Zelators or Special Members of the Society for the Propagation of the Faith who, with the permission of their Ordinary, give a series of conferences or sermons in the form of Spiritual Exercises, have the faculty of giving the Apostolic Blessing with plenary indulgence on the last day of the conferences, to be gained by all who have been present at five conferences at least, on condition of confession, Communion, and prayers for the intention of the Sovereign Pontiff.

The same faculty had been granted for a number of years to the members of the Priests' Eucharistic League; but it was revoked by the Sacred Penitentiary, 25 November, 1932. It will be granted again individually to each member who presents a petition for it, with the approbation of his Ordinary.—See *Emmanuel*, February, 1933, p. 44.

MASS OF EXPOSITION DURING THE OCTAVE OF CORPUS CHRISTI.

In last October issue, p. 415, we stated that the exposition of the Blessed Sacrament is allowed at Mass and Vespers every day during the octave of Corpus Christi, according to Canon 1274, § 1, of the Code. "Expositio publica cum ostensorio die festo Corporis Christi et intra octavam fieri potest in omnibus ecclesiis inter Missarum sollemnia et ad Vesperas."

The *Ephemerides Liturgicae* (April-May, 1930, p. 152) says that, according to the rubrics and to the decrees of the S. Congregation, the Blessed Sacrament should be exposed only at the end of Mass, after the priest's Communion.

The rubric in question has reference only to the procession of Corpus Christi, and applies to the Mass at which the host

to be carried in procession is consecrated. See *Rituale Romanum*, Titulus IX, Cap. V, 2: "Sacerdos primum Missam celebret, in qua duas hostias consecret, et, sumpta una, alteram in tabernaculum in Processione deferendum ita reponat, ut per vitrum seu crystallum, quo ipsum tabernaculum circumseptum esse debet, exterius adorantibus appareat."

It is true that the Sacred Congregation of Rites has several times objected to the celebration of Mass before the Blessed Sacrament exposed. But the Congregation has also granted several indulgences to that effect, and has regulated the ceremonies to be observed in that case.

The expression "inter" or "intra Missarum sollemnia" means "during Mass;" and therefore Canon 1274, § 1 is by way of being a general indulgence allowing Mass before the Blessed Sacrament exposed, all through the octave of Corpus Christi; excepting on the very day of the feast, if the procession follows Mass, because then, according to the rubric of the Ritual quoted above, the host to be carried in procession should be consecrated at the preceding Mass.

Moreover, the practice of exposing the Blessed Sacrament during Mass and Vespers throughout the Corpus Christi octave was encouraged by the Second Plenary Council of Baltimore (No. 375), the "Acts" of which were subsequently approved by Rome: "Per octavam Corporis Domini licebit SS. Sacramenti expositionem sollemniter fieri tum in Missa sollemni, tum in Vesperis, Benedictione iterato data." Obviously the meaning of this permission is not that at Mass the Exposition should begin only after the priest's Communion.

IS EPISTLE CHANTED IN MISSA CANTATA?

Qu. In the December 1930 number of THE ECCLESIASTICAL REVIEW, page 635, it is stated that, according to Decree No. 3350, "when there is no cleric to sing the Epistle in a *Missa cantata*, the celebrant should read it without chant".

In *Orate Fratres* (Collegeville, Minn., 18 February, 1933) the statement is made: "It seems preferable and in accordance with liturgical practice that the celebrant chant the Epistle."

Would you kindly quote Decree No. 3350 of the Sacred Congregation of Rites which treats this question?

Resp. Decree 3350 of the Sacred Congregation of Rites reads exactly as follows:

Eminentissimus ac Reverendissimus Patriarcha Lisbonensis haec quae sequuntur Sacrorum Rituum Congregationi exposuit; nimirum: A Rubrica Missalis de Ritu servando in celebratione Missae, Tit. VI, N. 8, praecipitur ut quandocumque Celebrans cantat Missam sine sacris ministris, cantetur Epistola ab aliquo Lectore superpelliceo induto. Si vero nullus adsit Lector, ut saepissime accidit in Monialium Ecclesiis et in Ecclesiis ruralibus, quid agendum sit neque a Rubrica neque a Decretis praescribitur. Hinc ab Eminentia Sua eidem Sacrae Congregationi insequentia dubia pro opportuna solutione fuere proposita; videlicet:

Dubium I. Sufficitne ut in casu legatur tantum Epistola ab ipso Celebrante; vel ab eodem debet cantari?

Dubium II. In Ecclesiis Monialium potestne ab aliqua Moniali Epistola cantari in Choro?

Dubium III. Omittendusne omnino est cantus Epistolae?

Sacra vero Rituum Congregatio, audita relatione ab ejusdem Secretario facta, rescripsit:

“Scribatur Eminentissimo Patriarchae Lisbonensi ad mentem. Et mens est: Quod cum Missa cantetur sine ministris et nullus sit Clericus inserviens qui superpelliceo indutus Epistolam decantet juxta Rubricas, satius erit quod ipsa Epistola legatur sine cantu ab ipso Celebrante: nunquam vero in Ecclesiis Monialium decantetur ab una ex ipsis.”

Romae, die 23 Aprilis, 1875.

Now the words “satius erit” mean “it will be preferable”. Therefore, unless in a certain diocese or parish the aforesaid Decree 3350 has been superseded by a custom of forty years (Canon 27, § 1), it is preferable (“satius”) that in a *Missa cantata* (i.e. celebrated without sacred ministers) the celebrant should read the Epistle and not sing it. But if a cleric is present in the sanctuary, he should chant the Epistle, vested in surplice.

Criticisms and Notes

THE FORGOTTEN GOD. By Francis Clement Kelley, Bishop of Oklahoma City and Tulsa. The Bruce Publishing Co., Milwaukee. 1932. Pp. xvii+145.

Bishop Francis C. Kelley needs no introduction to the American reading public. Despite his manifold duties as Bishop he has found time to delight us with another book written in his inimitable style. *The Forgotten God* does not afford the same easy reading as *Letters to Jack* or *Dominus Vobiscum*, for the very reason that it approaches from a philosophical viewpoint such sublime and difficult subjects as the attributes of God, the Trinity, education, and justice. In the words of the author: "My chapters are nothing more than the notes and recollections of meditations and readings which tried to reach the deep recesses of the heart by way of the intellect" (p. xvi).

Bishop Kelley believes that the root of our troubles to-day is the fact that we have divorced ourselves from God. If we forget God, we shall forget His image, man. "I am foolish enough to believe that there is a very close relation between the problem of 'the forgotten God' and the newspapers' 'forgotten man'. In fact, I hold that the more God becomes 'the forgotten' the more surely man becomes the neglected and degraded" (p. xv). And Bishop Kelley strikes at the root of the evil when he gives us conclusive reasons for remembering God. In this small book of thirteen essays, His Excellency attacks the pagan philosophy of to-day which "is definitely lined up against a personal God" and shows that "the Christian concept of God is definite and plain". He states in an original way the proofs from reason for the existence of God and shows conclusively that once we admit a God in the heavens, we are logically forced to admit Him into our educational systems. Man "needs a model, but the model must be greater than himself. He needs strength, but not alone strength of the body" (p. 98). It is the education of the soul that counts. The "culture of the dust produces the things that die. The culture of the spirit produces the things that are immortal" (p. 100).

Bishop Kelley's work should appeal not only to the layman who is looking for philosophical proofs for the existence of God, but also to the priest who must be prepared to meet our pagan philosophy on its own ground.

JESUS AND HIS APOSTLES. Felix Klein. Translated from French by W. P. Baines. Longmans, Green & Co. 1932. Pp. 363.

This is not a Life of Christ, but a study of the Public Ministry, and, primarily of Christ's relations with His Apostles, of the formation of the Apostles in view of the work He meant them to continue after His life on earth. Hence the reader will not be surprised that the narrative omits all that concerns the early years of our Lord, and begins with the meeting with the first disciples, Andrew, John, Peter, described in St. John, chap. 1. And in describing the other events of our Lord's ministry, it is always those relations with the disciples that the author keeps to the fore, giving to the other facts only the amount of space necessary to connect the different parts of the narrative. The author does this by means of a simple exposition of the events and texts (p. 341). He does not feel called upon to engage in discussions of the theories of the critics. But this does not mean that the author is not acquainted with "the labors and discussions of others", and that he is following the promptings of a pious imagination. He has studied his predecessors and at times mentions the names of the scholars whose view he adopts in particular questions. . . . But above all, the reader feels that the writer has spent many long hours in intimate personal contact with the texts themselves and made efforts to penetrate into the sense of the Gospels. He gives us therefore a work not merely of information, but also of edification. And with the solidity of the matter there is combined in a most happy manner a charm of style which makes this presentation of Christ's mission most attractive and living.

It is nothing surprising then that Cardinal Verdier should have expressed so warmly his appreciation of the book in a Prefatory Letter which the translator has reproduced in the French original. May the work, written to make Christ better known and loved, find many readers, not only among the clergy, but also among the laity.

DICTIONNAIRE DE SPIRITUALITE. Gabriel Beauchesne, Paris. Fascicule I.

The purpose of this dictionary is to treat questions of Ascetical and Mystical Theology from the historical, doctrinal and practical points of view. It will comprise approximately twenty fascicules, which will appear at the rate of two or three per year. The work is being done under the direction of three well-known Jesuit Fathers, Father Willer, Professor at the Jesuit House of Studies in Enghien, Belgium, Father Cavallera, Professor at the Catholic

University, Toulouse, and Father De Guibert, Professor at the Gregorian University, Rome. They have secured the coöperation of a number of scholarly diocesan priests and of representatives of practically all religious orders. The different opinions and tendencies of all Catholic schools of spirituality are represented; for instance, in the article on the "Growth of the Virtues" a Dominican Father contributes an article setting forth the Thomistic opinion, while a Jesuit Father expounds the doctrine of Suarez.

The first fascicule contains 320 columns in small but clear type and would form two ordinary octavo volumes of some four or five hundred pages. The scholarly character of this Dictionary can be gauged by a cursory survey of the most important articles in this first instalment: "Abandonnement," "Abnegation," "Abstinence," "Accroissement des Vertus," "Action de Grâces," "Adoration," "Affections," "Affective (Spiritualité)". In each of these articles one finds a historical survey of the teachings of Holy Scripture, the Fathers and the theologians; then a synthetic exposition of Catholic doctrine. One might desire in some cases more practical applications and directions. Many of the shorter articles deal with rather unknown writers and will be of little or no interest to most readers. They are however useful contributions toward a thorough treatment of the science of the spiritual life and will be welcomed by specialists in this field.

Judging from this first fascicule, the *Dictionary on the Spiritual Life* will rank well with the other French encyclopedias or dictionaries of the various ecclesiastical sciences which have appeared in the last fifty years or are still in course of publication, such as, the *Dictionnaire de la Bible*, the pioneer of them all, the *Dictionnaire Apologétique*, etc. One marvels that the French clergy, in spite of impoverishment brought about by the law of separation and spoliation, and in spite of vastly diminished numbers as a result of the World War, have been able to produce in almost every field of ecclesiastical learning such notable works as these, which command the attention and regard of even such scholars as do not share our Catholic faith. This accounts in no small measure for the revival of faith and religion among students and professors of the French State universities, especially the University of Paris.

**THE CONTRIBUTION OF BELGIUM TO THE CATHOLIC CHURCH
IN AMERICA (1523-1857). By the Rev. Joseph A. Griffin,
Ph.D. Washington. 1932.**

In this doctoral dissertation submitted to the Graduate School of the Catholic University of America, Father Griffin has written

in a worthy fashion the story of the Belgian contribution to the Catholic Church in the United States. It is a noble story, and one which will appeal not only to the historical student but to the long list of prelates and priests who look to the American College at Louvain as an inspiring *alma mater*. To the critic who forgets the clanging chains of the writer of a dissertation, the work may lack a breadth of vision which considers the cultural contribution of the Belgian priests and religious. They were more than missionaries. They did much for the study of French and of political thought. They left their mark on the first great university of the Middle West—St. Louis University. The Sisters of Loretto, of Notre Dame de Namur, and of the Poor Clares brought higher education for the first time to women of various regions where they established academies. Then too, they were not backward in social work. Again, there were the Xaverian Brothers. One is astounded at the success of the Belgian on the frontier and in the wilderness, whether in the early days of Maryland or in the more recent pioneer years in Montana.

Father Griffin's volume is unusually interesting as a laborious and accurate assemblage of all the printed materials which deal with Belgian priests in the United States. And these materials are widely scattered, as is indicated in a lengthy bibliography and scrupulously full citations and footnotes. The Belgian followed the Spanish explorer; in the person of Hennepin or Membré, he was with De La Salle or Tonty; he was known from Quebec to New Orleans; he was a Recollect, a Jesuit, a Dominican, and a Franciscan. He came in greater numbers after 1815. He worked in New York as well as in the Mid-West and among the Indians in the Rocky Mountain region. Of names there are many: to suggest a few: Malou, Vande Velde, De Neckere, Van Quickenborne, Van Assche, Verhaegan, Maes, and De Smet.

Again there were Luxemburgers who passed as Belgians. There were English Jesuits and Dominicans of the penal days who received their early training in the refugee colleges in Belgium. There were early Irish priests who came to America by way of the Belgian as well as the French seminaries. There have been Americans trained in part in Belgium from the days of the Carrolls. It was to Belgium that the Catholic bishops of America journeyed in search of missionaries and of nuns. And it was to Louvain that they turned to establish a national advanced seminary for American students in Europe, even in advance of the foundation of the North American College in Rome. Such annals are challenging, and Father Griffin narrates his story with a wealth of detail which adds to its interest and indicates its thoroughness.

ST. JOHN OF THE CROSS. By Fr. Bruno, O.D.C. Edited by Fr. B. Zimmerman, O.D.C. Introduction by Jacques Maritan. New York: Benziger Brothers. 1932. Pp. xxxii+495.

This work takes its merited place among the scientific efforts to get at the facts in the life of a saint. It is not a scientific exposition of Mysticism, but it is a picture of one who practised Mysticism.

The first characteristic of the study is its documentation. The notes given in the rear cover 104 pages. A postscript of 20 pages by Fr. Zimmerman sums up the historical background of the whole field. The second characteristic is frankness. The internal occasions of friction, the interference from without, the suspicion, distrust, punishment and misrepresentation through which a saint often passes are stated without palliation. A third quality is objectivity. The biography is realistic in the better sense. The facts are marshaled and speak for themselves.

These qualities indicate that the work possesses merit for those who wish to see what mystical theology is in one of its best exponents. The man who asked only for sufferings, and to be despised and to be regarded as worthless (p. 320), had his prayer fulfilled. Those who seek for proof of the sanity of a true mystic, of his patient power of suffering and of the consequent exemplification of the practical science of union with God will find such proof in these pages. St. Teresa also walks through this book; Gracian is shown in a newer light and Doria's cold calculations are described.

The book is meant for adults. It is a scientific, not a popular life. But it is very readable. Maritan's Introduction is a fine appreciation from a layman's point of view.

UN APOTRE DOMINICAIN AUX ETATS-UNIS, LE PERE SAMUEL-CHARLES-GAETAN MAZZUCHELLI. Par Soeur Rosemary Crepeau, O.P., Docteur ès Lettres. Préface de Serge Barrault. De Gigord, Paris. 1932. Pp. xvi+352.

In this excellent biography of a great Dominican Apostle, Father Samuel C. G. Mazzuchelli, the author has related the history of a man of God whose services to religion and humanity mark him as one of the foremost of the outstanding pioneer missionaries of mid-America. Missionary he was, but added to the zeal of this career, he must also be considered as priest and religious, as founder of a Congregation of Dominican Sisters, as educator and as parish priest. Nor does his lifework end in his purely ecclesiastical services to his fellow-man. He was a man of culture and of superior attainments, possessed of a knowledge of music, painting and architecture. His

love of souls to be won for the Master was all-embracing, whether they were the souls of the Indian, the Protestant, the fallen-away Catholic or the Catholic striving to live up to the ideals of his religion. He was an ideal friar, a living exponent of the aim of his Order giving to his hearers the fruits of his own contemplative life. His knowledge of languages, even that of the Indian, made his apostolate more effective. His architectural accomplishments enabled him to design and build not only the spiritual structure of religion, but the material as well. Nor was this confined to ecclesiastical building, for he himself drew the plans for several civic structures also. In his educational career, he was president of St. Thomas College, Sinsinawa, Wisconsin, and in this respect, his chief contribution to Catholic educational history is his foundation of the Dominican Sisters of the Congregation of the Most Holy Rosary, with its mother-house at Sinsinawa.

Sister Rosemary has performed her work as a labor of love. Untiring in her research, she visited the archival centers of America and Europe where material in any way relating to Father Mazzuchelli was to be found. The bibliography appended to the volume amply attests this. She has portrayed the life-story of a great man founded upon first-class sources. However, there is one section of the history to which exception must be taken, that dealing with the history of St. Thomas College, Sinsinawa. Information to be found in the Dominican archives at Washington and as supplied by the *Catholic Almanac* or *Directory* from 1856 to 1866, would have laid before the authoress a different story from that related on pages 300-323 of her book.

Sister Rosemary is to be complimented on her work and it is to be hoped that a translation will be made for the benefit of those not versed in French and who would be interested in the wonderful career of Father Mazzuchelli.

THE CREATION OF THE HUMAN SOUL. By William Reany, D.D.
New York: Benziger Brothers. 1932. Pp. 237.

Two points are noteworthy in this work. The first is the dogmatic reduction of Traducianism to a position approximate to heresy. From the command of Cardinal Patrizi, by the authority of Pius IX, for the correction of the *Anthropology* of Ubaghs (1866), and a long line of historical testimony, it is clearly established (p. 58) that spiritual Traducianism, while not formally heretical, is certainly erroneous as opposed to the doctrine of the Church. The conclusion of Abbot Janssens, O.S.B., is quoted with approval: "The meaning of the Church is entirely clear and nothing is lacking to the doctrine

of Creationism being proclaimed a dogma, strictly speaking, but its solemn and explicit definition" (p. 89). Dr. Reany brings us to this view after considering Emanationism and other kindred pantheistic opinions from the standpoint of reason and philosophy; Traducianism is considered in the early Apologists and the Fathers, and in the Councils, Synods and Papal pronouncements.

The second noteworthy point is the defence by the author of the opinion of St. Thomas concerning the time when the human soul becomes the form of the body, or, as it is generally stated, the moment of the infusion of the soul into the body. Chapter XIV begins with the sentence: "In this matter the Catholic Church has given no authoritative decision". The opinions are reduced to three: first, that the soul comes to an organized body, a human body as such; second, that the soul is created and infused at the moment of conception; third, that only one form precedes the rational soul. In seeking a solution, appeal is made not only to the Scholastics, but to modern biology. Haeckel's divisions of germ history are given in full, but merely for what they are worth. The emphasis lies on the scientific evidence of gradual development. Against those who deny the opinion of St. Thomas, it is urged that their objection rests on a supposition: no one has ever held that there is in the embryo a nutritive form of the same kind as in plants and afterward a sensitive form as in the brute beasts. The forms of the embryo are not of any particular natural species, because the embryo itself is not perfect in its nature, but is on the way to a complete nature. There is no confirmation here for the law, "Ontogeny is the recapitulation of phylogeny".

St. Thomas himself had already answered the difficulty arising from the Incarnation. The problem of the Immaculate Conception of the Blessed Virgin is resolved by distinguishing between active and passive conception. Passive conception is called "animation"; it is at the moment of animation that the soul is infused into the body; at this moment the Most Blessed Virgin received the glorious privilege which is hers; her soul never existed except in the state of sanctity.

The bibliography is extensive, but the author relies chiefly on Denzinger's *Enchiridion*, *The Nicene and Post-Nicene Fathers* (Oxford, 1892-98), Migne's *Patrology*, the Rev. J. Gibbons, and the standard theological texts. The biological data are weak; but one would hardly expect a student of positive theology to be at the same time a laboratory worker. The evidence for the spirituality of the human soul adduced from language is most interesting; and yet, there have been some better studies made since the days of Archbishop Trench. Chapter XI, on the image of God in the human soul,

is not only compact, but suggestive of deep reflexion. Eight objections to the views set forth are answered in the final chapter.

THE RETURN OF THE PRODIGAL AND OTHER ESSAYS. By the
Rev. I. J. Semper. New York. Edward O'Toole. 1932.
Pp. 237.

From the facile pen of Father Semper comes another volume of attractive essays which seeks to interpret literary, scientific and social aspects of modern life in terms of Catholic faith and tradition. Father Semper believes that Europe is unintelligible except in terms of Catholic faith. Even that stronghold of English education, Oxford, at which Father Semper was a student, he maintains, cannot be understood unless the Catholic contribution to its intellectual life is duly appreciated. The essay from which the book draws its title discusses the mystical conflict between religion and science. The prodigal is the scientist who, "no longer content with his Father's house, dreamed that he could conquer the far country, control the future of the race, and make himself the absolute master of his destiny". Father Semper points out that the scientist was unable of himself to solve the problems of good and evil, that he could not motivate human conduct, and his hope of the millenium was destroyed by the World War. He points out that the scientist in the last decade or two has acquired humility. "The trend of scientific thinking to-day, with its stress on the uniqueness of this planet, the dignity of man, the limitations of human reason, and the consequent necessity of humility, suggests that the prodigal has gained a new and grander conception of his Father's house, and of his own nature and destiny, and that he is in fact on the point of retracing the steps which led him into the far country." Within the past few months we have seen another indication that science and religion can easily work hand in hand. Eddington and Einstein are building their hypotheses on Abbé Lemaitre's theory of the expanding universe.

Passing to lighter topics, Father Semper analyzes H. L. Mencken from a religious point of view in a discussion of *Treatise on the Gods*, and from a literary and philological side in the essay, "H. L. Mencken: Doctor Rhetoricus," wherein we read that he "is a brilliant and provocative rhetorician of the bellicose type," and one whose fascinating power is diminished by his skepticism. A study to be read in connexion with this is the last essay, "The King's English."

Then he warns us against the Galsworthian gentleman in whose code "refinement is religion, self-respect is conscience, decency is virtue, and vulgarity and extravagance are mortal sins". The

Christian gentleman must have charity and the other things will be added unto him.

Among the other subjects are general education, in "The Oxford System" and "The Church and Higher Education for Girls." Educational faddists are treated in "Professors of Publicity", and the value of the democratic "Theater in Germany" is also discussed. The observations of Father Semper exemplify Cardinal Newman's statement that "religious truth is not only a portion, but a condition of general knowledge," and that as we master the truths of the Catholic faith we will come to a fuller appreciation of this many-staged theater.

VOODOOS AND OBEAHS. Phases of West India Witchcraft. By Joseph J. Williams, S.J. Lincoln MacVeagh: The Dial Press, New York. 1932. Pp. xix+257.

It will come as a distinct shock to many to realize that the pagan rites brought by negro slaves from Africa are still being practised in the West Indies, and that even the grosser abuses, such as human sacrifice, have occurred in recent times. As its title implies, the present book deals with two distinct but closely related negro practices. The history of Voodooism is traced to Whydah on the Slave Coast, where it is said to have originated in the serpent worship existing there. After it was brought to the West Indies by the captive slaves, it gradually evolved from a crude form of religion into an even cruder superstition in which nocturnal orgies, magic, witchcraft, and even human sacrifice, have been welded into an incredible whole. The origin of Obeah is ascribed to the Ashanti. It has, we learn, gradually developed until now it is "not entirely undeservedly classified by many as devil worship".

Father Williams, who has spent six years at various times in Jamaica, is well qualified to handle these interesting subjects. It is somewhat unfortunate that the result of his scholarly labors is not more attractive in its final form. Probably two-thirds of the book is made up of quotations often running over several pages and these quotations are not very skilfully welded together. The scholar will appreciate the valuable material, much of it gathered from rather inaccessible sources, which Father Williams makes available; but the general reader will be disappointed at the unsystematic way in which the subject is presented.

The format of the book is pleasing. It is equipped with satisfactory indexes and a bibliography. Exact references to the sources of all quotations are always given.

LITURGIES ORIENTALES; notions générales, éléments principaux,
 par S. Salaville, des Augustins de l'Assomption. Paris,
 Librairie Bloud et Gay. (Bibliothèque Catholique des Sciences
 Religieuses). 1932. Pp. 218.

Whilst the term *liturgy* when used in connexion with the Eastern rites ordinarily signifies the Mass, it is used in the title of this work in its broad signification, to embrace all the sacred rites of the public religious service.¹ Now that the laity is once more in increasing numbers taking to praying the official prayers of the Church with the enthusiasm of the early Christians, the Holy See is urging with increasing insistence upon clergy and laity alike the study of the Eastern liturgies—no less Catholic and therefore no less worthy of our love and veneration. Many places in the United States harbor congregations of Catholics that worship according to one of the Eastern liturgies. The Eastern liturgy most widely represented in the United States is the Byzantine liturgy. The congregations of Catholics using this liturgy are commonly spoken of as *Greek* Catholic churches, a name that is very misleading because the people are not Greek, nor is the liturgy in the Greek language. The prefix “Greek”, meaningless in this connexion, tends to lead people into the error of believing that the Catholics who use the Byzantine liturgy are not quite so Catholic as the Catholics who use the Roman liturgy, and that the former are not as dear to the Holy Father as the latter. The faithful who are familiar only with the Roman liturgy should be urged to take the opportunity when it presents itself of attending Mass in Catholic churches that observe the Byzantine or some other non-Roman liturgy. Persons properly instructed will find in the imposing manifestations of the Eastern liturgies palpable treasures of doctrine and piety ready to contribute to a fuller expansion of the supernatural spirit in their souls. To cite a striking illustration of this, it may be observed that when attending a Catholic church which follows the Byzantine liturgy, the faithful, irrespective of what liturgy is proper to their own parish church, may communicate under two species—bread and wine.

Liturgies Orientales is a résumé of the principle facts and of the present status of the Eastern liturgies. The book has two main divisions: the first, “Notions générales”; the second, “Éléments principaux du culte dans les rites orientaux”. In the first part is found four chapters: 1. “Les familles liturgiques et leur ramifications”; 2. “Les langues liturgiques orientales”; 3. Légitimité catholique des liturgies orientales; 4. Lumières et Ombres (a state-

¹ It is in this latter sense that the term *liturgy* is used throughout this review.

ment of the excellences and of the imperfections to be observed in the Eastern liturgies). The second part is divided into the following four chapters: 1. "L'Église" (architecture, decoration, and equipment); 2. "Le mobilier liturgique" (altar, sacred vessels and linens, to which is added the French text of the prayers of the Coptic liturgy for blessing the same); 3. "Vêtements, ornements et insignes liturgiques"; 4. "Les livres liturgiques". The work is fortified with bibliographical references in the text, in footnotes, at the end of chapters, and with a general bibliography covering the entire subject (pp. 202-205). It is especially gratifying to note the presence of a well prepared index of terms and proper names. The writer wishes to protest here the practice of omitting these indices in the English translation of this series being brought out under the series title, *Catholic Library of Religious Knowledge*, by Sands and Company, London and Edinburgh, and B. Herder Book Company, St. Louis, Mo. A book of this kind and books like Dom Fernand Cabrol's *Books of the Latin Liturgy* in the same series, lose their value utterly for quick reference by the omission of the index.

Liturgies orientales is an exceedingly timely and a much needed work. Heretofore there existed nothing of its kind on the subject in such a compact form.

The author, Father Salaville, an Augustinian, acquired his competency on the subject while teaching at Assumption Seminary in Constantinople, during which time he was also a collaborator for the review, *Echos d'Orient*.

Literary Chat

In the twenty-second volume of the *Historical Records and Studies* Mr. Meehan again presents a well-edited series of historical essays of sound scholarship and literary ability. (New York: The United States Catholic Historical Society, 1932. 286 pp.) The first essay is by the Rev. Dr. Robert H. Lord, entitled, "Religious Liberty in New England: The Burning of the Charleston Convent". Taking contemporary chronicles and newspapers as the foundation of his sources, Dr. Lord gives a very interesting paper concerning the occasion, the characters involved, and the historical importance connected with the burning of the Charlestown Convent and Mount

Benedict during the night of 11-12 August, 1834.

"Father Joseph Prost, Pioneer Redemptorist in the United States," by the Rev. Raymond Knab, C.S.S.R., recalls the struggles and labors of Father Prost. June, 1932, marked the close of the first century of Redemptorist activity in the United States. This sketch is a fitting tribute to the memory of the man who laid well the foundations of the now flourishing Redemptorist Provinces in the United States.

To one who is following the case of Mother Seton, Arthur J. Burn's paper, "New Light on Mother Seton", will be welcome. Of particular interest at

the present moment is the fact, brought out in this essay, that President Franklin D. Roosevelt is a relation of Mother Seton.

In the introduction to "Transfer of Ecclesiastical Jurisdiction in California" (1840-1853), the Rev. Gerald J. Geary says: "The purpose of this dissertation is to describe the transference of ecclesiastical jurisdiction in the State of California from the close of the Mission era in 1840 to the erection of the Archdiocese of San Francisco in 1853." To say that the author has succeeded in his task would not be doing him full justice for he has succeeded in giving an exceedingly interesting, and at the same time historical and literary account of this period.

The paper entitled "Archbishop Troy and the American Church" (1808-1823), is a chapter from the dissertation presented to the Catholic University of America by the Rev. Daniel Joseph Connors, O.M.I., S.T.L. The author refutes the thesis that Archbishop Troy interfered in appointments to American sees.

The last paper of the present volume is also a dissertation presented to the Catholic University of America by the Rev. Charles M. Daley, O.P., and will prove a succulent morsel for bibliophiles. A cursory glance through the index of the Vollbehr Collection in the Library of Congress revealed a large number of Dominican authors, and this fact was incentive enough, the author tells us, to urge him to examine the 5,000 incunabula entries of the Library. The results of his labors fill up nearly ninety pages of the volume, of which some twenty pages are in the form of an appendix presenting a check-list of Dominican incunabula in the Library of Congress.

The Gospel in Action, by Paul R. Martin (Bruce Publishing Co., Milwaukee; pp. xxvi + 276), is a thorough study of the Third Order of St. Francis both in its past achievements and in its present prospects. It is well known that in founding his Order of Friars Minor, St. Francis had recourse to none of the existing Rules followed by the religious Orders of his day. For him the Rule supreme was the Gospel and the greatest per-

fection of life consisted in combining contemplation with apostolic activity. According to the Poverello, the Gospel ideal was attainable not only by his immediate followers in the First Order but also by the people living in the world. Hence in the Third Order the laity, prevented by marriage or other causes from entering the First or Second Orders of St. Francis, are, nevertheless, to fashion their lives after the Gospel. For this reason the saint brought together a collection of Gospel principles for the men and women in the world and the Church set her solemn approval upon this rule of life.

In the present book the author traces the foundation and subsequent history of this Order of Penance, showing how in the seven hundred years of its existence it has won the hearts of rich and poor and has played an important part in the regeneration of society. In the Middle Ages it successfully combated feudalism and made for peace between lord and serf. It took up the cause of the poor and afflicted, bettered the condition of the leper, spiritualized the wealthy and the powerful. So wonderful a means of self-sanctification and world-improvement has the Third Order been that the Sovereign Pontiffs from the beginning down to our own day have defended it against all attacks and have recommended it as a cure for the ills of their days. The Encyclicals of the last four Popes on the Third Order are contained in the appendix and together with the author's text make a volume of encyclopedic knowledge on the Third Order. The book is a real contribution to Franciscanism and has been received into the Science and Culture Series edited by Father Joseph Husslein, S.J., Ph.D., who contributes a scholarly preface.

Professors of social ethics, especially in seminaries, will welcome the 74-page syllabus, *De Principiis Ethicæ Socialis*, by Father Jarlot, S.J., published by the Gregorian University, Rome. In 159 key passages selected from the better known documents of Leo XIII, Pius X, and Benedict XV, and arranged seriatim and indexed topically, the brochure gives a bird's-

eye view of authoritative Catholic social teaching from 1878 to 1922. Supplemented with library study of the documents cited, together with the original texts of the recent Encyclicals of Pope Pius XI, the syllabus will provide a class in social ethics with more than sufficient subject matter for a year's work.

An extremely valuable handbook of 197 pages, *Les Éléments d'un Programme Social Catholique*, by Emmanuel Lacombe, has recently come from Maison de la Bonne Presse, Paris. Though simple in style and presentation it is more than a popular tract. In an introductory essay the author goes to the heart of the important questions: What is a Catholic Social Program? Is it necessary? Can it be realized? Significantly enough, apart from preliminary materials, the entire book is laid out into two sections of about the same length, one on the family, and one on workers' organizations. More and more the priest in parish work is coming to see that family welfare depends intimately on family income. The Church, of course, has a well-known and well-defined teaching on the sacredness and purposes of marriage. What is not so well known is that it has an equally well defined teaching as to how in a machine civilization the sacredness and purposes of marriage can be safeguarded. The teaching as set forth in *Rerum Novarum*, *Casti Connubii*, and *Quadragesimo Anno*, is not, as some would have it, merely a sheaf of principles, but embodies a concrete plan of reordering economic society through vertical and horizontal organization of occupations. Drawing on French experience since the Assembly decrees of 1791, Lacombe says that the French nation must choose between organization and slavery. The same choice confronts the American people.

In *Songs Before the Blessed Sacrament*, by Mary Dixon Thayer (The Macmillan Company, New York; pp. 56), an extremely difficult thing is attempted—to pray in verse. The restrictions necessarily placed upon one in such a task must almost inevitably affect the spontaneity which is essen-

tially a part of prayer. In this instance, however, the poet's delicate handling of her themes, her deep sincerity, her tender devotion, save the meditations from the charge of artificiality. The poetic expression lacks strength and originality in places, but Miss Thayer's aim is evidently not to create gems of perfect verse, but rather to lift men to a more deeply loving and childlike contemplation of Christ in the Blessed Sacrament by opening the sanctuary of her own beautiful soul. In this purpose she has undoubtedly succeeded.

In *Das Leben Jesu im Lande und Volke Israel*, Dr. Franz Michel Willam has prepared a very interesting and instructive treatise on the life of Christ. The book is original in this sense that the author has relied for sources not only on the four Gospels but also on the "Fifth Gospel", as Palestine, the land of the Saviour, has come to be called. Tarrying in Palestine among our Lord's people, visiting the scenes of His life and death, have enabled Dr. Willam to give to his book a touch of life and reality that cannot be gleaned from the mere consultation of books. Each chapter is headed by a descriptive Gospel passage which is then studied and explained in the light of the author's personal investigation in the actual place in Palestine. Thirty-three photographs taken by the author himself aid substantially in clarifying the text. While eschewing all pretence of recon-dite learning, this book is certainly an example of real erudition in plain popular garb.

Those interested in sacramental theology will welcome *Die Wirksamkeit der Sakramente nach Hugo von St. Viktor*, by Heinrich Weisweiler, S.J. In 158 pages the author studies this great scholastic's ideas regarding the channels of grace instituted by Christ for the sanctification of men. In the mind of Hugh of St. Victor the sacraments are vases containing sanctifying grace. Distinguishing between the sacrament and its content, Hugh stresses the point that the sacrament itself does not sanctify, but rather the content of the sacrament, namely, the grace. In this he may be classed as

an adherent of the theory of moral causality. Denying all causality on the part of the minister and the recipient, Hugh teaches that the minister is a personal coöperator in the sacramental formation of Christ's mystical body, while the recipient is a kind of porter who must open the door of his heart to receive the grace. The sources of Hugh are chiefly St. Augustine and St. Anselm. Fr. Weisweiler's work is exceedingly well done, abounding in exact references and quotations from the writings of the learned scholastic.

On the testimony of many hundreds of lay men and women who have made retreats conducted for them one is warranted in saying that such an experience is the happiest one that can be met in spiritual life. The enthusiasm and sense of spiritual achievement associated with a retreat constitute a form of approval to which no Catholic can be indifferent. But there are many who know nothing about retreats. And there are others who know much about them, but who hold off on account of imaginary difficulties. These two types are dealt with in a convenient little pamphlet prepared by Father Victor Green, O. M. Cap., under the title, *A Retreat? "I pray thee hold me excused"*. (Capuchin Fathers, St. Fidelis Seminary, Herman, Pa. Pp. 16.)

THE ECCLESIASTICAL REVIEW calls attention to the March 1933 issue of the *Book Survey of the Cardinal Hayes Literature Committee*. The number contains sixty-three pages devoted to brief appreciations of works that offend in no way against the moral, spiritual, and cultural standards prompted by our holy faith. The list of books ranges over fourteen fields.

We published in our March 1932 issue a description of the origin, work and aspirations of the Legion of Mary that had been founded in Dublin twelve years ago. The unit of the organization is called a Praesidium. A pamphlet of sixteen pages contains an account of a number of units which are typical, including one, the first in the United States, at Raton, New Mexico. *The Handbook of the Legion*

may be obtained by writing the Secretary, Legion of Mary, De Montfort House, North Brunswick, Dublin.

The Reverend Leo I. Sembratovich of Detroit has brought out a little pamphlet explaining the Greek or Byzantine Rite as followed by the Catholic Ukrainians, together with a translation of the text of the Mass. There are 244,118 Ukrainian Catholics in the United States, nearly 100 priests, 137 parish schools, attended by nearly 13,000 children.

The Catholic Dramatic Movement of Milwaukee, Wisconsin, has purchased Monsignor Holweck's play *The Seal of Confession*, from the Herder Book Company of St. Louis. This is one of the most popular of Catholic dramas. It is the story of a French priest who accepts death for a crime he did not commit rather than break the most sacred of trusts. The action is swift and the ending a justification of the martyred priest before his fellow-townsmen. Its plot, foreign and colorful in its incidentals, is universal in appeal.

The Catholic Rural Life Bureau of the N. C. W. C. has just published the 1933 edition of its *Manual of Religious Vacation Schools*. Within its hundred pages one finds a surprising range of information and direction, organized round the central theme. A standard religious vacation school is defined as "an organized school of religion conducted during the forenoon, five days a week, for four weeks during the period of public school vacation. It is an agency of comprehensive religious education and not of mere formal religious instruction. It is designed especially for children who cannot attend a Catholic school during the regular school year, and can be of service, not only in the rural districts, but also in cities where large numbers of children attend the public schools."

Direction as to place, selection of teachers, curriculum, games, texts are given. The progressive course of religious instruction is worked out day by day, beginning with pre-Communion stages up through the grades. An admirable paper on Health Education in

the Religious Vacation School, by Dr. Mary E. Spencer, provides practical instruction in phases of everyday life that too many people overlook. The work is graded to suit the intelligence of the children. Presentation of the lessons is made attractive and is immediately related to daily experience.

There are two thousand religious vacation schools in prospect for 1933. Growth of the movement is surprising.

The members of the Committee that revised the *Manual* are: the Rev. Aloysius J. Heeg, S.J., Miriam Marks, the Rev. George Nell, Alice Vigiros, and the Rev. Leon A. McNeill, Editor.

Books Received

SCRIPTURAL.

MOSES AND MYTH. By the Rev. J. O. Morgan, D.D., Ph.D., L.S.S. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1932. Pp. 215. Price, \$1.25 *net*.

THEOLOGICAL AND DEVOTIONAL.

ALTAR PRAYERS (*Enchiridion Precum*). The most Frequently Used Public Prayers and Devotions, both Those Prescribed for Liturgical Services and Those in General Use as well as Others Suitable for Various Occasions throughout the Ecclesiastical Year. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 109. Price, \$1.60 *net*.

AND FORBID THEM NOT! A Series of Lessons on Christian Doctrine for Little Children. By Mother Patrick (M. P. C.), a Loreto Sister of St. Mary's Hall, Melbourne University. Following the Course prescribed in the Syllabus of the Schools of the Diocese of Melbourne. Advocate Press, 309 Little Lonsdale Street, Melbourne, C. 1, Victoria, Australia. 1933. Pp. 186. Price, 3/6.

THE ROAD TO HAPPINESS. Thoughts on the Way to Salvation, the Last Things, the Following of Christ, the Imitation of the Saints, the Patronage of the Angels and the Eight Beatitudes. Compiled and edited by the Rev. F. X. Lasance, author of *My Prayerbook*, etc. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. xiii—662. Price, \$4.75 *net*.

RÉCITS ÉVANGÉLIQUES. Par P. Henry Perroy. Première série: Vie Cachée. Deuxième série: La Vie Publique (1^{re} année). Troisième Série: Vie Publique (2^e année). Emmanuel Vitte, Lyon et Paris. 1932. Pp. 255, 355 et 378. Prix, chacun, 13 fr. *franco*.

THE MODERN DILEMMA: The Problem of European Unity. By Christopher Dawson. (*Essays in Order*, No. 8. General Editors: Christopher Dawson and T. F. Bunn.) Sheed & Ward, London and New York. 1933. Pp. 113. Price, \$1.00.

ONE HOUR. Thoughts and Prayers for the Holy Hour. By Mother Mary Philips, I.B.V.M., of the Bar Convent, York. P. J. Kenedy & Sons, New York. 1933. Pp. ix—132. Price, \$1.35 *postpaid*.

TALKS FOR GIRLS. By the Rev. Aloysius Roche. P. J. Kenedy & Sons, New York. 1932. Pp. 128. Price, \$0.85 *postpaid*.

THE POPE AND CHRISTIAN MARRIAGE. From the German of the Rev. Otto Cohausz, S.J. by the Rev. George D. Smith, Ph.D., D.D. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 174. Price, \$0.50; *net* to priests, \$0.40; \$4.56 a dozen; 25 copies, \$9.00; 50, \$17.00; 100, \$32.00.

THE SEVEN LAST WORDS. By Fulton J. Sheen, Ph.D., D.D., LL.D., Agrégé en Philosophie, University of Louvain and Catholic University. Century Co., New York and London. 1933. Pp. xi—63. Price, \$1.00.

ST. JUDE BULLETIN. National Shrine of St. Jude. In Charge of Claretian Missionaries, 9049 Brandon Avenue, Chicago. Pp. 12.

THE "REPROACHES" OF GOOD FRIDAY. By Francis P. LeBuffe, S.J. America Press, New York. 1933. Pp. 32. Price, \$0.10.

ORDO Divini Officii Recitandi Missaeque Celebrandae juxta Kalendarium Ecclesiae Universalis pro Anno Domini 1934. Paschate recurrente die 1 Aprilis. Juxta editiones typicas *Missalis* et *Breviarii Romani* cum Notis pro iis qui utunt. *Antiquis Brev.* et cum Appendice pro aliquibus locis. M. D'Auria, Via Cesare Battisti 52, Neapoli, Italia. 1933. Pp. xx—142.

THE WAY OF THE CROSS. By the Rev. Fulton J. Sheen, D.D., Agrégé en Philosophie, University of Louvain and Catholic University of America. Century Co., New York and London. 1933. Pp. 67.

MONTH OF THE HOLY GHOST. By Sister M. Emmanuel, O.S.B. B. Herder Book Co., St. Louis. 1933. Pp. ix—372. Price, \$2.25 net.

SERMONS FOR SPECIAL OCCASIONS. By the Rev. Thomas P. Phelan, M.A., Litt.D., LL.D., Professor of Ecclesiastical History and Patrology in the Catholic Foreign Mission Seminary of America, Maryknoll, N. Y.; Rector of Holy Trinity Church, Mamaroneck, N. Y. P. J. Kenedy & Sons, New York. 1933. Pp. x—243. Price, \$2.65 *postpaid*.

MIXED MARRIAGES AND THEIR REMEDIES. By the Rev. Francis Ter Haar, C.S.S.R. Translated from the Latin by the Rev. Aloysius Walter, C.S.S.R. With an Appendix on Recent Ecclesiastical Legislation concerning Mixed Marriages by the Editor, the Rev. Francis J. Connell, C.S.S.R. Frederick Pustet Co., Inc., New York and Cincinnati. 1933. Pp. xvii—201. Price, \$1.75.

LE PLUS BEAUX SERMONS DE SAINT AUGUSTIN. Réunis et traduits par le Chanoine G. Humeau. Tome II. (*Les Chefs-d'œuvre de la Pensée Catholique.*) La Bonne Presse, Paris—8^e. 1932. Pp. 408.

L'ACTION CATHOLIQUE. Traduction française des Documents Pontificaux (1922-1932). (Éditions de la *Documentation Catholique.*) La Bonne Presse, Paris—8^e. 1933. Pp. 427.

L'ANGLICANISME D'AUJOURD'HUI. Par Georges Coolen, ancien élève d'École pratique des Hautes Études, Aumônier du Lycée de Saint-Omer. (*Bibliothèque Catholiques des Sciences Religieuses.*) Bloud & Gay, Paris. 1933. Pp. 203. Prix, 12 fr.

UN SAINT POUR CHAQUE JOUR DU MOIS. Avril. Première Série. (*Collection de Vies de Saints.*) La Bonne Presse, Paris—8^e. 1932. Pp. vi—241.

L'EGLISE DU CHRIST. Par P. Lippert. Ouvrage traduit de l'allemand par Régis Jolivet, Professeur aux Facultés Catholiques de Lyon. Emmanuel Vitte, Lyon et Paris. 1933. Pp. 299. Prix, 16 fr. *franco*.

LE SACREMENT DE L'ORDRE. Par le Chanoine Eugène Duplessy, Directeur de *La Réponse*. (*Cours supérieur de Religion*, 41. La Propagation de la Grâce.) La Bonne Presse, Paris—8^e. 1932. Pp. 63. Prix, 1 fr. 25 *franco*.

THE ART OF LIVING WITH GOD. By His Excellency the Most Rev. Joseph F. Busch, D.D., Bishop of St. Cloud. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 219. Price, \$1.60 *postpaid*.

CIRCULAR LETTERS (SELECTED) OF REDEMPTORIST GENERALS. The Most Rev. Nicholas Mauron, C.S.S.R. (1855-1893) and the Most Rev. Mathias Raus, C.S.S.R. (1894-1909). With Introductory Study of the Spirit of St. Alphonsus and His Institute. Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xiii—297. Price, \$2.00.

DE PRESBYTERO JOANNE APUD PAPIAM. Primus Vannutelli. R. Berruti & C., Roma et Torino. 1933. Pp. 62. Pretium, 5 L.

LE SACREMENT DU MARIAGE. Par le Chanoine Eugène Duplessy, Directeur de *La Réponse*. (*Cours supérieur de Religion*, 42. La Propagation de la Grâce.) La Bonne Presse, Paris-8^e. 1932. Pp. 79. Prix, 1 fr. 25 franco.

TRACTATUS DE RELIGIOSARUM CONFESSARIIS ad normam Codicis Juris Canonici concinnatus a P. Agapito M. De Sobradillo, O.M.C., Dr. utriusque juris. Thesis ad gradum Doctoratus in Theologia obtinendum Facultati Theologicae Universitatis Friburgensis apud Helvetios exhibita. R. Berruti e C., Torino et Roma. 1932. Pp. xiv—256. Pretium, 14 L. franco.

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THE PASSION AND DEATH OF OUR LORD JESUS CHRIST. By the Most Rev. Alban Goodier, S.J. P. J. Kenedy & Sons, New York. Pp. xiii—425. Price, \$3.15 *postpaid*.

"ECCE HOMO"? By Francis X. McCabe, C.M., LL.D., author of *His Mystic Body* and *Whose Sins You Forgive*. Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. 137. Price, \$1.00.

RELIGION'S A B C'S FOR THE EDUCATED. Their Application. By J. F. N. Our Sunday Visitor Press, Huntington, Indiana. Pp. 48. Price, \$0.10; \$3.00 a hundred.

THE GREAT COMMANDMENT OF THE GOSPEL IN THE EARLY CHURCH. By the Right Rev. Monsignor Hamlet John Cicognani, D.D. Translated from the Italian by the Rev. Joseph I. Schade, S.T.L. John Joseph McVey, Philadelphia. 1931. Pp. 368. Price, \$1.75 *net*.

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AMERICAN CHARITIES AND THE CHILD OF THE IMMIGRANT. A Study of Typical Child-Caring Institutions in New York and Massachusetts between the Years 1845 and 1880. A Dissertation submitted to the Faculty of the Graduate School of Arts and Sciences in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. By Francis E. Lane, O.M.I., Catholic University, Washington, D. C. 1932. Pp. xii—172.

ESSAIS SUR LA DOCTRINE DE SAINT AUGUSTIN. Par Charles Boyer, S.J., Professeur a l'Université Pontificale Grégorienne. (*Bibliothèque des Archives de Philosophie*.) Gabriel Beauchesne & Ses Fils, Paris. 1932. Pp. viii—303. Prix, 36 fr.

PHILOSOPHIAE CHRISTIANAE INSTITUTIONES in Usum Adolescentium. Fr. Bernardus M. Mariani, ex Ord. Serv. B.M.V. Vol. I: Logica et Metaphysica Generalis. Vol. II: Philosophia Naturalis, Psychologia et Metaphysica Specialis. Marius E. Marietti, Taurini et Romae. 1932 et 1933. Pp. xxvii—334 et xxxii—745. Pretii, 15 L. et 30 L.

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IL CARDINALE RAFFAELE MERRY DEL VAL. Mons. Prof. Pio Cenci, Archivista dell'Archivio Segreto Vaticano. Con Prefazione di S. Em. il Cardinale Eugenio Pacelli, Segretario di Stato di S.S., Arciprete della Patr. Basilica Vaticana. Roberto Berruti & C., Roma et Torino. 1933. Pp. xvi—875. Prezzo, 38 L. franco.

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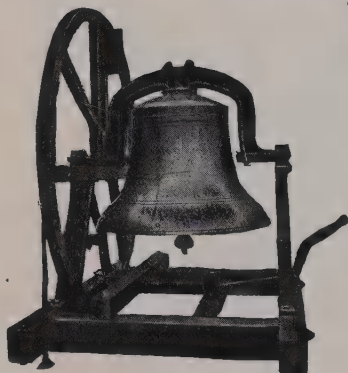
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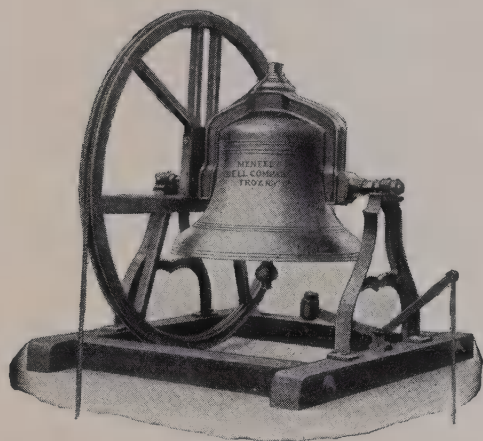


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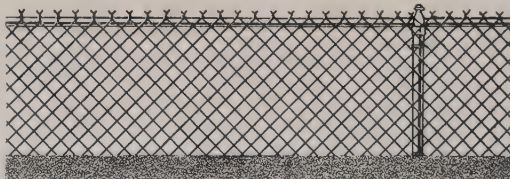
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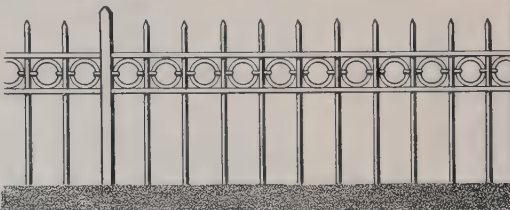
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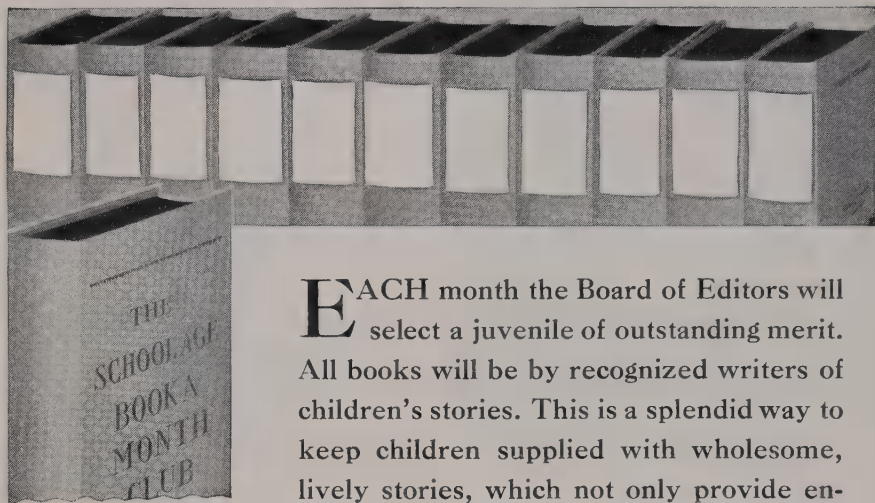
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